

THE BOOK OF COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE CHURCH ACCORDING TO THE USE OF
THE CHURCH OF IRELAND

together with

THE PSALTER OR PSALMS OF DAVID
POINTED AS THEY ARE TO BE SUNG OR SAID
IN CHURCHES

and

THE FORM AND MANNER OF MAKING ORDAIN-
ING AND CONSECRATING OF BISHOPS PRIESTS
AND DEACONS

DUBLIN
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CHRISTIAN KNOWLEDGE
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THE PREFACE

PREFIXED AT THE REVISION OF 1928.

AT the Session of the General Synod of the Church of *Ireland* in 1909, the Bishops were requested to take counsel with a committee formed from among the Representative Members of the General Synod, and to report upon the best manner in which, without making any modification in doctrine or in the ritual Canons, the Rubrics and Services of the

Church might be adapted to the requirements of the present time.

During a period of sixteen years, the General Synod considered a large number of proposals which gave promise of enriching the Book of 1878, or of adapting it more fully to the needs of a new day. The Book now put forth by authority is the result of the labour of those years.

THE PREFACE

PREFIXED AT THE REVISION OF 1878.

WHEN this Church of *Ireland* ceased to be established by law, and thereupon some alteration in our Publick Liturgy became needful, it was earnestly desired by many that occasion should be taken for a new and full review thereof (such as had already more than once been made in former times), and for considering what other changes the lapse of years or exigency of our present times and circumstances might have rendered expedient. And though we were not unaware of many dangers attending on such an attempt, yet we were the more willing to make it, because we perceived to our comfort that all men, on all sides, professed their love and reverence for the Book of Common Prayer in its main substance and chief parts, and confessed that it contained the true doctrine of Christ,

THE PREFACE (1878)

and a pure manner and order of Divine Service, according to the holy Scriptures and the practice of the Primitive Church; and that what was sought by those who desired such a review was not any change of the whole tenor or structure of the Book, but the more clear declaration of what they took to be its true meaning, and the removing of certain expressions here and there, which they judged open to mistake or perversion. And as this Church has already, in its Convention of 1870, received and approved the Book as it then stood and was in use, so we now declare that, in such changes as we have made on this review, we imply no censure upon the former Book, as containing anything contrary to the Scriptures, when it is rightly understood and equitably construed. The true reasons of such changes will, for the most part, appear on a comparison of the two Books; but it has been thought good to add some further explanation why certain things have been altered and others retained.

As concerning the Holy Communion, some of our

brethren were at first earnest that we should remove from the Prayer Book certain expressions, which they thought might seem to lend some pretext for the teaching of doctrine concerning the presence of Christ in that Sacrament repugnant to that set forth in the Articles of Religion, wherein it is expressly declared that the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner, and that the mean whereby it is therein received and eaten is faith; but, upon a full and impartial review, we have not found in the Formularies any just warrant for such teaching, and therefore, in this behalf, we have made no other change than to add to the Catechism one question, with an answer taken out of the Twenty-eighth of the said Articles.

As for the error of those who have taught that Christ has given Himself or His Body and Blood in this Sacrament, to be reserved, lifted up, carried about, or worshipped under the veils of Bread and Wine, we have already in the Canons prohibited such acts and gestures as might be grounded on it, or lead thereto; and

it is sufficiently implied in the Note at the end of the Communion Office (and we now afresh declare) that the posture of kneeling prescribed to all communicants is not appointed for any purpose of such adoration; but only for a signification of our humble and grateful acknowledgement of the benefits of Christ, which are in the Lord's Supper given to all worthy receivers, and for the avoiding of such profanation and disorder as might ensue if some such reverent and uniform posture were not enjoined.

In the Formularies relating to Baptism we have made no substantial change, though some have desired to alter or omit certain expressions touching which diversities of opinion have prevailed among faithful members of our Church. At the same time, we desire fully to recognize the liberty of expounding these Formularies hitherto allowed by the general practice of the Church.

And as concerning those points whereupon such liberty has been allowed, we hereby further declare that no Minister of this Church is required to

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hold or teach any doctrine which has not been clearly determined by the Articles of Religion.

The Special Absolution in the Office for the Visitation of the Sick has been the cause of offence to many; and as it is a form unknown to the Church in ancient times, and as we saw no adequate reason for its retention, and no ground for asserting that its removal would make any change in the doctrine of the Church, we have deemed it fitting that, in the special cases contemplated in this Office, and in that for the Visitation of Prisoners, absolution should be pronounced to penitents in the form appointed in the Office for the Holy Communion.

No change has been made in the formula of Ordination of Priests, though desired by some; for, upon a full review of our Formularies, we deem it plain, and here declare that, save in the matter of Ecclesiastical censures, no power or authority is by them ascribed to the Church or to any of its Ministers in respect of forgiveness of sins after Baptism, other than that of declaring and pro-

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nouncing, on God's part, remission of sins to all that are truly penitent, to the quieting of their conscience, and the removal of all doubt and scruple ; nor is it anywhere in our Formularies taught or implied that confession to, and absolution by, a Priest are any conditions of God's pardon ; but, on the contrary, it is fully taught that all Christians who sincerely repent, and unfeignedly believe the Gospel, may draw nigh, as worthy Communicants, to the Lord's Table without any such confession or absolution ; which comfortable doctrine of God's free forgiveness of sin is also more largely set forth in the Homily of Repentance and in that of the Salvation of Mankind.

With reference to the Athanasian Creed (commonly so called), we have removed the Rubric directing its use on certain days; but, in so doing, this Church has not withdrawn its witness as expressed in the Articles of Religion, and here again renewed, to the truth of the Articles of the Christian Faith therein contained.

In revising the Table of Lessons, we have judged it convenient to follow generally the new Table which the Church of *England* has lately adopted, with these principal exceptions, that whereas in that Table some Lessons are still taken out of the Books called Apocryphal, we have so arranged ours as that all the Lessons shall be taken out of the Canonical Scriptures; and we have included in our Lectionary the whole of the Revelation of St. John.

And now, if some shall complain that these changes are not enough, and that we should have taken this opportunity of making this Book as perfect in all respects as they think it might be made, or if others shall say that these changes have been unnecessary or excessive, and that what was already excellent has been impaired by doing that which, in their opinion, might well have been left undone, let them, on the one side and the other, consider that men's judgements of perfection are very various, and that what is imperfect, with peace, is often better than what is otherwise more excellent, without it.

THE PREFACE

PREFIXED AT THE REVISION OF 1662.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established, no evident necessity so requiring, sundry inconveniences have thereupon ensued ; and those many times more, and greater, than the evils, that were intended to be remedied by such change : So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged ; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be

made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient : Yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous

THE PREFACE (1662)

purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than for-

merly had been made, to make the number swell. In fine, great importunities were used to his sacred Majesty that the said Book might be revised, and such alterations therein, and additions thereto made, as should be thought requisite for the ease of tender consciences: Whereunto his Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose

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soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself. Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety, and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and

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Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our plantations, and others converted to the Faith.

If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former;

we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

THE ORIGINAL PREFACE (154)

Altered in 1552 and 1662.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers he shall find that the same was not ordained but of

a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditation in God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to

the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of *Isaiah* was begun in *Advent*, and the book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other books of holy Scripture used.

And moreover, whereas St. Paul would have such

language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby.

And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: now of late time a few of them have been daily said, and the rest utterly omitted.

Moreover, the number and hardness of the rules called the *Pie*, and the manifold changings of the service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readi-

ness in this matter, here is drawn out a *Kalendar* for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious: and nothing is or-

dained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury Use*, some *Hereford Use*, and some the *Use of Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

CONCERNING CEREMONIES (1549).

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion,

and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God

And for as much as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute, the things contained in this Book, the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

are worthy to be cut away, and clean rejected : other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing ; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. "Let all things be done among you," saith St. Paul, "in a seemly and due order;" The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereto.

And whereas in this our the minds of men diverse, that some

think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs ; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new : It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable ; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burthen should be taken away

as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us ; whereunto the multitude used in his time was not to be compared ? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a ceremonial law (as much of Moses' law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit ; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dul' mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and un-

learned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God ; that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still : if they consider that without some Ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew : then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much

may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve.

So that it is not like that they in time to come should be abused, as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only; For we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

THE ORDER HOW HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Table of Lessons is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer; and shall be read orderly every year, as appointed in the Table of Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the Table), the Second Lesson at the second time may at the discretion of the Minister, be any chapter from the four Gospels, or any Lesson appointed in the

Table of Lessons from the four Gospels.

Upon occasions to be approved by the Ordinary, other Lessons from the Canonical Scriptures may, with his consent, be substituted for those which are appointed in the Table of Lessons.

If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whit-sunday or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the Minister; except where it is otherwise ordered in the Table of Lessons.

THE CALENDAR.

THE DOMINICAL OR SUNDAY LETTERS.

In the following Calendar the first seven letters of the alphabet are printed in order opposite to the numbers denoting the days of the month, and are used to indicate the seven days of each successive week in the year. In any common year the same letter is opposite to every Sunday throughout the year, and is called the Sunday Letter of that year.

A leap year has two Sunday letters, the former of which serves until the Twenty-ninth of February inclusive, and the other during the remainder of the year.

As a common year ends on the same day of the week that it began, and a leap year on the day after, it follows that every successive year the Sunday letter changes one or two places, and in a retrograde order.

• JANUARY MATH. 31 DAYS.	FEBRUARY		MARCH MATH. 31 DAYS.
	MATH. 28 DAYS, And in every Leap Year 29 Days.		
1 A Circumcision	1 d		1 d
2 b	2 e Purif. B.V.M.		2 e
3 c	3 f		3 f
4 d	4 g		4 g
5 e	5 A		5 A
6 f Epiphany	6 b		6 b
7 g	7 c		7 c
8 A	8 d		8 d
9 B	9 e		9 e
10 C	10 f		10 f
11 D	11 g		11 g
12 E	12 A		12 A
13 F	13 B		13 B
14 G	14 C		14 C
15 A	15 D		15 D
16 B	16 E		16 E
17 C	17 F		17 F St. Patrick
18 D	18 G		18 G
19 E	19 A		19 A
20 F	20 B		20 B
21 G	21 C		21 C
22 A	22 D	14 22 D	
23 B	23 E	3 23 E	
24 C	24 F	St. Matthias	24 F
25 D Conversion of St. Paul	25 G		25 G Annunc. B.V.M.
26 E	26 A		26 A
27 F	27 B		27 B
28 G	28 C		28 C
29 A	29 ..		29 D
30 B		26 30 E
31 C		27 31 F

The Numbers here prefixed to the several days between the Twenty-first day of March and the Eighteenth day of April, both inclusive, denote the days upon which those Full Moons do fall, which happen upon or next after the Twenty-first day of March, in those years of which they are respectively the Golden Numbers; and the Second Number denotes the day upon which such Full Moon points out Easter Day for that year. All which holds until the year of our Lord 2100 inclusive; after which year the places of these Golden Numbers will be to be changed, as is hereafter expressed.

THE CALENDAR.

	APRIL MAY 30 DAYS.	MAY MAY 31 DAYS.	JUNE MAY 30 DAYS.
1. 1 g	1 b	St. Philip and St. James	1 e
13 2 A	2 c		2 f
25 3 b	3 d		3 g
4 c	4 e		4 A
10 5 d	5 f		5 b
6 e	6 g		6 c
15 7 f	7 A		7 d
7 8 g	8 b		8 e
9 A	9 c		9 f
18 10 b	10 d		10 g
4 11 c	11 e		11 A St. Barnabas
12 d	12 f		12 b
19 13 e	13 g		13 c
1 14 f	14 A		14 d
15 g	15 b		15 e
9 16 A	16 c		16 f
17 17 b	17 d		17 g
6 18 c	18 e		18 A
19 d	19 f		19 b
20 e	20 g		20 c
21 f	21 A		21 d
22 g	22 b		22 e
23 A	23 c		23 f
24 b	24 d		24 g St. John Baptist
25 c St. Mark	25 e		25 A
26 d	26 f		26 b
27 e	27 g		27 c
28 f	28 A		28 d
29 g	29 b		29 e St. Peter
30 A	30 c		30 f
31 b	31 d		31 e

THE CALENDAR.

	JULY MAY 31 DAYS.	AUGUST MAY 31 DAYS.	SEPTEMBER MAY 30 DAYS.
1 g	1 e		1 f
2 A	2 d		2 g
3 b	3 o		3 A
4 c	4 f		4 b
5 d	5 K		5 e
6 e	6 A Transfiguration		6 d
7 f	7 h		7 a
8 g	8 c		8 f
9 A	9 d		9 g
10 b	10 e		10 A
11 c	11 f		11 b
12 d	12 g		12 c
13 e	13 A		13 d
14 f	14 b		14 e
15 g	15 c		15 f
16 A	16 d		16 g
17 b	17 e		17 A
18 c	18 f		18 b
19 d	19 g		19 e
20 e	20 A		20 d
21 f	21 b		21 a St. Matthew
22 g	22 c		22 f
23 A	23 d		23 g
24 b	24 e St. Bartholomew		24 A
25 c St. James	25 f		25 b
26 d	26 g		26 e
27 e	27 A		27 d
28 f	28 b		28 e
29 g	29 c		29 f St. Michael and
30 A	30 d		30 g all Angels
31 b	31 e		31 e

THE CALENDAR.

OCTOBER MATH. 31 DAYS.	NOVEMBER MATH. 30 DAYS.	DECEMBER MATH. 31 DAYS.
1 A	1 d All Saints	1 f
2 b	2 e	2 g
3 c	3 f	3 A
4 d	4 g	4 b
5 e	5 A	5 c
6 f	6 b	6 d
7 g	7 c	7 e
8 A	8 d	8 f
9 b	9 e	9 g
10 c	10 f	10 A
11 d	11 g	11 b
12 e	12 A	12 c
13 f	13 b	13 d
14 g	14 c	14 e
15 A	15 d	15 f
16 b	16 e	16 g
17 c	17 f	17 A
18 d St. Luke	18 g	18 b
19 e	19 A	19 c
20 f	20 b	20 d
21 g	21 e	21 s St. Thomas
22 A	22 d	22 f
23 b	23 e	23 g
24 c	24 f	24 A
25 d	25 g	25 b
26 e	26 A	26 c St. Stephen
27 f	27 b	27 d St. John
28 g St. Simon and St. Jude	28 c	28 e Innocents' Day
29 A	29 d	29 f
30 b	30 e St. Andrew	30 g
31 c	31 A

The Days of the Feasts of

The Circumcision of our Lord JESUS CHRIST.
 The Epiphany.
 The Conversion of St. Paul.
 The Purification of the Blessed Virgin.
 St. Matthias the Apostle.
 St. Patrick.
 The Annunciation of the Blessed Virgin.
 St. Mark the Evangelist.
 St. Philip and St. James the Apostles.
 The Ascension of our Lord JESUS CHRIST.
 St. Barnabas.
 The Nativity of St. John the Baptist.

Monday and Tuesday in Easter Week.
 Monday and Tuesday in Whitsun Week.

The Days of the Feasts of

St. Peter the Apostle.
 St. James the Apostle.
 The Transfiguration of our Lord.
 St. Bartholomew the Apostle.
 St. Matthew the Apostle.
 St. Michael and all Angels.
 St. Luke the Evangelist.
 St. Simon and St. Jude the Apostles.
 All Saints.
 St. Andrew the Apostle.
 St. Thomas the Apostle.
 The Nativity of our Lord.
 St. Stephen the Martyr.
 St. John the Evangelist.
 The Holy Innocents.

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF IRELAND THROUGHOUT THE YEAR.

All Sundays in the year.

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES to know when the Moveable Feasts and Holy-days begin.

EASTER DAY (on which the rest depend) is always the First Sunday after the Full Moon which happens upon, or next after, the Twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima	Sunday is	Nine
Sexagesima		Eight
Quinquagesima		Seven
Quadragesima		Six
Rogation Sunday	is	Five Weeks
Ascension Day		Forty Days
Whitsunday		Seven Weeks
Trinity Sunday		Eight Weeks

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF IRELAND THROUGHOUT THE YEAR.

All Sundays in the year.

TABLES AND RULES

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE TO BE OBSERVED IN THE YEAR.

The Events of Vigils before	The Nativity of our Lord.	The Purification of the Blessed Virgin <i>Mary</i> . The Annunciation of the Blessed Virgin. Easter Day. Ascension Day. Pentecost.	The Evens or Vigils before	St. <i>Mathias</i> . St. <i>John Baptist</i> . St. <i>Peter</i> . St. <i>James</i> . St. <i>Bartholomew</i> . St. <i>Matthew</i> . St. <i>Simon and St. Jude</i> . All Saints. St. <i>Andrew</i> . St. <i>Thomas</i> .

Note, that if any of these Feast-days fall upon a *Monday*, then the Vigil or Fast-day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

The Archbishops and Bishops may appoint Days of Humiliation and Days of Thanksgiving, to be observed by the Church of Ireland; and may prescribe special Services for the same.

Days of Fasting, or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after
- 1. The First Sunday in Lent.
2. The Feast of *Pentecost*.
3. *September 14*.
4. *December 13*.
- III. The Three *Rogation Days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our *Lord*.
- IV. All the *Fridays* in the Year, except *CHRISTMAS DAY*.

A Certain Solemn Day, for which a particular Service is appointed.

The Eleventh day of December, being the day on which his Majesty began his happy Reign.

NOTE ON THE GOLDEN NUMBERS.

From a very early period of the Christian Church the Paschal Full Moons have been determined by a method of calculation based on the supposition that after the lapse of every Cycle of nineteen years, the Full Moons recur on the same days of the month, and at the same hours. From the great use of this Cycle, the numbers denoting the successive years of it, beginning with the first, were designated the *Golden Numbers*. But the supposition just referred to, not being accurately true, it was found that, in the course of time, the error thence resulting accumulated to such an extent that correction became necessary. This correction (together with other needful corrections of the ancient Ecclesiastical Calendar) was made in the Roman Church, by order of Pope Gregory XIII., in the year 1582; and Tables were then constructed whereby similar accumulations of error might be avoided for the future. The Gregorian reformation of the Calendar was adopted in England in the year 1752; and the Statute which legalized it (24 George II., chap. 23) contained also the necessary rules and tables to be followed thenceforth in the construction of the Ecclesiastical Calendar. These rules and tables were adopted and confirmed in Ireland by Statute 21 and 22 George III., chap. 48, in the year 1782. It is to be further noted that the moon referred to in the definition of Easter Day is not the actual moon of the heavens, but the Calendar Moon, or Moon of the Lunar Cycle, which is counted as full on its fourteenth day, reckoned from the day of the Calendar New Moon inclusive.

A TABLE TO FIND EASTER DAY

FROM THE PRESENT TIME TILL THE YEAR 2109
INCLUSIVE, ACCORDING TO THE
FOREGOING CALENDAR.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
XIV.	Mar. 21	C
III.	22	D
	23	E
XL	24	F
	25	G
XIX.	26	A
VIII.	27	B
	28	C
XVII.	29	D
V.	30	E
XVI.	31	F
II.	April 1	G
XIII.	2	A
II.	3	B
X.	4	C
	5	D
XVIII.	6	E
VII.	7	F
	8	G
XV.	9	A
IV.	10	B
	11	C
XII.	12	D
I.	13	E
	14	F
IX.	15	G
XVII.	16	A
VI.	17	B
	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the month standing against that Sunday Letter is Easter Day. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is Easter Day.

To find the Golden Number, or Prime, add One to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, than 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 2109 inclusive, add to the year of our Lord its fourth part, omitting fractions, and also the number 6; Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

For the next following Century, that is, from the year 2100 till the year 2109 inclusive, add to the current year its fourth part, and also the number 6, and then divide by 7, and proceed as in the last rule.

Note, that in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter from the intercalated day exclusive to the end of the year.

ANOTHER TABLE TO FIND EASTER TILL THE YEAR 2109 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I.	April 16	—	17	—	18	—	19
II.	April 9	—	10	—	4	—	5
III.	Mar. 26	—	27	—	28	—	29
IV.	April 16	—	17	—	18	—	19
V.	April 2	—	3	—	4	—	5
VI.	April 23	—	24	—	25	—	26
VII.	April 9	—	10	—	11	—	12
VIII.	April 2	—	3	—	4	Mar. 29	—
IX.	April 23	—	17	—	18	—	19
X.	April 9	—	10	—	11	—	12
XI.	Mar. 26	—	27	—	28	—	29
XII.	April 16	—	17	—	18	—	19
XIII.	April 9	—	3	—	4	—	5
XIV.	Mar. 26	—	27	—	28	—	29
XV.	April 16	—	17	—	18	—	19
XVI.	April 2	—	3	—	4	—	5
XVII.	April 23	—	24	—	18	—	19
XVIII.	April 9	—	10	—	11	—	12
XIX.	April 2	—	3	Mar. 28	—	29	—

TO make use of the preceding Table, find the Sunday Letter for the year in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line under the Sunday Letter, you have the day of the month on which Easter falleth that year. But note, that the name of the month is set on the left hand, or just with the figure, and followeth not, as in other Tables, by descent, but collateral.

A TABLE OF THE MOVEABLE FEASTS FOR FIFTY
YEARS, ACCORDING TO THE FOREGOING CALENDAR.

TABLE TO FIND EASTER DAY

FROM

THE YEAR 200 TO THE YEAR 299 INCLUSIVE.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
VI.	March 21	C
	22	D
XIV.	23	E
III.	24	F
	25	G
XI.	26	A
	27	B
XIX.	28	C
VIII.	29	D
	30	E
XVL	31	F
V.	April 1	G
	2	A
XIII.	3	B
II.	4	C
X.	5	D
	6	E
XVIII.	7	F
VII.	8	G
	9	A
XV.	10	B
IV.	11	C
	12	D
XII.	13	E
I.	14	F
	15	G
IX.	16	A
	17	B
XVII.	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the days of the Paschal Full Moons, till the year of our Lord, 2200; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the year 2200, to the year 2299 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding Easter till the year 2199.

YEAR OF OUR LORD.	GOLDEN NUMBER.	THE BRACK.	SUNDAY LETTER.	SUNDAYS AFTER THE EPIPHANY.	SUNDAY.	THE FIRST DAY OF LENT.	EASTER DAY.	POPOVATION SUNDAY.	ASCENSION DAY.	WHITSUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
1926	VII.	16	C	3	Jan. 31	Feb. 17	Apr. 4	May 2	May 13	May 23	June 25	Nov. 28
1927	IX.	27	B	2	Feb. 28	Mar. 17	—	22	25 June	23	27	Dec. 2
1928		8	AG	4	5 Feb.	23	8	13	17 May	27	30	Dec. 2
1929	XI.	19	F	2	Jan. 27	13 Mar.	21	5	9	16	20	30
1930	XII.	9	E	4	Feb. 16	Mar. 5	25	22	25 June	8	25	Nov. 26
1931	XIII.	11	D	2	1 Feb.	18	5	10	14	24	29	29
1932	XIV.	22	CB	2	Jan. 24	10 Mar.	27	1	5	15	25	27
1933	XV.	3	A	2	Feb. 12	Mar. 1	10	21	25 June	4	24	Dec. 3
1934	XVI.	14	G	3	Jan. 28	Feb. 14	1	8	10	16 May	20	29
1935	XVII.	26	F	5	Feb. 17	Mar. 6	6	21	25	30 June	1	29
1936	XVIII.	6	ED	4	9 Feb.	26	12	17	25	May 31	28	28
1937	XIX.	17	C	2	Jan. 24	10 Mar.	28	2	6	15	24	29
1938	I.	23	B	4	Feb. 13	Mar. 2	17	22	26 June	1	25	Dec. 3
1939	II.	10	A	4	5 Feb.	22	9	14	18 May	25	25	Dec. 3
1940	III.	21	GF	2	Jan. 21	7 Mar.	24	Apr. 20	25	12 June	2	29
1941	IV.	2	E	2	Feb. 6	26	Apr. 10	15	May 18	2	29	Nov. 30
1942	V.	13	D	4	1 Feb.	18	5	10	14 May	25	25	29
1943	VI.	24	C	2	21 Mar.	10	25	30 June	13	May 23	29	3
1944	VII.	5	BA	4	6 Feb.	23	9	14	14 May	25	25	Dec. 3
1945	VIII.	15	BA	4	Jan. 23	14	5	10	10	29	29	1
1946	IX.	27	E	2	Feb. 1	1 Mar.	21	26	30 June	9	20	Nov. 30
1947	X.	8	E	2	Feb. 16	6	11	15	May 25	2	29	29
1948	XI.	19	DC	2	Jan. 25	1 Mar.	22	6	15	29 June	23	27
1949	XII.	10	E	2	Feb. 13	Mar. 2	17	28	18 May	25	25	Dec. 3
1950	XIII.	11	AG	2	5 Feb.	22	9	14	18 May	25	25	Dec. 3
1951	XIV.	2	CB	2	Jan. 21	7 Mar.	25	Apr. 20	3	13 June	27	30
1952	XV.	3	PE	2	Feb. 10	27	Apr. 15	13	May 18	2	22	Nov. 30
1953	XVI.	14	D	2	1 Feb.	18	5	10	14 May	25	25	28
1954	XVII.	25	CB	2	14 Mar.	3	25	27	22 June	6	23	27
1955	XVIII.	6	CB	2	6 Feb.	23	10	15	18 May	29	25	Dec. 2
1956	XIX.	17	AG	2	Jan. 29	15	1	6	10	29	29	2
1957	I.	29	BA	2	Feb. 17	6 Mar.	21	26	30 June	9	23	1
1958	II.	10	BA	2	2 Feb.	16	6	11	15 May	25	25	Nov. 30
1959	III.	21	DC	2	Jan. 25	11 Mar.	29	3	7	17	29	29
1960	IV.	2	CB	2	Feb. 14	1 Mar.	17	22	26 June	5	27	27
1961	V.	13	A	2	Jan. 29	2 Feb.	15	6	7	11 May	21	26
1962	VI.	24	P	2	Feb. 18	7 Mar.	7	22	31 June	10	27	2
1963	VII.	5	P	2	10 Feb.	27	14	19	22	24	24	1
1964	VIII.	16	ED	2	Jan. 26	12 Mar.	20	3	7	15 May	20	Nov. 30
1965	IX.	27	C	2	Feb. 14	14 Mar.	18	23	27 June	9	25	27
1966	X.	8	R	2	6 Feb.	23	10	15	19 May	29	24	Dec. 3
1967	XI.	19	A	2	Jan. 22	8 Mar.	26 Apr.	30	4	14	27	Dec. 3
1968	XII.	5	GP	2	28 Apr.	14 May	19	22	23 June	1	29	29
1969	XIII.	11	E	2	11 May	6	11	15	25 June	21	29	Nov. 30
1970	XIV.	22	D	2	Jan. 25	11 Mar.	29	3	7	17	29	29
1971	XV.	3	C	2	Feb. 24	11 Mar.	11	16	20	30	24	28
1972	XVI.	14	BA	2	Jan. 30	16	2	7	11	21	24	Dec. 3
1973	XVII.	25	G	2	Feb. 18 Mar.	7	22	27	31 June	10	29	1
1974	XVIII.	6	E	2	10 Feb.	27	14	19	26	24	24	1
1975	XIX.	17	E	2	Jan. 26	12 Mar.	20	4	8 May	18	26	Nov. 30

**A TABLE OF THE MOVEABLE FEASTS
ACCORDING TO THE SEVERAL DAYS THAT EASTER
CAN POSSIBLY FALL UPON.**

EASTER DAY.	ADVENT AFTER THE EPIPHANY.	THE FIRST DAY OF LENT.	MAGNIFICAT MUNDAY.	ASCENSION DAY.	WHIT-SUNDAY.	ADVENT AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27
23	2	19	5	27	May 1	11	28
24	1	20	6	25	2	12	29
25	2	21	7	23	3	13	30
26	3	22	8	30	4	14	1
27	4	23	9	May 1	5	15	26
28	5	24	10	2	6	16	25
29	6	25	11	3	7	17	29
30	7	26	12	4	8	18	20
31	8	27	13	5	9	19	Dec. 1
Apr. 1	9	28	14	6	10	20	2
2	10	29	15	7	11	21	3
3	11	30	16	8	12	22	4
4	12	31	17	9	13	23	5
5	13	Feb. 1	18	10	14	24	25
6	14	19	11	15	25	25	29
7	15	20	12	16	26	25	30
8	16	21	13	17	27	25	2
9	17	22	14	18	28	25	3
10	18	23	15	19	29	24	Nov. 27
11	19	24	16	20	30	24	28
12	20	25	17	21	31	24	29
13	21	26	18	22	June 1	24	30
14	22	27	19	23	2	24	Dec. 1
15	23	28	20	24	3	24	2
16	24	Mar. 1	21	25	4	24	3
17	25	2	22	26	5	24	27
18	26	3	23	27	6	23	28
19	27	4	24	28	7	23	29
20	28	5	25	29	8	23	30
21	29	6	26	30	9	23	Dec. 1
22	30	18	7	27	31	10	2
23	31	19	8	28	11	23	3
24	6	20	9	29	12	22	Nov. 27
25	7	21	10	30	13	23	28

Note, that in a Bissextile or Leap Year, the number of Sundays after Epiphany will be the same, as if Easter Day had fallen one day later than it really does. And for the same reason, one day must, in every Leap Year, be added to the day of the month given by the Table for Septuagesima Sunday; And the like must be done for the First Day of Lent (commonly called Ash Wednesday) unless the Table gives some day in the month of March for it, for in that case, the day given by the Table is the right day.

**TABLE OF PROPER PSALMS FOR SUNDAYS
AND HOLY-DAYS.**

Note, that the Psalms appointed in the following Table for the first Sunday in Advent, Christmas Eve, Christmas Day, New Year's Day, Epiphany, Ash Wednesday, Good Friday, Easter Even, Easter Day, Ascension Day, Whit-Sunday, Trinity Sunday, St. Michael and all Angels, and All Saints shall always be used on those Days.

On other Sundays and Holy-days it shall be lawful to use either the Psalms in the following Table or those appointed for the day of the month as set forth in the Feast.

TABLE OF PSALMS.

DAY.	MORNING.	EVENING.
1st Sunday in Advent	80, 98	96, 97
2nd " "	110, 1-82	46, 47, 48
3rd " "	78	75, 76
4th " "	11, 12, 18	94
Christmas Eve	"	"
Christmas Day	19, 85	45 or 89, 1-36
St. Stephen	27	110, 17-32
St. John the Evangelist	116	92
Innocents' Day	8	124, 131
Sunday after Christmas Day	146, 150	8, 45
December 29	15	19
" 30 "	26	159
" 31 "	101	122, 125, 133, 134
Circumcision (New Year's Day)	92, 121	81, 90
2nd Sunday after Christmas	103	104
January 5	"	19, 28
Epiphany	72	46, 47
1st Sunday after Epiphany	96, 97, 117	57, 91
2nd " "	36, 68, 1-20	57, 58, 24-35
3rd " "	42, 43	65
4th " "	66, 67	84
5th " "	99, 111, 112	18
6th " "	80, 82	72
Septuagesima	104	147, 148
Sexagesima	150, 1-18	25, 26
Quinagesima	15, 20, 23	81
Ash Wednesday	6, 32, 38	102, 130, 148, 1-11
1st Sunday in Lent	61, 62	61, 91
2nd " "	102	38, 39
3rd " "	180, 148, 1-11	1, 6, 11
4th " "	81	80, 92
5th " "	40, 48	180, 141, 142
6th " "	51	92
Monday before Easter	18, 25	26, 27
Tuesday "	81	88
Wednesday "	41, 42, 48	54, 55
Thursday "	28, 56, 64	118
Good Friday	22	40 or 28, 81, 120
Easter Even	34	16, 91
Easter Day	2, 118	118
Monday in Easter Week	16	90

PSALMS FOR SUNDAYS AND HOLY-DAYS.

DAY.	MORNING.	EVENING.
Tuesday in Easter Week	57	93
Wednesday	" 81	97
Thursday	" 110	118, 114
Friday	" 115	124, 126
Saturday	" 133	146
1st Sunday after Easter	8, 16, 126	111, 116, 117
2nd	120, 123, 125	81, 84
3rd	" 124, 127, 128, 150	68
4th	" 68, 95	128, 141, 146
5th	" 84	107
Ascension Eve	"	97, 99
Ascension Day	8, 15, 21	24, 47, 110
Sunday after Ascension	24, 47, 110	8, 16, 21
Whitsun Eve	"	48, 68, 1-90
Whitsunday	" 146	104
Monday in Whitsun Week	68	87
Tuesday	" 48	123, 134
Wednesday	" 47	111
Thursday	" 48	112
Friday	" 34	147
Saturday	" 189, 1-18	148, 1-11
Trinity Sunday	29, 83	98, 99, 150
1st Sunday after Trinity	80, 41	73
2nd	" 32	101, 115
3rd	" 131, 182	90, 92
4th	" 186, 188	100, 108
5th	" 1, 5, 8	4, 19
6th	" 5, 17	28, 29, 36
7th	" 84, 85	23, 24, 27
8th	" 77	41, 42, 43
9th	" 90, 92	50, 54
10th	" 45	44
11th	" 91, 95	56, 57, 61
12th	" 101, 105	77
13th	" 74	108
14th	" 115, 116	80, 85
15th	" 145, 147	115, 115, 114
16th	" 145, 150	2, 16
17th	" 46, 45	121-124, 184
18th	" 119, 1-82	119, 39-78
19th	" 119, 73-104	119, 105-144
20th	" 119, 146-176	144, 149
21st	" 26, 80	125-128, 131
22nd	" 82, 83, 84	183, 136
*23rd	" 75, 76	189, 1-13
Sunday next before Advent	90, 98	17, 20
St. Michael and all Angels	" 34, 108	61, 148
All Saints	" 1, 15, 112	84, 84

* Note, that if there be more than twenty-four Sundays after Trinity, the Psalms of those Sundays omitted after the Epiphany shall be said or sung in their order to supply so many as are wanting; provided that the specified Psalms of the Sunday next before Advent always be read as appointed in the Table.

TABLE OF LESSONS.

It is convenient that, when alternative Lessons are provided, choice be exercised according to some scheme of consecutive reading. On every Sunday on which a Lesson from the Gospels is provided both for Matins and for Evensong one of such Lessons shall always be read. In a Church where there is only one Service on Sunday, the Minister may read the Lessons either of Morning or Evening Prayer at his discretion.

	MORNING.	EVENING.
1st Sunday in Advent.	Isa. 1, 1-20 — 52, 1-10	John 3, 1-21 1 Thes. 4, 13- 5, 11
	M. Isa. 3, 1-15 Tu. — 5, 1-16 W. — 6 Th. — 9, 8-10, 4 F. — 10, 24-11, 9 S. — 13, 1-14, 2	Mark 1, 1-20 — 1, 21-end — 2, 1-22 — 8, 19-9, 7 — 10, 8-23 — 11, 10-12 end — 14, 8-27 — 5
2nd Sunday in Advent.	Isa. 5 — 30, 5-21	John 5, 19-40 2 Pet. 3, 1-14
	M. Isa. 17 Tu. — 19, 1-17 W. — 21, 1-12 Th. — 24 F. — 28, 18-end S. — 30, 15-end	Isa. 10, 33- 11, 9 — 11, 10-12 end
3rd Sunday in Advent.	Isa. 25, 1-9 — 29, 13-end	Luke 3, 1-17 Luke 3, 1-27 1 Tim. 1, 12-2, 7
	M. Isa. 30, 19-end Tu. — 38, 1-20 W. — 40, 12-end Th. — 42, 1-17	Isa. 22 — 1 John 1, 1- 2, 6 — 7, 24-8, 10 — 8, 11-9, 1 — 9, 2-32 — 42, 18- 43, 13
Ember Day	F. — 43, 14-44, 5 S. — 44, 24- 45, 12	Mark 7, 1-23 — 7, 24-8, 10 — 40, 1-11 — 41 — 42, 18- 43, 13 — 4, 7-end — 5
Ember Day		— 44, 6-23 — 45, 14-end

TABLE OF LESSONS (*continued*).

	MORNING.	EVENING.	
4th Sunday in Advent.	Isa. 32. 1-18 — 43. 1-13 M. Isa. 46 Tu. — 45 W. — 51. 1-16 Th. — 52. 13-48 F. — 53. 1-5 S. — 59	Luke 1. 26-45 2 Tim. 3. 14-4. 8 Mk. 10. 32-end — 11. 1-28 — 11. 27- — 12. 12 — 12. 13-34 end — 13. 13 — 13. 14-end	Isa. 33. 2-22 — 35 Matt. 25. 31-Rev. 22. [end]
Christmas Eve	Isa. 9. 1-7	Zeich. 2.10-end	
Christmas Day	Luke 2. 1-14	Tit. 2. 11-3. 7 Isa. 7. 10-14 1 John 4. 7-end	
St. Stephen	Gen. 4. 1-10	Acts 6	
St. John the Evangelist	Ex. 23. 9-19	2 Chr. 24. 17-22 John 13. 21-35	
Innocents' Day	Jer. 31. 1-17	Isa. 6. 1-8 Matt. 18. 1-10 — 49. 14-25 Mk. 10. 18-16	
* Sunday after Christmas Day	Isa. 40. 1-11 — 65. 17-end	Luke 2. 22-40 Col. 1. 1-20 — 41. 1-20	
December 29 ..	Isa. 55	Luke 12. 1-21	
" 30 ..	— 60. 12-end	Isa. 60. 1-12 — 12. 22-34 — 12. 35-43	
" 31 ..	— 61	Col. 2. 6-17 — 31-17	
Circumcision (New Year's Day)	Gen. 17. 1-13 Isa. 1. 1-9	Deut. 30. 11-end Luke 21. 25-38	
§ 2nd Sunday after Christmas Day	Isa. 42. 1-16 — 51. 1-16	1 Pet. 4. 7-end Rom. 8. 1-15 Deut. 10. 12 Rom. 13 — 48. 14-44. 6 1 John 3	
January 2 ..	Isa. 63. 1-6	Matt. 1.18-end	
" 3 ..	— 64	Isa. 63. 7-end — 2	
" 4 ..	— 65. 17-end	— 65. 1-15 — 3. 1-4. 11 — 66. 1-9 — 2. 17-Sund	
" 5 ..	— 66. 10-end	— 4. 12-5. 16 — 49. 1-13 Rom. 15. 8-21	

* Note. The Lessons of the Sunday after Christmas Day shall be read only when December 29, 30, or 31 is a Sunday, and when December 31 is a Sunday the Morning Lessons only shall be read as here appointed.

§ Note. The Lessons of the Second Sunday after Christmas Day shall be read only when January 2, 3, 4, or 5 is a Sunday, and when January 3 is a Sunday the Morning Lessons only shall be read as here appointed.

TABLE OF LESSONS (*continued*).

	MORNING.	EVENING.
Epiphany ..	Isa. 60	Luke 3. 15-22
Week-days before 1st Sunday after Epiphany	M. Hos. 2. 14-end Tu. — 5. 6-5. 9 W. — 9 Th. — 11 F. — 13. 1-14 S. Joel 1	Matt. 5. 17-end — 6. 1-18 — 6. 19-end — 7 — 8. 1-17 — 8. 18-end
1st Sunday after Epiphany	Isa. 44. 6-23 Mal. 1. 6-11	Hos. 4. 3-11 — 8 — 9. 1-12 — 10 — 12 — 14 Joel 2. 1-14
1st Sunday after Epiphany	John 1. 19-34 Mal. 1. 6-11 Eph. 2	Isa. 45. 1-17 — 48
M. Tu. W. Th. F. S.	Joel 2. 15-end Amos 1 — 3 — 8. 35-36 — 9 — 10. 23 — 5 — 7 — 9	Matt. 9. 1-17 Amos 2 — 3 — 8. 35 — 10. 24-end — 11 — 12. 1-21
2nd Sunday after Epiphany	Isa. 49. 1-13 Zech. 9. 9-16	Luke 4. 18-30 James 1. 1-21
M. Tu. W. Th. F. S.	Jonah 1 and 2 Mic. 1 — 3 — 5. 2-2 end — 13. 44-end — 7 Nah. 2	Matt. 12. 22-end — 13. 1-23 — 13. 24-43 — 14. 1-5. 1 — 14 — 15. 1-28
3rd Sunday after Epiphany	Hos. 4. 1-10 — 11. 1-12. 8	Jonah 3 and 4 Mic. 2 — 3 — 5. 1-5. 1 — 14. 1-17 Nah. 1 — 3
Tu. W. Th. F. S.	Hab. 1 — 3. 2-end Zeph. 2 — 11. 17-end Th. Zech. 11 — 12. 27 S. Nah. 2	I Cor. 7. 1-24 — 9 — 3 — 13 end — 14 — 18 end
M. Tu. W. Th. F. S.	Hab. 2 Zeph. 1 — 11. 17-end — 12. 27 Zech. 13	Hab. 2 Zeph. 1 — 3 — 12. 1-27 — 14. 1-19
M. Tu. W. Th. F. S.	1 Cor. 8 — 10. 1-11. 1 — 12. 1-27 — 14. 1-19	I Cor. 8 — 10. 1-11. 1 — 12. 1-27 — 14. 1-19
M. Tu. W. Th. F. S.	John 6. 22-30 Gal. 1	John 6. 22-30 Gal. 1
M. Tu. W. Th. F. S.	Hos. 14 Joel 2. 12-27	Hos. 14 Joel 2. 12-27
M. Tu. W. Th. F. S.	I Cor. 1. 1-25 — 3 — 5. 1-5. 1 — 6. 1-17 Nah. 1 — 6	I Cor. 1. 1-25 — 3 — 5. 1-5. 1 — 6. 1-17 Nah. 1 — 6
M. Tu. W. Th. F. S.	Hab. 2 Zeph. 1 — 11. 17-end — 12. 27 Zech. 13	Hab. 2 Zeph. 1 — 3 — 12. 1-27 — 14. 1-19
M. Tu. W. Th. F. S.	I Cor. 8 — 10. 1-11. 1 — 12. 1-27 — 14. 1-19	I Cor. 8 — 10. 1-11. 1 — 12. 1-27 — 14. 1-19
M. Tu. W. Th. F. S.	Mat. 2. 1-16 — 3. 13-4 end	Mat. 2. 1-16 — 15. 1-34
M. Tu. W. Th. F. S.	— 16. 35-end	— 16. 3-4 end

TABLE OF LESSONS (continued).

	MORNING.	EVENING.		
4th Sunday after Epiphany	Amos 2 Joel 2, 9-17	John 3, 22-end James 3 — 6, 1-24	Amos 4, 4-end — 6, 1-19	John 6, 41-end 1 Cor. 1, 1-25
M.	Jer. 1 2 Cor. 1, 1- 2 II	Jer. 2, 1-13	2 Cor. 2, 12- 3 end	
Tu.	— 4, 1-18	— 4	— 5, 1-19	— 5
W.	— 5, 20-end	— 5, 20-7, 1	— 6, 1-21	— 7, 2-end
Th.	— 7, 1-28	— 8	— 8	— 9
F.	— 9, 1-24	— 10	— 11	
S.	— 14	— 15	— 12, 14-18 end	
5th Sunday after Epiphany	Amos 7 Dan. 9, 1-19	John 4, 43-end James 4 — 9	Amos 8, 1-12 — 9	John 7, 14-26 1 Cor. 1, 26- 2 end
M.	Jer. 17, 1-18	Acts 15, 1-29	Jer. 17, 19-end	Acts 15, 30- 16, 5
Tu.	— 18, 1-17	— 16, 6-end	— 20	— 17, 1-18
W.	— 23, 9-22	— 17, 16-end	— 20, 1-22	— 18, 1-23
Th.	— 31, 1-20	— 18, 24-19, 7	— 21, 23-end	— 19, 8-20
F.	— 33, 1-13	— 19, 21-end	— 22, 14-end	— 20, 1-16
S.	Ezek. 1	— 23, 17-end	Ezek. 11, 1-13	— 21, 1-16
6th Sunday after Epiphany	Nic. 2 Isa. 12, 1-13	John 6, 1-21 James 5 — 5, 2-end	Mic. 3 — 5, 2-end	John 7, 87- 8, 11 1 Cor. 3
M.	Ezek. 12, 17- end	Acts 21, 17-36	Krek. 15	Acts 21, 37- 22, 22
Tu.	— 17	— 22, 23-	— 29, 27-44	— 28, 12-end
W.	— 24, 15-end	— 23, 11	— 27	— 24, 24- 25, 12
Th.	— 31	— 25, 13-end	— 25, 1-20	— 26
F.	— 36, 22-end	— 27, 1-26	— 27, 15-end	— 27, 27-end
S.	— 43, 1-9	— 28, 1-15	— 27, 1-12	— 28, 15-end
Septuagesima	Gen. 1, 1-2, 3 Rev. 21, 1-14	John 1, 1-18 Job 38	Gen. 2, 4-end Rev. 21, 18- 23, 5	Acts 17, 16-31 Acts 17, 16-31 Rom. 1
M.	Gen. 5	Matt. 15, 29- 16, 12	Gen. 4, 1-16	Rom. 1
Tu.	— 5, 5-end	— 16, 18-end	— 7	— 2
W.	— 8, 1-14	— 17, 1-23	— 8, 15-9, 17	— 3
Th.	— 11, 1-9	— 17, 24	— 11, 27-	— 4
F.	— 13	— 18, 14	— 12, 10	— 5
S.	— 16	— 19, 1-15	— 16	— 6

TABLE OF LESSONS (continued).

	MORNING.	EVENING.			
Sessagesima	Gen. 3	Mark 9, 23- and 1 Cor. 6	Gen. 6, 5-end — 8, 5-end — 9, 1-17	Luke 17, 20- end 1 Cor. 10, 1-24	
M.	Gen. 17, 1-22	Matt. 19, 16- 20, 16	Gen. 18	Rom. 7	
Tu.	— 19, 1-3,	— 20, 17-end	— 21	— 8, 1-17	
W.	— 23, 1-19	— 21, 1-23	— 23	— 8, 18-end	
Th.	— 24, 1-28	— 21, 23-end	— 24, 29-end	— 9	
F.	— 25, 7-11,	— 22, 1-33	— 25, 1-5, 12- end	— 10	
S.	— 27, 1-40	— 22, 34- 23, 12	— 27, 41- 22 end	— 11	
Quinquagesima	Gen. 12, 1-8	Matt. 5, 1-16	Gen. 14, 8-end — 13	Luke 10, 25- 37 1 Cor. 1, 1-23	
M.	Gen. 29, 1-20	Matt. 23, 13- end	Gen. 21, 1-9, 14-21	Rom. 12	
Tu.	— 31, 22-32, 3	— 24, 1-23	— 22, 8-30	— 13	
Ash Wednesday	Isa. 58	Mark 2, 13-22	Jonah 3	Heb. 3, 12- 4, 13	
Th.	Gen. 33	Matt. 24, 29- end	Gen. 35, 1-20	Rom. 14	
F.	— 37	— 25, 1-30	— 40	— 15	
S.	— 41, 1-40	— 25, 31-end	— 41, 41-end	— 16	
1st Sunday in Lent	Gen. 18	Matt. 5	Gen. 21, 1-21	Mark 14, 1-28	
	— 19, 12-29	Heb. 2, 1-3, 6	— 22, 1-19	2 Cor. 4	
M.	Gen. 42	Matt. 25, 1-30	Gen. 43	Phil. 1	
Tu.	— 44	— 25, 31-56	— 45, 1-15	— 2	
Ember Day	W.	— 45, 16-46, 7	— 46, 26	— 3	
Th.	— 47, 18-end	— 27, 1-26	— 47, 19	— 4	
Ember Day	F.	— 49, 1-32	— 27, 27-56	— 49, 33	Col. 1, 1-20
Ember Day	S.	Ex. 1, 1-14, 22	— 27, 57- 2, 10	— 50 end	Ex. 2, 11-23
		— 26 end	— 1, 21-27		

TABLE OF LESSONS (continued).

	MORNING.		EVENING.	
2nd Sunday in Lent	Gen. 27. 1-40 — 27. 41—28. 5 Heb. 9. 11-end	Matt. 9. 1-17	Gen. 28. 10-end — 32. 3-end	Mark 14. 27- 32 Cor. 5
M.	Ex. 2. 23—5 end	John 1. 1-23	Ex. 6. 1-23	Col. 2. 5— 3. 11
Tu.	— 4. 27—6. 1	— 1. 23-end	— 6. 2-13, 28 7. 7	— 3. 12—4. 1
W.	— 7. 8-end	— 2	— 8. 1-19	— 4. 2-end
Th.	— 8. 29—9. 12	— 8. 1-21	— 9. 18-end	Pt. 1
F.	— 10. 1-20	— 3. 22-end	— 10. 21—11 end	Eph. 1
S.	— 12. 1-20	— 4. 1-26	— 12. 21-36	— 2
3rd Sunday in Lent	Gen. 37	Matt. 18. 1-14	Gen. 39	Mark 14. 53-end 2 Cor. 5. 20— 7. 1
M.	Ex. 12. 27-end	John 4. 27-end	Ex. 13. 1-16	Eph. 8
Tu.	— 13. 17— 14. 14	— 5. 1-23	— 14. 15-end	— 4. 1-16
W.	— 15. 1-26	— 5. 24-end	— 15. 27— 16. 55	— 4. 17-30
Th.	— 17	— 6. 1-21	— 18	— 4. 31—5. 21
F.	— 19	— 6. 22-40	— 20. 1-21	— 5. 22—6. 9
S.	— 22. 20— 28. 17	— 6. 41-end	— 22. 18-end	— 6. 10-end
4th Sunday in Lent	Gen. 42	Luke 15	Gen. 44. 1— 45. 8	Mark 15. 1-23
	— 43	Heb. 12	— 45. 16—46. 7	2 Cor. 9
M.	Ex. 24	John 7. 1-24	Ex. 25. 1-22	1 Tim. 1. 1-17
Tu.	— 28. 1-4. 29-41	— 7. 25-end	— 29. 38— 30. 16	— 1. 18—2-end
W.	— 32	— 8. 1-30	— 33	— 2
Th.	— 34	— 8. 31-end	— 35. 20—36. 7	— 4
F.	— 40. 17-end	— 9	Lev. 6. 8-end	— 5
S.	Lev. 19. 1-18, 30-end	— 10. 1-21	— 25. 1-21	— 6

TABLE OF LESSONS (continued).

	MORNING.		EVENING.	
5th Sunday in Lent	Ex. 1. 1-14 — 2. 23— 3 end	Matt. 20. 17- 28	Ex. 4. 1-23 — 4. 27—6. 1	Mark 15. 29-end 2 Cor. 11. 16— 12. 10
M.	Num. 6	John 10. 23-end	Num. 9. 15-end and 10. 23-end	Ex. 1. 1—2. 8
Tu.	— 11. 10-33	— 11. 1-44	— 12	— 2. 9—3 end
W.	— 13. 1-3, 17-end	— 11. 45-end	— 14. 1-25	2 Tim. 1
Th.	— 16. 1-35	— 12. 1-19	— 16. 26—17 end	— 2
F.	— 20	— 12. 20-end	— 22. 1-35	— 3
S.	— 22. 28— 23. 26	— 18	— 23. 27—24 end	— 4
6th Sunday in Lent	Ex. 5. 2-13	Matt. 26	Ex. 10. 21— 11 end	Luke 19. 29-end John 12. 1-19
	Isa. 52. 13- 53 end	— 25. 17-66	Isa. 59. 12-end	
Monday before Easter	Iam. 1. 1-12	John 14. 1-14	Iam. 3. 1-21	John 14. 15-end*
Tu. bef. Easter	— 3. 22-42	— 15. 1-16	Isa. 42. 1-9	— 15. 17-end*
W. bef. Easter	Num. 21. 4-9	— 16. 1-15	Lev. 16. 2-24	— 16. 16-end*
Th. bef. Easter	Ex. 24. 1-11	— 17	Ex. 16. 2-15	— 13. 1-39*
Good Friday	Gen. 22. 1-18	— 18	Isa. 52. 15—53 end	— 19. 31-end*
Easter Even	Zech. 9. 9-12	Luke 23. 50-end	1 Pet. 2. 11-end*	Job 19. 21-27 John 2. 13-22
Easter Day	Ex. 12. 1-14 — 15. 1-18	Rev. 1. 4-15	Isa. 51. 1-16 Ex. 14. 5-end	John 20. 11-23 Rom. 6. 1-13
Monday in Easter Week	Isa. 38. 9-20	Luke 24. 1-12	Isa. 12	1 Pet. 1. 1-12
Tuesday in Easter Week	— 25. 1-9	Matt. 28. 1-10	— 26. 1-19	— 1. 18-end
W.	— 61	John 21. 1-18	Cant. 2. 10-end	Rev. 7. 8-end
Th.	1 Kin. 17. 8-end	Mark 5. 21-end	Dan. 12	1 Thes. 4. 13-end
F.	2 Kin. 4. 8-37	Luke 7. 11-17	Zeph. 3. 14-end	Acta 17. 16-31
S.	Jer. 31. 1-14	John 7. 17-44	Mic. 7. 7-end	— 26. 1-28

* Not. The Gospel of the Day may be read in place of this Lesson.

TABLE OF LESSONS (continued).

		MORNING.		EVENING.
<i>1st Sunday after Easter</i>		Isa. 52, 1-12 Hos. 13, 9-14	Luke 24, 13-35 1 Cor. 15, 1-28	Isa. 54 Ezek. 37, 1-14
	M.	Deut. 1, 3-18	Acts 1, 1-14	John 20, 24- Rev. 5, 1-end
	Tu.	— 2, 1-26	— 2, 1-21	— 2, 22-end
	We.	— 3, 18-end	— 3, 1-4, 4	— 4, 5-31
	Th.	— 4, 25-40	— 4, 22-5, 11	— 5, 12-end, 7
	F.	— 5, 23-end	— 5, 8-7, 16	— 7, 17-34
	S.	— 7, 1-11	— 7, 35-8, 4	— 8, 4-25
<i>2nd Sunday after Easter</i>		Ex. 15, 1-15 Isa. 55	John 5, 19-29 1 Cor. 15, 35-end	Ex. 32 Isa. 37, 7-and Isa. 56, 1-8
	M.	Deut. 8	Acts 8, 25-end	John 21 Phil. 3, 7-end
	Tu.	— 9, 11-end	— 9, 32-end	
	We.	— 11, 1-12	— 10, 24-end	Acts 1, 1-31
	Th.	— 12, 1-14	— 11, 13-end	— 10, 1-23
	F.	— 16, 1-20	— 12, 25-	— 11, 1-18
	S.	— 18, 3-end	— 13, 12	— 12, 1-24
<i>3rd Sunday after Easter</i>		Num. 22, 1-35	Mark 5, 31-end	Num. 23, 27- 24 and
		— 22, 34-	Acts 2, 22-end	— 23, 1-27
		— 23, 36		John 11, 1-44
		Isa. 57, 15-end		Rev. 2, 1-17
	M.	Deut. 21, 22- 22, 8	Acts 15, 1-21	Isa. 59
	Tu.	— 25	— 15, 36—16, 5	Deut. 24, 5-end
	We.	— 29, 10-end	— 17, 1-15	— 28, 58-end
	Th.	— 31, 1-13	— 18, 1-23	— 30
	F.	— 31, 39-	— 19, 5-20	— 31, 14-29
	S.	— 32, 14	— 20, 1-15	— 32, 15-47
<i>4th Sunday after Easter</i>		Deut. 4, 1-21 Isa. 60	Lk. 16, 19-end Acts 3	Luke 7, 1-33 Rev. 2, 18- 3, 6
	M.	Josh. 1	Acts 21, 1-10	Acts 21, 17-35
	Tu.	— 3	— 21, 37-	— 22, 23
	We.	— 5, 13-6, 27	— 22, 22	— 23, 11
	Th.	— 9, 3-end	— 23, 12-end	— 24, 1-23
	F.		— 24, 24-	— 25, 13-end
	S.		— 25, 12	
	P.	— 21, 43-22, 8	— 26	— 27
	S.	— 23	— 28, 1-15	— 28, 15-end

TABLE OF LESSONS (continued).

	MORNING.		EVENING.	
<i>Sunday after Easter</i>	Dent. 6 Isa. 62	Luke 20:27— 21, 4 Acta 4: 1-33	Dent. 8 — 10:12—11:1 Isa. 63: 7-end	John 6: 47-59 Rev. 3: 7-end
<i>Regatta Days</i>	M. Deut. 7, 6-13 Tu. — 28, 1-14 W. Joel 2, 21-27 Ascension Day	Matt. 6: 5-18 Luke 5, 1-11 John 6, 22-40 2 Kin. 2, 1-15 P. Judg. 2, 5-end S. — 5	I Kin. 8, 22-43 Exodus, 11: 1-6 Dent. 7, 9-10, 13-14 Judg. 4 — 6, 1-24	Matt. 6, 19- end James 5, 1-19 Heb. 1 Luke 21, 26- end Heb. 3 — 4, 14-5, 10
<i>Sunday after Ascension</i>	Dent. 26 Lev. 16, 1-22 Isa. 64	John 14, 1-14 Eph. 1, 8-end	Dent. 20 — 34 Isa. 65:17-end	John 16:5-end Acta 1, 1-14
	M. Judg. 6, 25- end Tu. — 8, 22-9:24 W. — 11:29-12:7 Th. — 14 P. Ruth 1 S. — 9, 1-17	Heb. 5: 11— 6 end — 8 — 9, 15-end — 10, 19-end — 12, 1-13 — 13	Judg. 7 — 10, 17— 11, 28 — 15 — 16, 4-end Ruth 2 Deut. 16, 9-12	Heb. 7 — 9, 1-14 — 10, 1-13 — 11 — 12, 14-end Luke 11, 1-13
<i>Whitsunday</i>	Joel 2, 25-end	Rom. 8, 1-17	Isa. 12, 1-9 Rex. 26, 22— 36	Rom. 8, 18- end Gal. 6, 13-end
<i>Monday in Whitsun Week</i>	Rex. 11:14-20	Acts 2, 12-36	Mic. 3, 8—4, 2	Acta 2, 37-end
<i>Tuesday in Whitsun Week</i>	— 37, 1-14	1 Cor. 12:1-13	Rex. 47, 1-9	1 Cor. 12, 27— 13 end
<i>Ember Day</i>	W. I Kin. 19, 1-18 Th. 2 Sam. 23, 1-5	— 2 Eph. 6, 10-20	1 Sam. 16, 1-14 Ex. 25, 30— 36, 1	Acta 18, 24— 19, 7
<i>Ember Day</i>	P. Num. 11, 16— 17, 24-29	2 Cor. 5, 14— 6, 10	Jer. 31, 31-33	2 Cor. 3
<i>Ember Day</i>	S. — 27, 15-end	Matt. 9, 35— 10, 20	Isa. 61	Acta 20, 17-35

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
<i>Trinity Sunday</i>	Im. 6. 1-8 1 Pet. 1. 1-21		Mark 1. 1-11 Ex. 34. 1-10 Num. 6. 22- end 1sa. 40.12-end	
M.	1 Sam. 1 — 2. 22-end		James 1 — 2. 1-13	
Tu.	— 4 — 2. 14-end		— 3 — 7 — 9. 1-25	
W.	— 8 — 3		— 1. 24-56 — 1. 57-end Matt. 1. 18- end	
Th.	F. — 9.26-10.16 S. — 11		— 10. 17-end Luke 2. 1-39 Matt. 2. — 12	
<i>1st Sunday after Trinity</i>	Josh. 1 Job 1		Mark 2. 1-22 Rom. 1	
M.	1 Sam. 13 — 14. 24-48		1 Pet. 1. 1-21 — 1. 22-2. 10	
Tu.	— 16 — 17. 31-54		1 Sam. 14.1-23 — 15 — 17. 1-30 — 17. 55- 18. 16	
W.	— 2. 11-3. 7		— 4. 1-50 — 5. 1-11	
Th.	— 3. 8-4. 6		— 20. 1-17 Mark 1. 21-39 — 21. 1-22. 5 — 1. 40-2. 12	
F.	— 19		— 4. 7-end	
S.	— 20. 18-end — 5		— 21. 1-22. 5 — 1. 40-2. 12	
<i>2nd Sunday after Trinity</i>	Judg. 4 or 5 Job 3		Mark 2. 23- 3. 19 Rom. 5	
M.	1 Sam. 22. 6- end		2 Pet. 1. — 2	
Tu.	— 24		1 Sam. 23 — 25. 2-42 — 28. 3-end	
W.	— 26		— 6. 1-19 Matt. 5. 1-16	
Th.	— 31		Jude 2 Sam. 1 — 3. 1 — 2. 6	
F.	2 Sam. 2. 1- 3. 1		1 John 1. 1- 7-end	
S.	— 5.1-12. 17- end		— 2. 7-end — 6	
			— 7	

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
<i>3rd Sunday after Trinity</i>	1 Sam. 1 Job 5. 6-end		Mark 4. 1-29 Rom. 6	
M.	2 Sam. 7 — 11		1 John 3. 1-12 — 3. 13-4. 6	
Tu.	— 13. 33- — 14. 24		— 4. 7-end — 5	
W.	— 15. 13-end		— 14. 25- 15. 12 — 16. 1-19	
Th.	— 17. 1-23		2 John — 17. 24- 18. 18	
F.	— 18. 19-end		3 John — 19. 1-23 — 18. 24-43	
<i>4th Sunday after Trinity</i>	1 Sam. 12 Job 8		Mark 6. 1-32 Rom. 12	
M.	2 Sam. 19. 24- end		1 Thes. 1 — 2. 1-16	
Tu.	— 24		2 Sam. 21. 1- 17 1 Eru. 1. 5-31	
W.	1 Kin. 1. 32- end		— 2. 17-End 1 Chr. 22. 2- end	
Th.	1 Chr. 28. 1-10		— 4. 1-12 — 22. 20- 29. 9	
F.	— 29. 10-end		— 4. 13-5. 11 1 Kin. 3 — 5. 12-end	
S.	— 1 Kin. 4. 21- end		— 5 Mark 6. 14-29	
<i>5th Sunday after Trinity</i>	1 Sam. 17.1-54 Job 11. 7-19		Mark 6. 53- 7. 23	
M.	1 Sam. 20. 1- 17 Job 12		1 Sam. 20. 1- Matt. 6	
Tu.	— 26		— 26 Job 12	
W.	— 11. 1-13		Acts 14	
Th.	1 Kin. 8. 1-14		2 Thes. 1 — 2	
F.	— 8. 22-53 — 10		1 Kin. 8. 1- 21 — 8. 54-9. 9 — 11. 1-13	
S.	— 11. 25-end — 12. 25- 13. 10		Mark 8. 1-26 Matt. 16. 13- end — 12. 1-94 — 13. 11-end Mark 9. 33- end Matt. 15. 12- end	
	— 14. 1-20		2 Chr. 12 Matt. 15. 12- end	

TABLE OF LESSONS (continued).

	MORNING.		EVENING.	
6th Sunday after Trinity	2 Sam. 1 Job 18	Mark 7. 24- and Rom. 14. 1- 15. 7	2 Sam. 7 Job 14. 1-15	Matt. 7 Acta 15. 1-31
M. 2 Chr. 15 Tu. — 15 W. 1 Kin. 16. 15- end Th. — 18. 1-16 F. — 19 S. — 22. 1-40	Gal. 4. 1-5. 1 — 5. 2-end — 6 1 Cor. 1. 1-25 — 1. 25 — 2 end	2 Chr. 14 — 16 1 Kin. 17	Lk. 9. 51-end — 10. 1-24 — 10. 25 11. 18 — 12. 1-34 — 12. 35-end — 13	
7th Sunday after Trinity	2 Sam. 18 Job 15. 1-34	Mark 9. 2-R2 Phil. 1	1 Kin. 3.1-15 — 8. 22-40, 54-61 Job 19. 1-27	Matt. 9. 35- 10. 25 Acta 16.6-end
M. 2 Kin. 1 Tu. — 4. 1-37 W. — 6. 1-23 Th. — 7. 3-end F. — 9 S. — 11. 21-12 end	1 Cor. 4. 1-17 — 4. 15- 5 end	2 Kin. 2.1-22 — 5	Luke 14. 1-33 — 15	
8th Sunday after Trinity	1 Kin. 10. 1-15 Job 23	Mark 10. 1-S1 Phil. 2	2 Kin. 12 — 13. 1-32 Job 25 and 28	Matt. 10. 24- end Acta 17. 16- end
M. 2 Kin. 14 Tu. — 15. 17-end W. Im. 7. 1-17 Th. 2 Kin. 17. 1- 23 F. — 18. 1-8 S. — 13. 13-end	1 Cor. 10. 1- 11. 1 — 11. 17-end — 12. 1-27 — 12. 27-13 — 14. 1-19 — 14. 29-end	2 Chr. 26 2 Kin. 16 Isa. 8. 1-18 2 Kin. 27. 24- end 2 Chr. 30 2 Kin. 19	Mark 10. 32- end Luke 15. 35- 19. 28 — 19. 29-44 Mark 11. 11- 12. 12 Matt. 22. 1-28 — 22. 23-end	

TABLE OF LESSONS (continued).

	MORNING.		EVENING.	
9th Sunday after Trinity	1 Kin. 17 Job 27	Luke 1. 1-25 Phil. 9	1 Kin. 18 — 19 Job 28	Matt. 11. Acts 20. 17- end
M. 2 Kin. 20 Tu. — 22 W. — 23. 21-35 Th. — 24. 18- 25. 7 F. Jer. 19 S. — 25. 20- 23. 6	I Cor. 15. 1-34 — 15. 85-end	2 Chr. 23 2 Kin. 23. 1- 20 — 23. 26- 24. 17 2 Cor. 1. 1-22 — 1. 23-2 end	Matt. 23 Mark 12. 41- 13. 13 — 13. 14-end	
10th Sunday after Trinity	1 Kin. 21 Job 29	Luke 1. 26-56 Phil. 4	1 Kin. 22. 1- 40 2 Kin. 4. 8-37 Job 33. 2-30	Matt. 18. 24- 22 Acts 27
M. Jer. 28. 1-14 Tu. — 26 W. — 29. 1-25 Th. — 29 F. — 37 S. — 35. 14-end	2 Cor. 4 — 5. 1-19 — 5. 20-7. 1 — 7. 2-end	Jer. 27. 2-end — 29. 1-20 — 32. 25-end — 34. 8-end Luke 23. 33- end	Mark 14. 27- 52 — 14. 53-end — 15. 1-41 Luke 24. 13- end	
11th Sunday after Trinity	2 Kin. 5 Job 38	Luke 1. 57- end Col. 3.12-4. 6	2 Kin. 6. 8- 23 — 7 Job 40. 1-14 and 42. 1-10	Matt. 16. 18- end Acts 28
M. Jer. 40 Tu. — 42 W. — 44. 1-14 Th. Ezek. 2 F. — 6 S. — 11. 14-end	2 Cor. 10 — 11 — 12. 1-18 — 12. 14-13 end	Jer. 41 — 43 — 44. 15-end Ezek. 3.4-end Rom. 1 — 2. 1-16	John 1. 1-26 — 1. 28-end — 2 — 8. 1-21 — 9 — 23-end 2. 21-end	

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
12th Sunday after Trinity	2 Kin. 18. 13- end Mic. 6	Luke 4. 1-15 Phil. 1	2 Kin. 19 Isa. 25. 1-20 Mic. 7	Matt. 18. 15- end Eph. 1
M.	Ezra 1 Rom. 2. 17- end		Ezra 3 John 4. 27- end	
Tu.	— 4	— 3	Hag. 1. 1-2. 9 Zeoh. 1. 18-2	— 1. 21-2. 7
W.	Zech. 1. 1-17	— 4	— end	— 5. 24-end
Th.	— 3	— 5	— 4	— 6. 1-21
F.	— 6. 9-end	— 6	Hag. 2. 10-end	— 6. 22-30
S.	Ezra 5 — 7		Ezra 6 — 6. 41-end	
13th Sunday after Trinity	2 Kin. 22 5. 11	Luke 4. 31- 30 Hab. 2. 1-14	2 Kin. 23. 1- 30 1 Tim. 6	Matt. 20. 1-28 Eph. 2
M.	Zech. 7 Ezra 7	Rom. 8. 1-17 — 8. 18-end	Zech. 8 Ezra 8. 15- end	John 7. 1-24 — 7. 25-end
Tu.	— 9	— 9	— 10. 1-19	— 8. 1-90
W.	Neh. 1	— 10	Neh. 2	— 8. 31-end
Th.	— 4	— 11. 1-24	— 5	— 9
F.	— 6. 1-7. 4	— 11. 25-end	— 8	— 10. 1-21
S.				
14th Sunday after Trinity	Ezra 1. 1-8 and 3 Zeph. 1	Luke 7. 36- end 1 Cor. 13	Neh. 1. 1- 2. 8 Dan. 1 Zeph. 3	Matt. 21. 23- end Dan. 1 Eph. 4. 1-24
M.	Neh. 9. 1-23	Rom. 12	Neh. 9. 24- end	John 10. 22- end
Tu.	— 13	— 13	Dan. 2. 1-24	— 11. 1-44
W.	Dan. 2. 25-end	— 14	— 4. 1-18	— 11. 45-end
Th.	— 4. 19-end	— 15. 1-13	— 7. 9-end	— 12. 1-19
F.	— 9. 1-19	— 15. 14-end	— 9. 20-end	— 12. 20-end
S.	— 10	— 16	— 12	— 13
15th Sunday after Trinity	Dan. 3	Luke 9. 57- 10. 24	Dan. 5 Prov. 1 2 Tim. 1	Matt. 28 Eph. 4. 26- 5. 21
M.	Ezeh. 1	Phil. 1. 1-11	Ezeh. 2. 5-11. 15-end	John 14. 1-14
Tu.	— 3	— 1. 12-end	— 4	— 14. 15-end
W.	— 5	— 2. 1-11	— 6 and 7	— 15
Th.	Lam. 1. 1-16	— 2. 13-end	Lam. 2	— 16. 1-15
F.	— 3. 1-21	— 3	— 3. 22-30	— 16. 16-end
S.	— 4	— 4	— 6	— 17

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
16th Sunday after Trinity	Jer. 5. 1-19 Prov. 3. 1-26		Luke 11. 1-25 Tit. 2. 1-3. 7	Jer. 5. 20-end — 7. 1-15 Eph. 5. 22- 6. 9 Prov. 4.
M.	Job 1		Col. 1. 1-20	Job 2 — 4 John 18. 1-27
Tu.	— 3		— 1. 21-2. 7	— 18 — 18. 28-end
W.	— 5		— 2. 8-19	— 19 — 19. 30
Th.	— 7		— 2. 20-3. 11	— 8
F.	— 9		— 3. 12-4. 1	— 10
S.	— 11		— 4. 2-end	— 12
17th Sunday after Trinity	Jer. 17. 5-14 Prov. 6. 1-19		Luke 11. 29- end 1 Pet. 1. 1-21	Jer. 18. 1-17 — 22. 1-19 Eph. 6. 10- end Prov. 8
M.	Job 13		Philemon	Job 14 Luke 1. 1-23
Tu.	— 15. 1-16		Eph. 1. 1-14	— 16. 1-17. 2 — 1. 24-36
W.	— 17. 3-end		— 1. 15-end	— 18 — 1. 67-end
Th.	— 19		— 2. 1-10	— 21 — 2. 1-21
F.	— 22		— 2. 11-end	— 23 — 2. 22-end
S.	— 24		— 8	— 25 and 26 — 3. 1-22
18th Sunday after Trinity	Jer. 26 Prov. 9		Luke 12. 1-34 1 Pet. 1. 22- 2. 10	Jer. 30. 1-3. 10-22 — 31. 1-20 1 John 1. 1- 2. 11 Prov. 14. 21- 15. 17
M.	Job 27		Eph. 4. 1-16	Job 28 Luke 4. 1-30
Tu.	— 20. 1-30. 1		— 4. 17-20	— 31. 13-end — 4. 31-end
W.	— 32		— 4. 31-5. 21	— 35 — 5. 1-16
Th.	— 38. 1-21		— 5. 25-end	— 38. 22-end — 5. 17-end
F.	— 39		— 6. 1-9	— 40 — 6. 1-19
S.	— 41		— 6. 10-end	— 42 — 6. 20-33

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
19th Sunday after Trinity	Jer. 51, 28-37	Luke 19, 35- end	Jer. 35	John 14
	Prov. 16	1 Pet. 2, 11- 3, 7	- 26	1 John 2, 12- end
			Prov. 22	
M.	Prov. 1, 1-19	1 Tim. 1, 1-17	Prov. 1, 20-	Luke 5, 25- end
Tu.	- 2	- 1, 18- 2 end	- 3, 1-26	- 7, 10- 7, 11-25
W.	- 3, 27-4, 19	- 3	- 4, 20-5, 13	- 7, 36-end
Th.	- 6, 6-22	- 4	- 8	- 8, 1-21
F.	- 9	- 5	- 10, 1-22	- 8, 22-end
S.	- 11, 1-25	- 6	- 12, 10-end	- 9, 1-17
20th Sunday after Trinity	Ezek. 2	Luke 19	Ezek. 3, 4-21	John 15
	Prov. 25, 15- end	1 Pet. 3, 8- 4, 6	- 13, 1-16	1 John 3
			Prov. 30, 1-14	
M.	Prov. 14, 9-27	Tit. 1, 1-2, 8	Prov. 15, 18- end	Luke 9, 18-50
Tu.	- 16, 31- 17, 17	- 2, 9-3 end	- 18, 10-end	- 9, 31-end
W.	- 20, 1-22	2 Tim. 1	- 22, 1-16	- 10, 1-24
Th.	- 21, 23-end	- 2	- 25	- 10, 25-end
F.	- 26, 12-end	- 3	- 27, 1-22	- 11, 1-25
S.	- 30, 5-16	- 4	- 31, 10-end	- 11, 29-end
21st Sunday after Trinity	Ezek. 14	Luke 14, 1-24	Ezek. 18, 1-4, 19-end	John 16
	Prov. 31	1 Pet. 4, 7- 6, 11	- 5, 1-29	1 John 4
			Eccles. 1, 12- 2, 13	
M.	Eccles. 1	Luke 12, 1-34	Eccles. 2, 1-23	Luke 12, 35-48
Tu.	- 3, 1-15	- 12, 54-13, 9	- 3, 15-4, 6	- 13, 10-end
W.	- 4, 7-end	- 14, 1-24	- 5	- 14, 25-
Th.	- 6			15, 10
F.	- 7, 15-end	- 15, 11-end	- 7, 1-14	- 16
S.	- 9	- 15, 1-30	- 8	- 17, 20-end
			- 10, 5-18	- 18, 31-
				19, 10

TABLE OF LESSONS (*continued*).

	MORNING.		EVENING.	
22nd Sunday after Trinity	Ezek. 34, 1-16	Luke 14, 25- 15, 10	Ezek. 34, 17- end	John 17
	Eccles. 3, 1-15	2 Pet. 1	- 37, 15-end	1 John 5
			Eccles. 4, 9- 3, 9	
M.	Lev. 5, 1-10	Luke 19, 11-28	Lev. 26, 1-26	Luke 19, 29- end
Tu.	Num. 8, 1-20	- 20, 1-26	Num. 10, 29- end	- 20, 27-21, 4
W.	- Jl. 4, 23	- 21, 5-end	- 14, 2-25	- 22, 1-38
Th.	- 14, 26-end	- 22, 59-63	- 17, 1-11	- 25, 54-end
F.	- 20, 1-13	- 26, 1-25	- 20, 23-21, 9	- 23, 26-49
S.	2 Kln. 18, 1- 12	- 23, 50- 24, 12	- 32, 1-33	- 24, 13-end
*23rd Sunday after Trinity	Prov. 1, 20- end	Luke 16	Prov. 3, 1-26	John 9
	Eccles. 7	1 Cor. 1, 1-25	Jonah 4	1 Cor. 13
			Eccles. 9	
M.	Deut. 13, 1-31	Acta 1	Deut. 20, 1-2	Acta 2, 1-21
Tu.	- 25, 1-11	- 2, 20-end	- 37	- 3, 1-4, 4
W.	Josh. 8, 30- end	- 4, 5-31	- 31, 29- 32, 14	- 1, 32-5, 11
Th.	Deut. 32, 15-29	- 5, 12-6, 7	- 32, 28-43	- 6, 8-7, 16
F.	- 32, 24-end	- 7, 17-34	- 33, 1-12	- 7, 35-8, 4
S.	- 33, 13-end	- 8, 4-25	- 34	- 8, 26-end
Sunday next before Advent	Eccles. 11 and 12	Heb. 11, 1-16	Bag. 2, 1-9	Eccb. 11, 17- 12, 2
			Mal. 3 and 4	Luke 15, 11- end
M.	2 Chr. 26	Rev. 1	2 Chr. 27	Rev. 2
Tu.	- 28	- 5	- 29, 1-11,	- 4
W.	- 50	- 5	- 27-end	
Th.	- 32, 9-end	- 7	- 32, 1-8	- 6
F.	- 34, 1-28	- 11, 16-	- 32, 1-19	- 10
S.	- 35, 20-end	12 end	- 34, 29-	- 14, 1-18
		- 18	- 35, 19	
			- 36, 1-21	- 18, 1-16

* Note, that if there be more than twenty-four weeks after Trinity, the Lessons for those weeks omitted after the Epiphany shall be read in their order to supply so many as are wanting; the Lessons appointed for the sixth week after the Epiphany being always read during the week next but one before Advent.

TABLE OF LESSONS (*continued*).
HOLY-DAYS.

	MORNING.		EVENING.
St. Andrew ..	Ezek. 47.1-12	John 1. 35-42	Zech. 8. 20- end
St. Thomas ..	2 Sam. 15. 17- 21	John 11. 1-16	Isa. 35
Conversion of St. Paul ..	Isa. 49. 1-13	Gal. 1.11-end	Jer. 1. 4-10
Purification of B.P.M. ..	Ex. 13. 11-16	Gal. 4. 1-7	Hag. 2. 1-9
St. Matthias ..	1 Sam. 9.27-35	Acts 20.17-38	Isa. 22. 15-22
St. Patrick ..	Isa. 8. 19-9.2	John 1. 1-14	Isa. 51. 1-11
Annunciation of B.P.M. ..	Gen. 3. 1-15	Acts 16. 6-10 Heb. 2. 5-end	2 Cor. 4 2 Cor. 10 Matt. 1. 18-28 2. 11
St. Mark ..	Isa. 62. 5-end	2 Tim. 4. 1-11	Ezek. 1. 1-14
St. Philip and St. James ..	Isa. 61	John 1. 43- end	Ex. 18. 17- end
St. Barnabas ..	Job 29.11-end	Acts 4. 32- end	Isa. 42. 5-12
St. John Baptist ..	Mal. 3. 1-6	Luke 3. 1-20	Acts 14. 8- end
St. Peter ..	Ezek. 3. 1-14	Acts 3	Mal. 4
St. James ..	2 Kin. 1. 1- 15	Luke 9. 51-56	Ezek. 34. 11- 16
Transfiguration ..	Ex. 34. 29-end	2 Cor. 3	Jer. 25. 1-15
St. Bartholomew ..	Gen. 28.10-17	John 1. 43- end	Mark 1. 14-20
St. Matthew ..	1 Kin. 19. 15- end	Matt. 19. 16- end	1 Kin. 19. 1- 18
St. Michael and all Angels ..	Gen. 31. 45- 52. 2	Acts 12. 1-13	Deut. 15. 15- end
St. Luke ..	Isa. 55	Luke 1. 1-4	1 Chr. 29. 9-17
St. Simon and St. Jude ..	Isa. 28. 9-15	Eph. 2.11-end	1 Tim. 6. 6-19
All Saints ..	Isa. 51. 1-11	Heb. 11. 22- 12. 2	Isa. 10. 4-end
			Heb. 1
		Dan. 12	Rev. 19. 6-10

GENERAL DIRECTIONS FOR
PUBLICK WORSHIP

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

The Morning Prayer or the Evening Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, or in any combination, at the discretion of the Minister, subject to the control of the Ordinary, to whom due notice shall be given of any proposed change.

If Morning Prayer, the Litany, and the Order for the Administration of Holy Communion are used in conjunction, the Minister after *Te Deum Laudamus* may proceed to the Litany, first saying, *Let us pray*. In this case, at Morning Prayer the Minister shall read either the First or the Second Lesson of the Day, and in the Litany he shall omit the intercessions from *That it may please thee to guard and bless to That it may please thee to give to all nations*, inclusive.

If Morning Prayer is followed immediately by the Holy Communion, the Minister may omit the Apostles' Creed, and all that follows the words *Let us pray*, with the exception of the Versicles beginning *O Lord, shew thy mercy upon us*, and the Second and Third Collects, which shall always be said.

Whenever it is found that the use of all the prescribed Services in any Church upon Sundays and Holy-days is attended with serious inconvenience, the Ordinary shall have power to dispense with one or more of them, in whole or in part.

A Sermon may follow any Service, or may be preached after the Third Collect at Morning or Evening Prayer ; but when the Communion Office is used, if there be a Sermon, it shall be preached at the time therein appointed.

Upon Week-days the Order for Morning or Evening Prayer may be shortened at the discretion of the Minister by the omission of one Lesson, and of one Canticle; and on such days the Prayers following the Third Collect, except the Prayer of St. Chrysostom and the Prayer following, need not be read at Morning Prayer: provided that on Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday, and Ascension Day, the Order for Morning and Evening Prayer shall be read as appointed in this Book.

Upon special occasions, instead of the whole Order for Morning or Evening Prayer, such selections from the Services of the Church and from holy Scripture may be used as shall be approved of for the purpose by the Ordinary.

Subject to the approval of the Ordinary, a Sermon may be preached on special occasions without the use of Morning or Evening Prayer, provided such Sermon be preceded and followed by one or more prayers taken from this Book.

The Archbishops may, in all those Prayers, Litanies, and Collects, which do in any way relate to the Sovereign or the Royal Family, alter or omit the names, titles, or dates, and fit them to the then present occasion, and make all changes consequent thereon.

Though all things be here set forth as to be said and sung in the English tongue, to the end that the Congregation may thereby be edified; yet it is not meant but that, at the discretion of the Minister, and with the consent of the Ordinary, they may be said and sung in Irish or any other language that is better understood by the people.

THE ORDER FOR

MORNING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Ezekiel 18. 27.

I acknowledge my transgressions : and my sin is ever before me.

Psalm 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psalm 51. 9.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. Psalm 51. 17.

Rend your heart, and not your garments, and turn unto the LORD your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies and for-

givenesses, though we have rebelled against him : neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us.

Daniel 9. 9, 10.

O LORD, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing.

Jeremiah 10. 24 ; Psalm 6. 1.

Repent ye ; for the kingdom of heaven is at hand. St. Matthew 3. 2.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

St. Luke 15. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. Psalm 143. 2.

If we say that we have

MORNING PRAYER

no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 St. John 1. 8, 9.

(For CHRISTMAS.)

Behold, I bring you good tidings of great joy, which shall be to all people : for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

St. Luke 2. 10, 11.

(For EASTER.)

Christ is risen from the dead, and become the first-fruits of them that slept. *I Corinthians 15. 20.*

(For ASCENSION.)

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 5. 31.

(For WHITSUNTIDE.)

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

St. Luke 11. 13.

¶ Then shall the Minister say this Exhortation, or a portion thereof:

EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice,

MORNING PRAYER

unto the throne of the heavenly grace, saying after me :

¶ Or he may omit the Exhortation, saying instead,

Let us humbly confess our sins unto Almighty God.

Provided always that the Exhortation must be said in full on Sundays, where the consent of the Ordinary for abbreviation or omission has not been obtained.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done ; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Re-

store thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present ; and that the rest

MORNING PRAYER

of our life hereafter may be pure and holy ; so that at the last we may come to his eternal joy ; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil : For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*
O Lord, open thou our lips ;

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us ;

Answer. O Lord, make haste to help us.

¶ *Here, all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord ;

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalm Venite, exultemus Domino, as followeth ; except on Easter Day and seven days after, and on any day in which it is read in the ordinary course of the Psalms.*

On Ash Wednesday and Good Friday Venite, exultemus Domino may be omitted.

VENITE, EXULTE-MUS DOMINO.

Psalm 95.

O COME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation.

MORNING PRAYER

Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

For the LORD is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O COME, let us worship and fall down : and kneel before the LORD our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

TO-DAY if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness :

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

Unto whom I sware in

my wrath : that they should not enter into my rest.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

On Easter Day and seven days after, instead of the Psalm, O come, let us sing etc., these Anthems shall be sung or said:

CHRIST our passover is sacrificed for us : therefore let us keep the feast,

Not with the old leaven, nor with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 Corinthians 5, 7.

CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

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

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

Romans 6, 9.

MORNING PRAYER

CHRIST is risen from the dead; and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive.

1 Corinthians 15. 20.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Psalms of the day of the month, or one or more of them; or the Psalms proper to the Day. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Urbs Fortitudinis, Benedictus, Magnificat, and Nunc Dimitiss, shall be repeated.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning is now, and ever shall be : world without end. Amen.

¶ Then shall be read distinctly with an audible voice by the Minister, or other fit person appointed by him, the First Lesson, taken out of the Old Testament, as is appointed in the Table of Lessons : he that readeth so standing and turning himself as he may best be heard of all such as are present. And after that, shall be said or sung the Hymn called Te Deum Laudamus, daily throughout the year.

Note, that before every Lesson he that readeth shall say, Here beginneth such a chapter, or verse of such a chapter, of such a Book : And after every Lesson, Here endeth the First, or the Second, Lesson.

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

MORNING PRAYER

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy: Lord God of Saboth;

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost : the Comforter.

THOU art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle:
**BENEDICITE,
OMNIA OPERA.**

Note, that the words praise him, and magnify him for ever may be sung at

MORNING PRAYER

*the end of each verse, or
of each group of verses,
as desired.*

O ALL ye works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O YE Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat,

bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O LET the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things

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upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beast, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O LET Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye

the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this Canticle :

URBS

FORTITUDINIS.

Isaiah 26, 1.

WE have a strong city : salvation will God appoint for walls and bulwarks.

Open ye the gates : that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee.

Trust ye in the Lord for ever : for our rock of ages is the Lord.

The way of the just is

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uprightness : thou that art upright dost direct the path of the just.

Yea, in the way of thy judgements, O Lord, have we waited for thee : the desire of our soul is to thy Name, and to the remembrance of thee.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or Laudate Dominum,
Psalm 148.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament ; and after that, the Hymn following :

BENEDICTUS.

St. Luke 1. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people,

And hath raised up a mighty salvation for us : in the house of his servant David :

As he spake by the mouth of his holy Pro-

phefts : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us,

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us,

That we being delivered out of the hand of our enemies : might serve him without fear,

In holiness and righteousness before him : all the days of our life.

AND thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins.

Through the tender mercy of our God : whereby the day-spring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

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GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this Psalm :
JUBILATE DEO.

Psalm 100.

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before his presence with a song.

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

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be sung or said the Apostles' Creed by the Minister and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary. Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,

The Lord be with you ; Answer. And with thy spirit, Minister. Let us pray.

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¶ When this Office is used in conjunction with any other Service in the Book of Common Prayer, the Minister may omit the Lord's Prayer and the three Versicles preceding it.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

O UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us;

Anstoen. And grant us thy salvation.

Priest. O Lord, save the King;

Answe. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answe. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answe. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answe. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answe. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects: the first, of the Day, which shall be the same that is appointed at the Communion; the second, for Peace; the third, for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

*The Second Collect,
For Peace.*

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth

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our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

*The Third Collect,
For Grace.*

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

¶ Here may follow an Anthem or Hymn.

¶ Then these Prayers following shall be said, except when the Litany is read; provided that they may be omitted when the Holy Communion imme-

dately follows Morning Prayer.

*A Prayer for the
King's Majesty.*

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

*A Prayer for the
Royal Family.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech

thee to bless our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family : Endue them with thy Holy Spirit; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. Amen.

A Prayer for the Chief Governors in Ireland.

¶ *No Chief Governor is to be prayed for until he be sworn.*

ALMIGHTY God, from whom all power is derived ; We humbly beseech thee to bless thy servants, the Chief Governors in Ireland. Let thy grace enlighten them, thy goodness confirm them, and thy providence protect them; and grant that they, and all who are in authority under them, may advance thy glory, the honour of his Majesty the King, and the welfare of this our land; through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, and the Parliaments in Ireland,

to be read during their respective sessions.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for [the High Court of Parliament, and] the Parliaments* in Ireland, under our Sovereign Lord

* When only one Parliament in Ireland is in session the word Parliament shall be substituted.

the King at this time assembled, that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions : that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and

all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ *Instead of the Prayers for the King's Majesty, for the Royal Family, for the Chief Governors in Ireland, and for the High Court of Parliament and the Parliaments in Ireland, may be said the following :*

A Prayer for the King and Commonwealth.

O LORD, God of our fathers, we humbly beseech thee to look with thy favour upon our Country and Empire, and preserve them from all perils. Save and protect our Sovereign Lord, King GEORGE, enrich him plenteously with heavenly gifts, and prosper his counsels for the welfare of his people. Bless also our gracious Queen *Elizabeth*, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family. Guard in thy good providence this our land. Bless and direct the Chief Governors in Ire-

land, and those who bear rule under them. Endue with wisdom and strength the ministers of the Crown, [the High Court of Parliament, and]

the Parliaments* in Ireland, at this time assembled, and all who are set in authority ;

grant them so to use the power entrusted to them for thy honour and glory, that righteousness and peace may be established among us for all generations; through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, who alone workest great marvels ; Send down upon our Bishops and Clergy, and all People committed to their charge, the healthful Spirit of thy grace ; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

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¶ Then may be said this
Prayer following :

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men ; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations.

More especially we pray for the good estate of the Catholick Church ; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate ; (*especially those

for whom our * This to be
prayers are de- said when
sired,) that if the prayers
may please thee of the Con-
to comfort and gregation.
relieve them,
according to their several
necessities, giving them

Here endeth the Order for Morning Prayer throughout
the year.

patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

*A Prayer of
St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests ; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Ezekiel 18. 27.

I acknowledge my transgressions : and my sin is ever before me.

Psalm 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm 51. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psalm 51. 17.*

Rend your heart, and not your garments, and turn unto the LORD your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us.

Daniel 9. 9, 10.

O LORD, correct me, but with judgement ; not in thine anger, lest thou bring me to nothing. *Jeremiah 10. 24; Psalm 6. 1.*

Repent ye ; for the kingdom of heaven is at hand. *St. Matthew 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

St. Luke 15. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight

shall no man living be justified. *Psalm 143. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 St. John 1. 8, 9.

(For CHRISTMAS.)

Behold, I bring you good tidings of great joy, which shall be to all people : for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

St. Luke 2. 10, 11.

(For EASTER.)

Christ is risen from the dead, and become the first-fruits of them that slept. *1 Corinthians 15. 20.*

(For ASCENSION.)

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 5. 31.

(For WHITSUNTIDE.)

If ye then, being evil, know how to give good gifts unto your children,

how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

St. Luke 11. 13.

¶ Then shall the Minister say this Exhortation, or a portion thereof :

EARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God ; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me ;

Or he may omit the Exhortation, saying instead,

Let us humbly confess our sins unto Almighty God.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father ; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done : And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent ; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live ; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins : He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present ; and that the rest of our life hereafter may be pure and holy ; so that

at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ Then likewise he shall say,
O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us;

Answer. O Lord, make haste to help us.

¶ Here, all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord;

Answer. The Lord's Name be praised.

¶ Then shall be said or sung the Psalms of the day of the month, or one or more of them; or the Psalms proper to the Day. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the Blessed Virgin Mary), as followeth; except when that shall happen to be read in the Lesson of the Day.

MAGNIFICAT.

St. Luke 1. 46.

MY soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on

them that fear him: throughout all generations.

• He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this Psalm; except when it is read in the ordinary course of the Psalms.

CANTATE DOMINO.

Psalm 98.

O SING unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The LORD declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

SHEW yourselves joyful unto the LORD, all ye lands: sing, rejoice, and give thanks.

Praise the LORD upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also, and shawms: O shew yourselves joyful before the LORD the King.

LET the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

EVENING PRAYER

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson from the New Testament as it is appointed. And after that, Nunc Dimitiss (or the Song of Simeon), as followeth ; except when that shall happen to be read in the Lesson of the Day.

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this Psalm : except when it is read in the ordinary course of the Psalms.

DEUS MISEREATUR.

Psalm 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O LET the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

THEN shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

EVENING PRAYER

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be said or sung the Apostles' Creed by the Minister, and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling ; the

Minister first pronouncing with a loud voice, The Lord be with you ; Answer. And with thy spirit.

Minister. Let us pray.

¶ When this Office is used in conjunction with any other Service in the Book of Common Prayer, the Minister may omit the Lord's Prayer and the three Versicles preceding it.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us ;

Answer. And grant us thy salvation.

Priest. O Lord, save the King ;

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness ;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people ;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us ;

Answer. And take not thy Holy Spirit from us.

¶ Then shall follow three Collects : the first, of the Day ; the second, for Peace ; the third, for Aid against all Perils, or that for Grace and Protection, as hereafter followeth.

The Second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed ; Give unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. Amen.

The Third Collect, for Aid against all Perils.

LIIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

Or this :

For Grace and Protection.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify,

and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. Amen.

¶ Here may follow an Anthem or Hymn.

¶ Then may be said these Prayers following, or the Litany, or such other Prayers taken out of this Book, as the Minister shall think fit ; the whole to conclude with A Prayer of St. Chrysostom and The grace of, etc.

A Prayer for the King's Majesty.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord,

King GEORGE ; and so replenish him with the grace of thy Holy Spirit,

that he may alway incline to thy will, and walk in thy way : Endue him plenteously with heavenly gifts ; grant him in health and wealth long to live ; strengthen him that he may vanquish and overcome all his enemies ; and finally, after this life, he may attain everlasting joy and felicity ; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen Elizabeth, Mary the Queen Mother, the Princess Elizabeth, and all the Royal Family : Endue them with thy Holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom ; through Jesus Christ our Lord. Amen.

A Prayer for the Chief Governors in Ireland.

¶ No Chief Governor is to be prayed for until he be sworn.

ALMIGHTY God, from whom all power is derived ; We humbly be-

seach thee to bless thy servants, the Chief Governors in Ireland. Let thy grace enlighten them, thy goodness confirm them, and thy providence protect them; and grant that they, and all who are in authority under them, may advance thy glory, the honour of his Majesty the King, and the welfare of this our land; through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, and the Parliaments in Ireland,

to be read during their respective sessions.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for [the High Court of Parliament, and] the Parliaments* in Ireland, under our Sovereign Lord

* When only one Parliament in Ireland is in session the word Parliament shall be substituted.

the King at this time assembled, that thou wouldest be pleased to direct and prosper all their consultations to the advance-

ment of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions: that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ Instead of the Prayers for the King's Majesty, for the Royal Family, for the Chief Governors in Ireland, and for the High Court of Parliament and the Parliaments in Ireland, may be said the following :

A Prayer for the King and Commonwealth.

O LORD, God of our fathers, we humbly beseech thee to look with thy favour upon our Country and Empire, and preserve them from all

perils. Save and protect our Sovereign Lord, King GEORGE, enrich him plenteously with heavenly gifts, and prosper his counsels for the welfare of his people. Bless also our gracious Queen Elizabeth, Mary the Queen Mother, the Princess Elizabeth, and all the Royal Family. Guard in thy good providence this our land. Bless and direct the Chief Governors in Ireland, and those who bear rule under them. Endue with wisdom and strength the ministers of the Crown, [the High Court of Parliament, and] * When only one Parliament in Ireland, at this time assembled, and all who are set in authority; the Parliaments* in Ireland, at this time assembled, and all who are set in authority;

the word Parliament shall be substituted.

grant them so to use the power entrusted to them for thy honour and glory, that righteousness and peace may be established among us for all generations; through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.
ALMIGHTY and everlast-

est great marvels; Send down upon our Bishops and Clergy, and all People committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

¶ Then may be said this Prayer following :

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations.

More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Finally, we command to thy fatherly goodness all those who are any ways

afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee of the Congregation, to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

*A Prayer of
St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord

Here endeth the Order for Evening Prayer throughout the year.

to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE LITANY.

¶ Here followeth the Litany, or General Supplication, to be sung or said upon Sundays, Wednesdays, and Fridays, and on such other days and at such times as shall be commanded by the Ordinary.

¶ When the Litany is used as a separate Service, it may be preceded by a Hymn and one of the Lessons of the Day: or when used in conjunction with the Communion Service the Minister may, instead of a Lesson, use one or more of the Sentences appointed to be used at the commencement of the Order for Morning Prayer, and then say, Let us pray,

¶ When the Litany is followed by the Communion Office, or by that part of it which is appointed to be used when there is no Communion, it shall be lawful to omit from the Litany the Lord's Prayer and all that is set down after it. When the Litany is said at any other time, it shall be lawful to omit from it all that follows the Lord's Prayer, and to use one or more of the Occasional Prayers; the whole to conclude with A Prayer of St. Chrysostom, and The grace of, etc.

¶ When any desire the prayers of the Congregation, the following words may, at the discretion of the Minister, be added at the proper place in any of the petitions. Especially him (or her or those) for whom our prayers are desired.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Fa-

ther and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

REMEMBER not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all evil and mischief ; from sin, from the craft and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-

glory, and hypocrisy from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death.

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious

Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to guard and bless thy servant *GEORGE*, our most gracious King and Governor, and to rule his heart in thy faith, fear, and love ; that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Elizabeth*, Mary the Queen Mother, the Princess *Elizabeth*, and all the Royal Family :

We beseech thee to hear us, good Lord.

That it may please thee to protect and guide thy servants the Chief Governors in Ireland, and all who are set in authority under them ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Ministers of the Crown, and all in authority throughout the Empire, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee

THE LITANY

to direct and prosper the consultations of [the High Court of Parliament, and] the Parliaments in Ireland, to the honour of thy Name, and the welfare of thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the forces of the King, and to shield them in all dangers and adversities :

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people :

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love

To be said during the respective sessions of the Parliaments.

and fear thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That It may please thee to give to all thy people increase of grice to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted : and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee

THE LITANY

to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee

to give us true repentance; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word :

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

LORD, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

THE LITANY

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

O UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins;

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whosoever they oppress us; and graciously hear us, that those evils, which the craft and subtlety of the devil or man worketh against us, be brought to nought; and by the providence of thy good-

ness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

THE LITANY

Favourably with mercy only Mediator and Advocate, Jesus Christ our Lord. Amen.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

PRAYERS AND THANKSGIVINGS,

to be used, as occasion may serve, in Morning or Evening Prayer or in the Litany, before the Prayer of St. Chrysostom ; and in the Communion Office after the Collect of the Day.

Before any of these Prayers may be said, Let us pray for —, or other like words.

For Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord : that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. Amen.

Or this :

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you ; Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will ; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

For Ireland.

ALMIGHTY and merciful God, who in days of old didst give to this land the benediction of thy holy Church ; Withdraw not, we pray thee, thy favour from us, but so correct what is amiss, and supply what is lacking, that we may more and

PRAYERS

more bring forth fruit to thy glory ; through Jesus Christ our Lord. Amen.

For Christian Citizenship.

LOOK, we beseech thee, O Lord, upon the people of this land who are called after thy holy Name ; and grant that they may ever walk worthy of their Christian profession. Grant unto us all that, laying aside our divisions, we may be united in heart and mind to bear the burdens which are laid upon us. Help us to respond to the call of our country according to our several powers ; put far from us selfish indifference to the needs of others ; and give us grace to fulfil our daily duties with sober diligence. Keep us from all uncharitableness in word or deed ; and enable us by patient continuance in well-doing to glorify thy Name ; through Jesus Christ our Lord. Amen.

For Industrial Peace.

O GOD, the Father of all mankind, we beseech thee to inspire us

with such love, truth, and equity, that in all our dealings one with another we may shew forth our brotherhood in thee ; for the sake of Jesus Christ our Lord. Amen.

Or this :

O GOD, who in thy providence hast appointed to every man his work ; Remove, we humbly beseech thee, from those who are now at variance, all spirit of strife and all occasion of bitterness, that, seeking only what is just and equal, they may live and work together in brotherly union and concord, to their own well-being, and the prosperity of their country ; through Jesus Christ our Lord. Amen.

For use at the time of a Parliamentary or Civic Election.

ALMIGHTY God, the fountain of all wisdom, guide, we beseech thee, the minds of all those who are called at this time to exercise the duty of electing fit persons to serve in Parliament [or, in the

Council of this County or City or Town]. Grant that the issue of their choice may promote thy glory and the welfare of this people ; and to all those who shall be elected, give the spirit of wisdom, courage, and true godliness. And this we ask in the Name of Jesus Christ our Lord. Amen.

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ; Save and deliver us, we humbly beseech thee, from the hands of our enemies ; abate their pride, assuage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory ; through the merits of thy only Son, Jesus Christ our Lord. Amen.

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply ; Behold, we beseech thee, the afflictions of thy people ; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty ; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

Or this :

O GOD, merciful Father, who by thy blessed Son hast taught us to ask our daily bread of thee ; Send us, we beseech thee, a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and

our own comfort ; through Jesus Christ our Lord. Amen.

In the time of any Common Plague or Sickness.

O ALMIGHTY God, the Lord of life and death, of health and sickness : Have pity upon us miserable sinners, now visited with great sickness [and mortality]. Withdraw from us this grievous affliction. Sanctify to us, we beseech thee, this thy fatherly correction. Enlarge our charity to relieve those who need our help. Bless the remedies applied to assist them. Give us prudence to see, and vigour to use, those means which thy providence affords, for preventing and alleviating such calamities. And, above all, teach us to know how frail and uncertain our condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting ; through the merits and mediation of Jesus Christ, thine only Son our Lord. Amen.

For Hospitals and Infirmarys.

ALMIGHTY God, whose blessed Son went about doing good, and healing all manner of sickness ; Continue, we beseech thee, this his gracious work among us, especially in the hospitals and infirmarys of our land ; cheer, heal, and sanctify the sick ; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience ; and send down thy blessing on all who labour to relieve suffering and to forward thy purposes of love ; through Jesus Christ our Lord. Amen.

For a Sick Person.

O LORD, look down from heaven, behold, visit, and relieve thy servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy ; restore him, if it be thy good pleasure, to his former health ; sanctify this thy fatherly correction to him ; give him comfort and sure confidence in thee ; de-

fend him from the assaults and fear of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

For the Bereaved.

GRANT, O Lord, to all who are bereaved, the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience; not sorrowing as those without hope, but in thankful remembrance of thy great goodness in past years, and in the sure expectation of a joyful reunion in the heavenly places; and this we ask in the Name of Jesus Christ our Lord. Amen.

For Absent Friends.

O GOD, who art present in every place; Mercifully hear our prayers for those whom we love, now absent from us; watch over them, we beseech thee, and protect them in all anxiety, danger, and temptation; teach us and them to know that thou art always near, and that we are one

in thee for ever; through Jesus Christ our Lord. Amen.

For Travellers.

O GOD, who leddest thy people like a flock by the hand of Moses and Aaron; Grant, we beseech thee, to those who travel a prosperous journey, that they may safely arrive at the place whither they go, and at length come to the haven of everlasting salvation; through Jesus Christ our Lord. Amen.

A Prayer for use by those at Sea.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the ship in which we sail. Preserve us from the dangers of the sea, [and from the violence of the enemy,] that we may return in safety to enjoy

For Rain.

the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. Amen.

For those at Sea:

O ALMIGHTY God, whose way is in the sea and whose paths are in the great waters; Be present, we beseech thee, with our brethren in the manifold dangers of the deep; protect them from all perils, prosper them in their course, and bring them in safety to the haven where they would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. Amen.

For Sailors.

O THOU that slumberest not nor sleepest; Protect, we pray thee, our sailors from the perils of the sea; in the hours of watching, strengthen and sustain them; and grant that in dangers often, in weariness often, they may serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

Or this :

O ALMIGHTY Lord God, our heavenly Father; Look, we be-

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. Amen.

For Fair Weather.

ALMIGHTY God, our heavenly Father, who art the author and giver of all good things, and who art merciful to us sinners beyond our deservings; Look upon us, we beseech thee, in thy loving-kindness, and grant to us at this time such fair weather that we may receive the fruits of the earth in their season, and learn by thy mercy to amend our lives to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

seech thee, in thy loving-kindness upon us thine unworthy servants, and grant us such weather as may relieve our present distress, to our comfort and to the glory of thy holy Name; through Jesus Christ, our Mediator and Advocate. Amen.

On the Rogation Days, and the preceding Sunday, and on other fitting occasions.

ALMIGHTY God, Lord of heaven and earth, in whom we live, and move, and have our being; who dost cause thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust; We beseech thee at this time favourably to behold thy people who call upon thee, and send thy blessing down from heaven to give us a fruitful season; that, our hearts being continually filled with thy goodness, we may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. Amen.

For a Blessing on Local Industries.

O ALMIGHTY Father, who through thy Son Jesus Christ hast consecrated labour to the blessing of mankind; Prosper, we pray thee, the industries of this place; defend those who are engaged therein from all perils, and grant that they may rejoice in the fruits of thy bounty, and bless thee for thy loving-kindness; through the same Jesus Christ our Lord. Amen.

For a Blessing on Fisheries.

O ALMIGHTY God, who hast made the sea and all that moveth therein; Bestow thy blessing on the harvest of the waters, that it may be abundant in its season; and on our fishermen and mariners, that they may be kept safe in every peril of the deep; so that we all with thankful hearts may acknowledge thee, who art the Lord of the sea and of the dry land; through Jesus Christ our Lord. Amen.

In the Ember Weeks, to be said every day, for those who are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

Or this, which may also be used on the day on which Deacons or Priests are ordered.

ALMIGHTY God, the giver of all good gifts,

who of thy Divine Providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be* called to any office and

* On the day of the ordination in the words same; and this day may be substituted them with the words the truth of to be.

thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

Prayer for the Increase of the Ministry.

O ALMIGHTY God, look mercifully upon the world, redeemed by the blood of thy dear Son, and send forth many more to do the work of the ministry, that perishing souls may be rescued, and thy glorious triumph may be hastened by the perfecting of thine elect through the same thy Son, Jesus Christ our Lord. Amen.

PRAYERS

*During the Vacancy
of a See.*

O ALMIGHTY God, who by thy Holy Spirit dost move the hearts of thy people; May it please thee so to direct the counsels of those who are appointed to choose a Bishop for this Church and Diocese, that we may be given a Pastor who in faithfulness and wisdom shall lead thy flock in the way of holiness; through Jesus Christ our Lord. Amen.

*During the Vacancy
of a Parish.*

ALMIGHTY God, the giver of every good gift, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a minister for this parish, that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ, thine only Son our Lord. Amen.

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles, that they should go into all the world, and preach the Gospel to every creature; Grant to us, whom thou hast called into thy Church, a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth labourers into thine harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth thy

PRAYERS

glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

Or this :

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world, that all might live through him; Pour thy Spirit upon thy Church, that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thine harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ our Lord. Amen.

*For Mission Districts
of the Home Church.*

O LORD Jesus Christ, thou good Shepherd of the sheep, who didst come to seek and to save that which was lost; We beseech thee to be present in thy power with the Missions of thy Church in this our land. Shew forth thy compassion to the helpless, enlighten the

ignorant, succour those in peril, and bring home the wanderers in safety to thy fold; who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

*For a Parochial
Mission.*

O GOD, our heavenly Father, we humbly pray thee to bless abundantly the efforts that are now being made [or, about to be made] to turn thy people in this parish [and diocese] to more sincere repentance and more living faith. Prepare all hearts to receive the seed of thy Word. Grant that it may take deep root, and bring forth fruit to thy glory. Arouse the careless amongst us, humble the self-righteous, soften the hardened, encourage the fearful, relieve the doubting, bring many souls in loving faith and self-surrender to thyself, and visit us with thy salvation; through Jesus Christ our Lord. Amen.

For the Parish.

ALMIGHTY God, we beseech thee to bless this our parish. Forgive

PRAYERS

us our many and grievous sins. Draw us nearer to thyself, and cause true religion to increase and abound amongst us. Prosper the reading and preaching of thy Word, and bless all the ministrations of thy Church. Give patience to the sick and afflicted, and make their sufferings a blessing to them. Visit with thy favour the schools and all who teach or learn therein; and make us to grow in grace and in the knowledge of thee and of thy dear Son, whom to know is life eternal. Hear us for the sake of him who died for us, Jesus Christ our Lord. Amen.

For Candidates for Confirmation.

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Ghost through the laying on of hands, that, drawing near with penitent and faithful hearts, they may

be filled with the power of his divine presence; through the same Jesus Christ our Lord. Amen.

For use in Colleges and Schools.

O LORD Jesu Christ, who art the Eternal Wisdom of the Father; We beseech thee to assist us with thy heavenly grace, that we may be blessed in our studies this day; and above all things may attain the knowledge of thee, whom to know is life eternal; and that, according to the example of thy most holy childhood, as we grow in years we may grow in wisdom, and in favour with God and man. Amen.

O LORD Jesu Christ, who as a child didst learn, and didst grow in wisdom; Grant us so to learn thy holy Word, that we may walk in thy ways and daily grow more like unto thee, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O LORD Jesu, thou great Shepherd of the sheep; Look on these thy

PRAYERS

children; embrace them with the arms of thy mercy, pour on them the riches of thy blessing, and so fill them with thy manifold gifts of grace, that they may continue thine for ever, to the honour and glory of thy Name. Amen.

ALMIGHTY Father, who didst send thine only Son that through him all men might be saved; Enable those who teach so to consecrate their lives that, being themselves led of thee, they may lead thy children in the paths of everlasting life; through our Lord and Saviour Jesus Christ. Amen.

For a right use of the Lord's Day.

O LORD Jesu Christ, who as on this day didst rise from the dead; Teach us to reverence this thy holy day, and give us grace so to use it, that we may rise to newness of life, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

A Prayer for the General Synod of the Church of Ireland,

to be used in all Churches and Chapels in Ireland on the Sunday preceding the meeting of the General Synod, and during the session of the Synod.

O LORD God, the Father of lights and the Fountain of all wisdom, who hast promised, through thy Son Jesus Christ, to be with thy universal Church to the end of the world; We humbly beseech thee with thy favour to behold the Bishops, Clergy, and People, who are about to assemble and take counsel together [or, who are now assembled and taking counsel together] in thy Name, for this Church. Mercifully grant that thy Holy Spirit may rest upon them, enlighten, and guide them; and that all their consultations may be prospered to the advancement of thy honour and glory, and the welfare of thy Church. Lead them and us into all truth; that so this Church may evermore hold fast and abide in the Apostolick and true Catholick faith,

and serve thee without fear in pureness of worship and life, according to thy holy will; through Jesus Christ our Lord and Saviour. Amen.

On New Year's Day.

O ALMIGHTY God, who alone art without variableness or shadow of turning, and hast safely brought us, through the changes of time, to the beginning of another year; We beseech thee to pardon the sins we have committed in the year which is past, and give us grace that we may spend the remainder of our days to thy honour and glory; through Jesus Christ our Lord. Amen.

¶ *On New Year's Day, and on such other occasions as are approved by the Ordinary, one or more of the Prayers in the Form of the Consecration of a Church, beginning Grant, O Lord, may be said in the course of Divine Service.*

For Recollection of the Presence of God.

O HEAVENLY Father, in whom we live and move and have our being; We humbly pray thee so

to guide and govern us by thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord. Amen.

For Faithfulness.

REMEMBER, O Lord, that which thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. Amen.

A Prayer for Pardon.

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and, though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. Amen.

A Prayer of the Eastern Church.

BE mindful, O Lord, of thy people present here before thee, and of those who are absent through

age, sickness, or infirmity. Care for the infants, guide the young, support the aged, encourage the faint-hearted, collect the scattered, and bring back the wandering to thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us, and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou, O Lord, remember. For thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need, and hast heard his prayer, grant unto each according to thy merciful loving-kindness, and thy eternal love; through Jesus Christ our Lord. Amen.

THANKSGIVINGS.

*Before any of these Thanksgivings the Minister may say,
Let us give thanks for —, or other like words.*

A General Thanks-giving,

*which may be said of
the whole Congregation,
after the Minister.*

*Upon any occasion of
special thanksgiving the
Minister may say, Let us
devoutly give thanks to
God for his goodness.*

ALMIGHTY God, Fa-
ther of all mercies, We thine unworthy ser-
vants Do give thee most
humble and hearty thanks
For all thy goodness and
loving-kindness to us, and
to all men;

* *particularly to those who
desire now to offer up their
praises and thanksgivings
for thy late
mercies vouch-safed unto
them ;*

We bless thee for
our creation, preservation,
and all the blessings of
this life : But above all,
for thine inestimable love
In the redemption of the
world by our Lord Jesus

Christ ; For the means
of grace, and for the hope
of glory.

And, we beseech thee,
give us that due sense of
all thy mercies, That our
hearts may be unfeignedly
thankful, And that we
shew forth thy praise,
Not only with our lips,
but in our lives ; By
giving up ourselves to thy
service, And by walking
before thee in holiness
and righteousness all our
days ; Through Jesus
Christ our Lord, To
whom with thee and the
Holy Ghost Be all honour
and glory, World without
end. Amen.

For Seasonable Weather.

OLORD God, who
hast in thy mercy
relieved and comforted
our souls by this season-
able and blessed change
of weather ; We yield
thee hearty thanks for
this thy goodness towards
us, beseeching thee to
give us grace to use this
and all thy mercies to the

THANKSGIVINGS

honour and glory of thy
holy Name; through Jesus
Christ our Lord. Amen.

For Plenty.

OMOST merciful
Father, who of thy
gracious goodness hast
heard the devout prayers
of thy Church, and turned
our dearth and scarcity
into cheapness and plenty;
We give thee humble
thanks for this thy special
bounty ; beseeching thee
to continue thy loving-
kindness unto us, that
our land may yield us her
fruits of increase, to thy
glory and our comfort;
through Jesus Christ our
Lord. Amen.

For Peace and Deliverance from our Enemies.

O ALMIGHTY God,
who art a strong tower
of defence unto thy ser-
vants against the face of
their enemies ; We yield
thee praise and thanksgiv-
ing for our deliverance
from those great and
imminent dangers where-
with we were compassed,
and for thy gracious gift
of peace : We confess
that it is of thy goodness
alone that we have been
preserved ; and we be-

seech thee still to con-
tinue thy mercies towards
us, that we may always
acknowledge thee as our
Saviour and mighty De-
liverer ; through Jesus
Christ our Lord. Amen.

For Restoring Publick Peace at Home.

O ETERNAL God, our
heavenly Father, who
alone makest men to be of
one mind in an house ;
We bless thy holy Name,
that it hath pleased thee
to appease the seditious
tumults which have been
lately raised up amongst
us ; most humbly be-
seeing thee to grant to
all of us grace, that we
may henceforth obediently
walk in thy holy
commandments; and, lead-
ing a quiet and peaceable
life in all godliness and
honesty, may continually
offer unto thee our sacrifice
of praise and thanksgiving
for these thy mercies
towards us ; through Jesus
Christ our Lord. Amen.

For Deliverance from the Plague, or other Common Sickness.

O L ORD God, who
hast wounded us for

our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation ; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death ; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church ; through Jesus Christ our Lord. *Amen.*

Or this :

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart ; Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings ; We offer unto thy Divine

Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us ; through Jesus Christ our Lord. *Amen.*

For Recovery from Sickness.

O ALMIGHTY and merciful God, the author and giver of life and health, and all good things : We most humbly bless thee that thou hast been pleased to deliver from *his* bodily sickness thy servant, who now desireth to return thanks unto thee, in the presence of all thy people, for thy great mercies vouchsafed to *him*. Impress *his* heart with a sense of thy goodness ; and grant *him* grace to devote the residue of *his* life to thy service, walking before thee in holiness and righteousness all *his* days ; through Jesus Christ our Lord. *Amen.*

For Foreign Missions.

O GOD, the Father of all mankind, we thank thee for thy servants who have gone forth to preach the Gospel throughout the

world. We praise thee for the witness they have borne in their lives, or by their deaths. We thank thee for those who have been led from heathen bondage to the glorious liberty of thy kingdom ; for the churches planted in many lands ; for their clergy and teachers. We pray that we may shew our thankfulness by greater zeal for the spread of the Gospel, and more fervent love for all those for whom Christ died. These our thanksgivings and prayers we offer in the Name of Jesus Christ our Lord. *Amen.*

For the Church.

ALMIGHTY God, A whose mercy is over all thy works ; We praise

THE ORDER HOW THE PSALTER IS
APPOINTED TO BE READ.

THE PSALTER shall be read as here appointed. In the months which have one-and-thirty days the same Psalms shall be read the last day of the month which are appointed for the day before. And at the end of every Psalm, and of every portion of the One Hundred and Nineteenth Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and, for the most part, the Translation of the Great English Bible set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

Upon occasions to be approved by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

THE PSALTER,
OR
PSALMS OF DAVID,

Pointed as they are to be sung or said in Churches.

DAY 1.
MORNING PRAYER.

PSALM 1.

Beatus vir, qui non abiit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff,

which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM 2.

Quare fremuerunt gentes ?
WHY do the nations so furiously rage together : and why do the peoples imagine a vain thing ?

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against his anointed, saying,

3 Let us break their

bonds asunder : and cast away their cords from us.

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

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

6 Yet have I set my king : upon my holy hill of Zion.

7 I WILL declare the decree : the LORD hath said unto me, Thou art my son, this day have I begotten thee.

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

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

10 BE wise now therefore, O ye kings : be admonished, ye that are judges of the earth.

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

12 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.

Domine, quid multiplicati?

1 LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 BUT thou, O LORD, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the LORD with my voice : and he heard me out of his holy hill.

5 I LAID me down and slept, and rose up again : for the LORD sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 UP, LORD, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD : and thy blessing is upon thy people.

Cum invocarem.

1 HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O YE sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after lying ?

3 Know this also, that the LORD hath chosen to himself the man that is godly : when I call upon the LORD, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the LORD.

6 THERE be many that say : Who will shew us any good ?

7 LORD, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : more than men have, when corn and wine increase.

9 I will lay me down in peace, and take my rest :

for it is thou, LORD, only, that makest me dwell in safety.

Verba mea auribus.

1 PONDER my words, O LORD : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O LORD : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak lies : the LORD will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 LEAD me, O LORD, in thy righteousness, because

THE PSALMS

of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Give sentence upon them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

13 For thou, LORD, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

DAY 1.

EVENING PRAYER.

PSALM 6.

Domine, me in furore.

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

DAY 1

2 Have mercy upon me, O LORD, for I am weak : O LORD, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, LORD, how long wilt thou punish me ?

4 Turn thee, O LORD, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembreth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning : every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 AWAY from me, all ye that work vanity : for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my petition : the LORD will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM 7.

Domine, Deus meus.

O LORD my God, in thee have I put my

THE PSALMS

trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O LORD my God, if I have done any such thing : or if there be any wickedness in my hands :

4 If I have rewarded evil unto him that dealt friendly with me : (yea, I have delivered him that without any cause is mine enemy ;)

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 STAND up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the peoples come about thee : over it therefore lift up thyself again.

8 The LORD shall judge the peoples ; give sentence with me, O LORD : according to my righteousness, and according

to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks

unto the LORD, according to his righteousness : and I will praise the Name of the LORD Most High.

PSALM 8.

Domine, Dominus noster.

O LORD our Governor: how excellent is thy Name in all the world !

2 THOU that hast set thy glory above the heavens : out of the mouth of very babes and sucklings hast thou ordained strength,

3 Because of thine enemies : that thou mightest still the enemy, and the avenger.

4 WHEN I consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained ;

5 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

6 Thou madest him lower than the angels : to crown him with glory and worship.

7 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

8 All sheep and oxen : yea, and the beasts of the field :

9 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

10 O LORD our Governor : how excellent is thy Name in all the world !

DAY 2.

MORNING PRAYER.

PSALM 9.

Confitebor tibi.

I WILL give thanks unto thee, O LORD, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou Most Highest.

3 WHILE mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast

put out their name for ever and ever.

6 The enemy are come to an end : they are desolate for ever : as for the cities which thou hast destroyed, their memorial is perished with them.

7 But the LORD shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The LORD also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, LORD, hast never failed them that seek thee.

11 O PRAISE the LORD which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O LORD; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the gates of the daughter of Sion : I will rejoice in thy salvation.

15 THE heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The LORD is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be given over unto death : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, LORD, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O LORD : that the heathen may know themselves to be but men.

PSALM 10.

Ut quid, Domine?

WHY standest thou so far off, O LORD : and hiddest thy face in the needful time of trouble ?

2 The ungodly for his

own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 ARISE, O LORD God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it ?

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong ;

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee : for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : search out his ungodliness, until thou find none.

18 THE LORD is King for ever and ever : and the heathen are perished out of the land.

19 LORD, thou hast heard the desire of the poor : thou preparest their

heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM 11.

In Domino confido.

IN the LORD put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what can the righteous do ?

4 THE LORD is in his holy temple : the LORD's seat is in heaven.

5 His eyes consider the poor : and his eyelids try the children of men.

6 The LORD trieth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous LORD loveth righteousness : his countenance will behold the thing that is just.

DAY 2.

EVENING PRAYER.

PSALM 12.

Salvum me fac.

HELP me, LORD, for there is not one godly man left : for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and disseminate in their double heart.

3 THE LORD shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the LORD : and will help every one from him that swell-

eth against him, and will set him at rest.

7 THE words of the LORD are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O LORD : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM 13.

Usque quo, Domine?

HOW long wilt thou forget me, O LORD, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 CONSIDER, and hear me, O LORD my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 BUT my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the LORD, because he hath dealt so lovingly with me : yea, I will praise the Name of the LORD Most Highest.

PSALM 14.

Dixit insipiens.

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the LORD ?

6 THERE were they brought in great fear, even where no fear was : for

God is in the generation of the righteous.

7 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the LORD.

8 O THAT salvation were given unto Israel out of Sion : when the LORD turneth the captivity of his people,

9 Then shall Jacob rejoice : and Israel shall be glad.

DAY 3.

MORNING PRAYER.

PSALM 15.

Domine, quis habitabit?
LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

5 He that sweareth un-

to his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM 16.

Conserua me, Domine.

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the LORD : Thou art my God, I have no good like unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The LORD himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the LORD for giving me warning : my reins also chasten me in the night-season.

9 I have set GOD always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy holy one to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM 17.

Exaudi, Domine.

HEAR the right, O LORD, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find no

wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 As for men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I HAVE called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that

is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

* 13 UP, LORD, disappoint him, and cast him down : deliver my soul from the ungodly by thine own sword ;

14 Yea, by thine hand, O LORD, from the men of the evil world : which have their portion in this life, whose bellies thou fillest with thy treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

PSALM 18.

Diligam te, Domine.

I WILL love thee, O LORD, my strength : the LORD is my stony rock, and my defence ;

2 My saviour, my God, and my might, in whom I will trust : my buckler, the horn also of my salvation, and my refuge.

3 I will call upon the LORD, which is worthy to be praised : so shall I be safe from mine enemies.

4 THE sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

5 The pains of hell came about me : the snares of death overtook me.

6 In my trouble I called upon the LORD : and complained unto my God.

7 So he heard my voice out of his holy temple : and my complaint came before him, it entered even into his ears.

8 THE earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

9 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

10 He bowed the heavens also, and came down : and it was dark under his feet.

11 He rode upon the cherubim, and did fly : he came flying upon the wings of the wind.

12 He made darkness

his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

13 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

14 The LORD also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

15 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

16 The springs of waters were seen, and the foundations of the round world were discovered : at thy chiding, O LORD, at the blasting of the breath of thy displeasure.

17 HE sent down from on high to fetch me : and took me out of many waters.

18 He delivered me from my strongest enemy, and from them which hate me : for they were too mighty for me.

19 They came upon me in the day of my trouble : but the LORD was my upholder.

20 He brought me forth also into a place of liberty : he brought me forth, even

because he had a favour unto me.

21 THE LORD rewarded me after my righteous dealing : according to the cleanliness of my hands did he recompense me.

22 Because I have kept the ways of the LORD : and have not forsaken my God, as the wicked doth.

23 For I have an eye unto all his laws : and will not cast out his commandments from me.

24 I was also uncorrupt before him : and eschewed mine own wickedness.

25 Therefore the LORD rewarded me after my righteous dealing : and according unto the cleanliness of my hands in his eye-sight.

26 WITH the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

27 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

28 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

29 Thou also shalt light

my candle : the LORD my God shall make my darkness to be light.

30 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

31 The way of God is an undefiled way : the word of the LORD also is tried in the fire ; he is the defender of all them that put their trust in him.

32 FOR who is God, but the LORD : or who hath any strength, except our God ?

33 It is God, that girdeth me with strength of war : and maketh my way perfect.

34 He maketh my feet like harts' feet : and setteth me up on high.

35 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

36 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

37 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

38 I will follow upon

mine enemies, and overtake them : neither will I turn again till I have destroyed them.

39 I will smite them, that they shall not be able to stand : but fall under my feet.

40 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

41 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

42 They shall cry, but there shall be none to help them : yea, even unto the LORD shall they cry, but he shall not hear them.

43 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

44 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the nations.

45 A people whom I have not known : shall serve me.

46 As soon as they hear of me, they shall obey me : the strangers shall humble themselves before me.

47 The strangers shall

fail : and come trembling out of their strong holds.

48 THE LORD liveth, and blessed be my strong helper : and praised be the God of my salvation ;

49 Even the God that seeth that I be avenged : and subdueth the people unto me.

50 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

51 For this cause will I give thanks unto thee, O LORD, among the Gentiles : and sing praises unto thy Name.

52 Great prosperity giveth he unto his king : and sheweth loving-kindness unto David his anointed, and unto his seed for evermore.

DAY 4.

MORNING PRAYER.

PSALM 19.

Celi enarrant.

THE heavens declare the glory of God : and the firmament sheweth his handywork.

2 One day telleth an-

other : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 THE law of the LORD is an undefiled law, converting the soul : the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The statutes of the LORD are right, and rejoice the heart : the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is clean, and endureth for ever : the judgements of the LORD are true, and righteous altogether.

10 More to be desired

are they than gold, yea, than much fine gold : sweeter also than honey, and the honeycomb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O LORD : my strength, and my redeemer.

PSALM 20.

Exaudiat te Dominus.

THE LORD hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's

desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the LORD our God : the LORD perform all thy petitions.

6 Now know I, that the LORD helpeth his anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the LORD our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 SAVE, LORD, and hear us, O King of heaven : when we call upon thee.

PSALM 21.

Domine, in virtute tua.

THE king shall rejoice in thy strength, O LORD : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness ; and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the king putteth his trust in the LORD : and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the LORD shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shall thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee :

and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, LORD, in thine own strength : so will we sing, and praise thy power.

DAY 4.

EVENING PRAYER.

PSALM 22.

Deus, Deus meus.

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in

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thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in GOD, that he would deliver him : let him deliver him, if he will have him.

9 BUT thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint :

my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O LORD : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I WILL declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the LORD, ye that fear him : magnify

him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the LORD shall praise him ; your heart shall live for ever.

27 ALL the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the LORD's : and he is the governor among the nations.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted

unto the Lord for a generation.

32 They shall come, and shall declare his righteousness : unto a people that shall be born ; for the Lord hath done it.

PSALM 23.

Dominus regit me.

THE LORD is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

MORNING PRAYER.

PSALM 24.

Domini est terra.

THE earth is the LORD's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 WHO shall ascend into the hill of the LORD : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O God of Jacob.

7 LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the LORD of hosts, he is the King of glory.

PSALM 25.

Ad te, Domine, levavi.

UNTO thee, O LORD, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 SHEW me thy ways, O LORD : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O LORD, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my

youth : but according to thy mercy think thou upon me, O LORD, for thy goodness.

7 GRACIOUS and righteous is the LORD : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the LORD are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O LORD : be merciful unto my sin, for it is great.

11 What man is he, that feareth the LORD : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the LORD is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the LORD : for he shall pluck my feet out of the net.

15 TURN thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my

heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM 26.

Judica me, Domine.

B E thou my judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocence, O LORD : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the congregations.

PSALM 27.

Dominus illuminatio.

T HE LORD is my light, and my salvation : whom then shall I fear : the LORD is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked : even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the LORD, which I will require : even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

8 HEARKEN unto my voice, O LORD, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked with thee : Seek ye my

face; Thy face, LORD, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the LORD taketh me up.

13 Teach me thy way, O LORD : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I SHOULD utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the LORD.

PSALM 28.

Ad te, Domine.

UNTO thee will I cry, O LORD my strength : think no scorn of me; lest, if thou make as though

thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 PRAISED be the LORD : for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield ; my heart hath trusted in him, and I am helped :

therefore my heart danceth for joy, and in my song will I praise him.

9 The LORD is my strength : and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM 29.

Afferte Domino.

ASCRIBE unto the LORD, O ye mighty : ascribe unto the LORD worship and strength.

2 Ascribe unto the LORD the honour due unto his Name : worship the LORD with holy worship.

3 THE voice of the LORD is upon the waters : it is the glorious God, that maketh the thunder.

4 It is the LORD that ruleth the sea ; the voice of the LORD is mighty in operation : the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedar-trees : yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire ; the voice of the LORD shaketh the wilderness : yea, the LORD shaketh the wilderness of Kadesh.

8 The voice of the LORD maketh the hinds to bring forth young, and strippeth bare the forests : in his temple doth every thing speak of his honour.

9 THE LORD sat as King above the Flood : and the LORD remaineth a King for ever.

10 The LORD shall give strength unto his people : the LORD shall give his people the blessing of peace.

DAY 6.

MORNING PRAYER.

PSALM 30.

Exaltabo te, Domine.

I WILL magnify thee, O LORD, for thou hast set me up : and not made my foes to triumph over me.

2 O LORD my God, I

cried unto thee : and thou hast healed me.

3 Thou, O LORD, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 SING praises unto the LORD, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 AND in my prosperity I said, I shall never be removed : thou, O LORD, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O LORD : and gat me to my LORD right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O LORD, and have mercy upon me : LORD, be thou my helper.

12 THOU hast turned my heaviness into joy : thou hast put off my sack-cloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM 31.

In te, Domine, speravi.

IN thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O LORD, thou God of truth.

7 I have hated them

that hold of superstitious vanities : and my trust hath been in the LORD.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 HAVE mercy upon me, O LORD, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the

multitude, and fear is on every side : while they conspire together against me, and take their counsel to take away my life.

16 BUT my hope hath been in thee, O LORD : I have said, Thou art my God.

17 My times are in thy hand : deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O LORD, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O HOW plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own

presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the LORD : for he hath shewed me marvellous great kindness in a strong city.

24 But in my haste I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O LOVE the LORD, all ye his saints : for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the LORD.

DAY 6.

EVENING PRAYER.

PSALM 32.

Beati, quorum.

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the LORD im-

puteth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD : and so thou forgavest the wickedness of my sin.

7 FOR this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : surely the great water-floods shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding :

whose mouths must be held with bit and bridle, else they will not obey thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

PSALM 33.

Exultate, justi.

REJOICE in the LORD, O ye righteous : for it becometh well the just to be thankful.

2 Praise the LORD with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the LORD a new song : sing praises lustily unto him with a good courage.

4 FOR the word of the LORD is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made : and all the hosts

of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the LORD : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the LORD shall endure for ever : and the thoughts of his heart from generation to generation.

12 BLESSED are the people, whose God is the LORD JEHOVAH : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The LORD looketh down from heaven, and beholdeth all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all

THE PSALMS

the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the LORD is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 OUR soul hath patiently tarried for the LORD : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O LORD, be upon us : like as we do put our trust in thee.

PSALM 34.

Benedic domino.

I WILL alway give thanks unto the LORD :

DAY 6

his praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

3 O praise the LORD with me : and let us magnify His Name together.

4 I sought the LORD, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the LORD is : blessed is the man that trusteth in him.

9 O fear the LORD, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

11 COME, ye children, and hearken unto me : I

DAY 7

THE PSALMS

will teach you the fear of the LORD.

12 What man is he that lusteth to live : and would thin see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile,

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the LORD are over the righteous : and his ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

DAY 7.

MORNING PRAYER.

PSALM 35.

Judica, Domine.

PLEAD thou my cause, O LORD, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the LORD scattering them.

6 Let their way be dark and slippery : and let the angel of the LORD pursue them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And my soul shall be joyful in the LORD : it shall rejoice in his salvation.

10 All my bones shall say, LORD, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 FALSE witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O LET not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen,

O LORD : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O LORD my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the LORD, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM 36.

Dixit in justus.

MY heart sheweth me the wickedness of the ungodly : that there is

no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 THY mercy, O LORD, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, LORD, shalt save both man and beast ; how excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the

well of life : and in thy light shall we see light.

10 O CONTINUE forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

DAY 7.

EVENING PRAYER.

PSALM 37.

Noli cœmulari.

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the LORD, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the LORD : and he shall give thee thy heart's desire.

5 Commit thy way unto the LORD, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the LORD, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 THE ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for

he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

18 The LORD knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish ; and the enemies of the LORD shall be as the flower of the field : yea, even as the smoke shall they consume away.

21 THE ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of GOD shall possess the land : and they that are cursed of him shall be rooted out.

23 The LORD ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the LORD upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the LORD loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 THE mouth of the righteous is exercised in wisdom : and his tongue

will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly watcheth the righteous : and seeketh occasion to slay him.

34 The LORD will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the LORD, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the LORD : who is also

their strength in the time of trouble.

41 And the LORD shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

DAY 8.

MORNING PRAYER.

PSALM 38.

Domine, ne in furore.

PUT me not to rebuke,
O LORD, in thine anger:
neither chasten me in thy
heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease :

DAY 8

THE PSALMS

and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 LORD, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the light of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 FOR in thee, O LORD, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that

they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O LORD my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM 39.

Dixi, custodiam.

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from

good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue.

5 LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 AND now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chaste man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 HEAR my prayer, O LORD, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSALM 40.

Expectans expectavi.

I WAITED patiently for the LORD: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my going.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it,

and fear: and shall put their trust in the LORD.

5 Blessed is the man that hath set his hope in the LORD: and turned not unto the proud, and to such as go about with lies.

6 O LORD my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 SACRIFICE and offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offering and sacrifice for sin hast thou not required: then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it: yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O LORD, and that thou knowest.

12 I have not hid thy righteousness within my

heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 WITHDRAW not thou thy mercy from me, O LORD: let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O LORD, let it be thy pleasure to deliver me: make haste, O LORD, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee: and let such

as love thy salvation say
alway, The LORD be
praised.

20 As for me, I am
poor and needy : but the
Lord careth for me.

21 Thou art my helper
and redeemer : make no
long tarrying, O my God.

DAY 8. EVENING PRAYER.

PSALM 41.

Beatus qui intelligit.

BLESSED is he that
considereth the poor
and needy : the LORD shall
deliver him in the time of
trouble.

2 The LORD preserve
him, and keep him alive,
that he may be blessed
upon earth : and deliver
not thou him into the will
of his enemies.

3 The LORD comfort
him, when he lieth sick
upon his bed : make thou
all his bed in his sickness.

4 I SAID, LORD, be
merciful unto me : heal
my soul, for I have sinned
against thee.

5 Mine enemies speak
evil of me : When shall he
die, and his name perish ?

6 And if he come to see
me, he speaketh vanity :

and his heart conceiveth
falsehood within himself,
and when he cometh forth
he telleth it.

7 All mine enemies
whisper together against
me : even against me do they
imagine this evil.

8 An evil disease, say
they, cleaveth fast unto
him : and now that he lieth
he shall rise up no more.

9 Yea, even mine own
familiar friend, whom I
trusted : who did also eat
of my bread, hath laid
great wait for me.

10 BUT be thou merci-
ful unto me, O LORD :
raise thou me up again,
and I shall reward them.

11 By this I know thou
favourest me : that mine
enemy doth not triumph
against me.

12 And because of my
innocency thou upholdest
me : and shalt set me be-
fore thy face for ever.

13 BLESSED be the LORD
God of Israel : world
without end. Amen.

PSALM 42.

Quemadmodum.

LIKE as the hart desir-
eth the water-brooks :
so longeth my soul after
thee, O God.

2 My soul is athirst
for God, yea, even for the
living God : when shall I
come to appear before the
presence of God ?

3 My tears have been
my meat day and night :
while they daily say unto
me, Where is now thy
God ?

4 Now when I think
thereupon, I pour out my
heart by myself : for I
went with the multitude,
and brought them forth
into the house of God ;

5 In the voice of praise
and thanksgiving : among
such as keep holy-day.

6 Why art thou so full
of heaviness, O my soul :
and why art thou so disquieted
within me ?

7 Put thy trust in God :
for I will yet give him
thanks for the help of his
countenance.

8 MY God, my soul is
 vexed within me : there-
 fore will I remember thee
 from the land of Jordan,
 from Hermon and the
 little hill.

9 One deep calleth an-
 other, because of the noise
 of thy water-floods : all
 thy waves and storms are
 gone over me.

10 The LORD will grant
his loving-kindness in the

day-time : and in the
night-season will I sing
of him, and make my
prayer unto the God of
my life.

11 I will say unto the
God of my strength, Why
hast thou forgotten me :
why go I thus heavily,
while the enemy oppres-
seth me ?

12 My bones are smitten
asunder as with a
sword : while mine ene-
mies that trouble me cast
me in the teeth ;

13 Namely, while they
say daily unto me : Where
is now thy God ?

14 Why art thou so
 vexed, O my soul : and
 why art thou so disquieted
within me ?

15 O put thy trust in
God : for I will yet thank
him, which is the help of
my countenance, and my
God.

PSALM 43.

Judica me, Deus.

GIVE sentence with me,
O God, and defend
my cause against the un-
godly people : O deliver
me from the deceitful and
wicked man.

2 For thou art the God
of my strength ; why hast
thou put me from thee :

and why go I so heavily,
while the enemy oppres-
seth me?

3 O send out thy light
and thy truth, that they
may lead me : and bring
me unto thy holy hill, and
to thy dwelling :

4 And that I may go
unto the altar of God,
even unto the God of my
joy and gladness : and
upon the harp will I give
thanks unto thee, O God,
my God.

5 Why art thou so
heavy, O my soul : and
why art thou so disquieted
within me ?

6 O put thy trust in
God : for I will yet give
him thanks, which is the
help of my countenance,
and my God.

DAY 9.

MORNING PRAYER.

PSALM 44.

Deus, auribus.

WE have heard with
our ears, O God, our
fathers have told us : what
thou hast done in their
time of old :

2 How thou hast driven
out the heathen with thy
hand, and planted them
in : how thou hast de-

stroyed the nations, and
made them to flourish.

3 For they gat not the
land in possession through
their own sword : neither
was it their own arm that
helped them ;

4 But thy right hand,
and thine arm, and the
light of thy countenance :
because thou hadst a
favour unto them.

5 THOU art my King,
O God : send help unto
Jacob.

6 Through thee will we
overthrow our enemies :
and in thy Name will we
tread them under, that rise
up against us.

7 For I will not trust
in my bow : it is not my
sword that shall help me ;

8 But it is thou that
savest us from our ene-
mies : and putteth them to
confusion that hate us.

9 We make our boast of
God all day long : and will
praise thy Name for ever.

10 BUT now thou art
far off, and putteth us to
confusion : and goest not
forth with our armies.

11 Thou makest us to
turn our backs upon our
enemies : so that they
which hate us spoil our
goods.

12 Thou lettest us be
eaten up like sheep : and
hast scattered us among
the heathen.

13 Thou sellest thy
people for nought : and
takest no money for them.

14 Thou makest us to
be rebuked of our neigh-
bours : to be laughed to
scorn, and had in derision
of them that are round
about us.

15 Thou makest us to
be a by-word among the
heathen : and that the
people shake their heads
at us.

16 My confusion is
daily before me : and the
shame of my face hath
covered me ;

17 For the voice of the
slanderer and blasphemer :
for the enemy and aven-
ger.

18 AND though all this
be come upon us, yet do
we not forget thee : nor
behave ourselves froward-
ly in thy covenant.

19 Our heart is not
turned back : neither our
steps gone out of thy
way ;

20 No, not when thou
hast smitten us into the
place of dragons : and
covered us with the
shadow of death.

21 If we have forgotten
the Name of our God,
and holden up our hands
to any strange god : shall
not God search it out ?
for he knoweth the very
secrets of the heart.

22 For thy sake also are
we killed all the day long :
and are counted as sheep
appointed to be slain.

23 UP, Lord, why
sleepest thou : awake, and
be not absent from us for
ever.

24 Wherefore hidest thou
thy face : and forgettest
our misery and trouble ?

25 For our soul is
brought low, even unto
the dust : our belly cleav-
eth unto the ground.

26 Arise, and help us :
and deliver us for thy
mercy's sake.

PSALM 45.

Erectavit cor meum.

MY heart is inditing of
a good matter : I
speak of the things which
I have made unto the
king.

2 My tongue is the pen :
of a ready writer.

3 THOU art fairer than
the children of men : full
of grace are thy lips,

because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp in the heart of the king's enemies : and the people shall be subdued unto thee.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters are among thy honourable women : upon thy right hand doth stand the queen in a vesture of gold, wrought about with divers colours.

11 HEARKEN, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the king have pleasure in thy beauty : for he is thy lord, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the king in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the king's palace.

17 INSTEAD of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the peoples give thanks unto thee, world without end.

PSALM 46.

Deus noster refugium.

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 THERE is a river, the streams whereof make glad the city of God : the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The nations make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The LORD of hosts is with us : the God of Jacob is our refuge.

8 O COME hither, and behold the works of the LORD : what destruction he hath brought upon the earth.

9 He maketh wars to

cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the nations, and I will be exalted in the earth.

11 The LORD of hosts is with us : the God of Jacob is our refuge.

PSALM 47.

Omnis gentes, plaudite.

O CLAP your hands together, all ye peoples : Sing unto God with the voice of melody.

2 For the LORD is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the peoples under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the excellency of Jacob, whom he loved.

5 GOD is gone up with a merry noise : and the LORD with the sound of the trumpet.

6 O sing praises, sing praises unto our God : O

sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the peoples are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM 48.

Magnus Dominus.

GREAT is the LORD, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For, lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as

upon a woman in her travail.

6 Thou dost break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the LORD of hosts, in the city of our God : God upholdeth the same for ever.

8 WE wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughters of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, consider her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM 49.

Audite haec, omnes.

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 WHEREFORE should I fear in the days of wickedness : and when iniquity at my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him :

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall

continue for ever, and that their dwelling-places shall endure from one generation to another : and call the lands after their own names.

12 Nevertheless, man being in honour abideth not : seeing he may be compared unto the beasts that perish.

13 THIS their way is very foolishness : yet their posterity praise their saying.

14 They lie in the hell like sheep, death is their shepherd, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre, and have no abiding.

15 But God hath delivered my soul from the power of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long

as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man that is in honour and hath no understanding : is compared unto the beasts that perish.

DAY 10.

MORNING PRAYER.

PSALM 50.

Deus deorum.

THE LORD, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those

DAY 10

that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is judge himself.

7 HEAR, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices : as for thy burnt-offerings, they are alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the Most Highest.

15 And call upon me in the time of trouble : so

DAY 10

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will I hear thee, and thou shalt praise me.

16 BUT unto the ungodly saith God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O CONSIDER this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he

honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM 51.

Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou shalt judge.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

THE PSALMS

8 Thou shalt make me
hear of joy and gladness :
that the bones which thou
hast broken may rejoice.

9 Turn thy face from
my sins : and put out all
my misdeeds.

10 Make me a clean
heart, O God : and renew
a right spirit within me.

11 Cast me not away
from thy presence : and
take not thy holy spirit
from me.

12 O give me the com-
fort of thy help again : and
stablish me with thy free
spirit.

13 Then shall I teach
thy ways unto the wicked :
and sinners shall be con-
verted unto thee.

14 Deliver me from
blood-guiltiness, O God,
thou that art the God of
my health : and my tongue
shall sing of thy righteousness.

15 Thou shalt open
my lips, O Lord : and
my mouth shall shew thy
praise.

16 For thou desirest no
sacrifice, else would I give
it thee : but thou delightest
not in burnt-offerings.

17 The sacrifice of God
is a troubled spirit : a
broken and contrite heart,
O God, shalt thou not
despise.

7 THE righteous also

DAY 10

18 O BE favourable and
gracious unto Sion : build
thou the walls of Jerusalem.

19 Then shalt thou be
pleased with the sacrifice
of righteousness, with the
burnt-offerings and obla-
tions : then shall they offer
young bullocks upon thine
altar.

PSALM 52.

Quid gloriari?

WHY boastest thou thy-
self, thou tyrant : that
thou canst do mischief ;
2 Whereas the good-
ness of God : endureth
yet daily ?

3 Thy tongue imagineth
wickedness : and with lies
thou cuttest like a sharp
razor.

4 Thou hast loved un-
righteousness more than
goodness : and to talk of
lies more than righteousness.

5 Thou hast loved to
speak all words that may
do hurt : O thou false
tongue.

6 Therefore shall God
destroy thee for ever : he
shall take thee, and pluck
thee out of thy dwelling,
and root thee out of the
land of the living.

DAY 10

THE PSALMS

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shall see this, and fear : altogether become abominable : there is also none that doeth good, no not one.

8 Lo, this is the man
that took not God for his
strength : but trusted unto
the multitude of his riches,
and strengthened himself
in his wickedness.

9 As for me, I am like
a green olive-tree in the
house of God : my trust is
in the tender mercy of
God for ever and ever.

10 I will always give
thanks unto thee for that
thou hast done : and I will
hope in thy Name, for thy
saints like it well.

DAY 10.

EVENING PRAYER.

PSALM 53.

Dicit insipiens.

THE foolish body hath
said in his heart :
There is no God.

2 Corrupt are they, and
become abominable in
their wickedness : there
is none that doeth good.

3 God looked down
from heaven upon the
children of men : to see
if there were any, that
would understand, and
seek after God.

4 But they are all gone
out of the way, they are

6 THEY were afraid
where no fear was : for
God hath broken the
bones of him that besieged
thee ;

7 Thou hast put them
to confusion : because
God hath despised them.

8 O THAT salvation
were given unto Israel
out of Sion : O that the
Lord would deliver his
people out of captivity !

9 Then should Jacob
rejoice : and Israel should
be right glad.

PSALM 54.

Deus, in nomine.

SAVE me, O God, for
thy Name's sake : and
avenge me in thy strength.

2 Hear my prayer, O
God : and hearken unto
the words of my mouth.

3 For strangers are
risen up against me : and
tyrants, which have not

God before their eyes, seek after my soul.

4 BEHOLD, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 AN offering of a free heart will I give thee, and praise thy Name, O LORD : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM 55.

Exaudi, Deus.

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 DESTROY their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into the pit : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the LORD shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many that strove with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the LORD, and he

shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

DAY 11.

MORNING PRAYER.

PSALM 56.

Miserere mei, Deus.

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 THEY daily mistake my words : all that they imagine is to do me evil.

8 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shall cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the LORD's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 UNTO thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM 57.

Miserere mei, Deus.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth

in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

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 peoples : 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.

PSALM 58.

Si vere utique.

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 THE ungodly are forward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 BREAK their teeth, O God, in their mouths : smite the jaw-bones of the lions, O LORD.

7 Let them fall away like water that runneth apace : and when they shoot their arrows let them be broken.

8 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

9 Or ever your pots be made hot with thorns : with a whirlwind in his indignation shall he sweep them away.

10 THE righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

11 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

DAY 11.

EVENING PRAYER.

PSALM 59.

Eripe me de inimicis.

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 THEY go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they curse with their mouth, and swords are in their lips : for who, say they, doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 GOD sheweth me his

goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad by thy power and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their talking is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 AND in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my

refuge, and my merciful God.

PSALM 60.

* Deus, repulisti nos.

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 THEREFORE were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Shechem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my sceptre ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 WHO will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM 61.

Exaudi, Deus.

H EAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 FOR thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the

king a long life : that his
years may endure throughout
all generations.

7 He shall dwell before
God for ever : O prepare
thy loving mercy and faith-
fulness, that they may pre-
serve him.

8 So will I alway sing
praise unto thy Name :
that I may daily perform
my vows.

DAY 12.

MORNING PRAYER.

PSALM 62.

Nonne Deo?

MY soul truly waiteth
still upon God : for
of him cometh my salva-
tion.

2 He verily is my
strength and my salvation : he is my defence, so
that I shall not greatly fall.

3 How long will ye
imagine mischief against
every man : ye shall be
slain all the sort of you ;
yea, as a tottering wall
shall ye be, and like a
broken hedge.

4 Their device is only
how to put him out whom
God will exalt : their de-
light is in lies ; they give
good words with their
mouth, but curse with
their heart.

DAY 12

5 NEVERTHELESS, my
soul, wait thou still upon
God : for my hope is in him.

6 He truly is my
strength and my salvation :
he is my defence, so that I
shall not fall.

7 In God is my health,
and my glory : the rock of
my might ; and in God
is my trust.

8 O put your trust in
him alway, ye people : pour
out your hearts before him,
for God is our hope.

9 As for the children of
men, they are but vanity,
the children of men are de-
ceitful : upon the weights
they are altogether lighter
than vanity itself.

10 O trust not in wrong
and robbery, give not
yourselves unto vanity : if
riches increase, set not
your heart upon them.

11 God spake once, and
twice I have also heard the
same : that power be-
longeth unto God ;

12 And that thou, Lord,
art merciful : for thou
wardest every man ac-
cording to his work.

PSALM 63.

Deus, Deus meus.

O GOD, thou art my
God : early will I seek
thee.

DAY 12

THE PSALMS

2 My soul thirsteth for
thee, my flesh also longeth
after thee : in a barren and
dry land where no water is.

3 Thus have I looked
for thee in the sanctuary :
that I might behold thy
power and glory.

4 FOR thy loving-kind-
ness is better than the life
itself : my lips shall praise
thee.

5 As long as I live will
I magnify thee on this
manner : and lift up my
hands in thy Name.

6 My soul shall be
satisfied, even as it were
with marrow and fatness :
when my mouth praiseth
thee with joyful lips.

7 Have I not remem-
bered thee in my bed : and
thought upon thee when I
was waking ?

8 Because thou hast
been my helper : therefore
under the shadow of thy
wings will I rejoice.

9 My soul hangeth up-
on thee : thy right hand
hath upholden me.

10 THESE also that seek
the hurt of my soul : they
shall go under the earth.

11 They shall fall upon
the edge of the sword :
they shall be a portion for
foxes.

12 But the king shall
rejoice in God ; all they
also that swear by him
shall be commended : for
the mouth of them that
speak lies shall be stopped.

PSALM 64.

Exaudi, Deus.

HEAR my voice, O
God, in my prayer :
preserve my life from fear
of the enemy.

2 Hide me from the
gathering together of the
froward : and from the
insurrection of wicked
doers ;

3 Who have whet their
tongue like a sword : and
shoot out their arrows,
even bitter words ;

4 That they may privily
shoot at him that is per-
fect : suddenly do they hit
him, and fear not.

5 They encourage them-
selves in mischief : and
commune among them-
selves how they may lay
snares, and say that none
shall see them.

6 They imagine wicked-
ness, and practise it : that
they keep secret among
themselves, every man in
the deep of his heart.

7 BUT God shall sud-
denly shoot at them with

a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

DAY 12.

EVENING PRAYER.

PSALM 65.

Te deum hymnus.

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 THOU shalt shew us

wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 THOU visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

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13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM 66.

Jubilate Deo.

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies humble themselves before thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O COME hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes

behold the nations : and such as will not believe shall not be able to exalt themselves.

7 O PRAISE our God, ye peoples : and make the voice of his praise to be heard :

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I WILL go into thine house with burnt-offerings, and will pay thee my vows : which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM 67.

Deus misereatur.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the peoples praise thee, O God : yea, let all the peoples praise thee.

4 O LET the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the peoples praise thee, O God : let all the peoples praise thee.

6 THEN shall the earth

bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

DAY 13.

MORNING PRAYER.

PSALM 68.

Exurgat Deus.

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O SING unto God, and sing praises unto his Name : magnify him that rideth upon the heavens ; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the rebellious continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshest it when it was weary.

10 Thy congregation dwelt therein : for thou, O God, hast of thy goodness prepared for the poor.

11 THE Lord gave the word : great was the company of women that bare the tidings.

12 Kings with their armies do flee, and are discomfited : and they of the household divide the spoil.

13 Will ye abide among the sheep-folds : even as a dove that is covered with silver wings, and her feathers like gold ?

14 When the Almighty

scattered kings for their sake : then fell they as thick as snow in Salmon.

15 THE hill of Basan is a goodly hill : even an high hill is the hill of Basan.

16 Why mock ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the LORD will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of thousands : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led thy captivity captive, and received gifts from men : yea, even from thine enemies, that the LORD God might dwell among them.

19 PRAISED be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring them again from Basan : I will bring them again from the deep of the sea ;

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 THY God hath sent forth strength for thee : establish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 Rebuke the fierce-

ness of the enemy, the gathering of the captains with the multitude of the peoples, so that they humbly bring pieces of silver : scatter thou the peoples that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 SING unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

DAY 13.

EVENING PRAYER:

PSALM 69.

Salvum me fac.

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpliceness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord GOD of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 AND why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 BUT, LORD, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O de-

liver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour; mine adversities are all in thy sight.

21 Rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.

23 LET their table be made a snare to take themselves withal: and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the LORD: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the LORD heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSALM 70.

Deus in adjutorium.

HASTE thee, O God, to deliver me: make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my redeemer: O LORD, make no long tarrying.

PSALM 71.

In te, Domine, speravi.

IN thee, O LORD, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; in-

cline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I AM become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me: and they that lay wait for my

soul take their counsel together, saying,

10 God hath forsaken him : persecute him, and take him, for there is none to deliver him.

11 Go not far from me, O God : my God, haste thee to help me.

12 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

13 As for me, I will patiently abide alway : and will praise thee more and more.

14 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

15 I will go forth in the strength of the Lord GOD : and will make mention of thy righteousness only.

16 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

17 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

18 THY righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

19 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

20 Thou hast brought me to great honour : and comforted me on every side.

21 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

22 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

23 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM 72.

Deus, iudicium.

GIVE the king thy judgements, O God ; and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right : and defend the poor.

* 3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain upon the mown grass : even as the drops that water the earth.

7 In his time shall the righteous flourish : yes, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall

down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made for him continually, and daily shall they bless him.

16 THERE shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and they of the city shall flourish like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 BLESSED be the LORD God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his majesty for ever : and all the earth shall be filled with his majesty. Amen, Amen.

DAY 14.
EVENING PRAYER.

PSALM 73.

Quam bonus Israel!

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and therewithal suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the Most High ?

12 Lo, these are the ungodly : these prosper in the world, and these have riches in possession.

13 And I said, Then have I cleansed my heart in vain : and washed my hands in innocency.

14 All the day long have I been punished : and chastened every morning.

15 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

16 THEN thought I to understand this : but it was too hard for me.

17 Until I went into the sanctuary of God : then understood I the end of these men ;

18 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

19 Oh, how suddenly do they consume : perish, and come to a fearful end !

20 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

21 Thus my heart was grieved : and it went even through my reins.

22 So foolish was I, and ignorant : even as it were a beast before thee.

23 NEVERTHELESS, I am always by thee : for thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel : and after that receive me with glory.

25 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

26 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

27 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

28 But it is good for me to hold me fast by God, to put my trust in the Lord GOD : and to speak of all

thy works in the gates of the daughter of Sion.

PSALM 74.

Ut quid, Deus?

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 THINE adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and

have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 FOR God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the beasts of the wilderness.

16 Thou broughtest out fountains and waters out

of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 REMEMBER this, O LORD, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSALM 75.

* Confitebimur tibi.
UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 IN the appointed time, saith God: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For exaltation cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the LORD there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSALM 76.

Notus in Judea.

IN Jewry is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 THOU art glorious in might: when thou comest from the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 THOU, even thou art to be feared: and who

may stand in thy sight
when thou art angry ?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 THE fierceness of man shall turn to thy praise : and the fierceness of them shall thou refrain.

11 Promise unto the LORD your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM 77.

Voce mea ad Dominum.

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : I stretched forth my hands unto him and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will tank upon

DAY 15

God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I HAVE considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirit.

7 Will the Lord absent himself for ever : and will he be no more entreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 AND I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the LORD : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

DAY 16

THE PSALMS

14 Thou art the God that doeth wonders : and hast declared thy power among the peoples.

* 15 Thou hast mighty delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way was in the sea, and thy paths in the great waters : and thy footsteps were not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

DAY 15.

EVENING PRAYER.

PSALM 78.

Attendite, popule.

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the LORD, his mighty and wonderful works that he hath done.

5 HE made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God ;

10 Like as the children

of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 MARVELLOUS things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 YET for all this they sinned more against him : and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 WHEN the LORD heard this he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel :

23 Because they believed not in God : and put not their trust in his help.

24 Yet he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea-

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 BUT for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissemedled with him in their tongue.

37 For their heart was not whole with him :

neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 MANY a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent flies among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to the mountain which he pur-

chased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 YET they tempted, and displeased the Most High God : and kept not his testimonies :

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 WHEN God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Shiloh : even the tent that he had pitched among men.

62 He delivered his strength into captivity : and his glory into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed

their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He drove his enemies backward : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 LORD, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have de-

oured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed among the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, sevenfold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel.

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a flock : shew thyself also, thou that sittest upon the cherubim.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O LORD God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 THOU hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 AND the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O LORD God of hosts : shew the light of thy countenance, and we shall be whole.

Exultate Deo.

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I EASED his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife ;

9 Saying, Hear, O my people, and I will assure thee : O Israel, if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the LORD thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 BUT my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own heart's lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the LORD should have humbled themselves before him : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

GOD standeth in the congregation of princes : he is a judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the outcast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the Most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 ARISE, O God, and judge thou the earth : for thou shalt take all nations *** thine inheritance.

DAY 16.

EVENING PRAYER.

PSALM 82.

Deus stetit.

PSALM 83.

Deus, quis similis?

*HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites, and the Ishmaelites : the Moabites, and Hagarites :

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 BUT do thou to them as unto the Midianites : unto Sisera, and unto Jabin at the brook of Kison :

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind.

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains ;

15 Pursue them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O LORD : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is JEROVAV : art only the Most Highest over all the earth.

PSALM 84.

Quam dilecta!

O HOW amiable are thy dwellings : thou LORD of hosts.

2 My soul hath a desire and longing to enter into the courts of the LORD : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 BLESSED is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O LORD God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house

of my God : than to dwell in the tents of ungodliness.

12 For the LORD God is a light and defence : the LORD will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O LORD God of hosts : blessed is the man that putteth his trust in thee.

PSALM 85.

Benedixisti, Domine.

LORD, thou art become gracious unto thy land : thou hast turned again the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 TURN us then, O God our saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O LORD : and grant us thy salvation.

* 8 I WILL hearken what the Lord GOD will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again unto foolishness.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and shall direct his going in the way.

PSALM 86.

Inclina, Domine.

BOW down thine ear, O LORD, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, LORD, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 AMONG the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O LORD, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of violent men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, LORD, hast holpen me, and comforted me.

PSALM 87.

Fundamenta ejus.

HIS foundation is upon the holy hills : the LORD loveth the gates of

Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I WILL make mention of Egypt and Babylon : among them that know me.

4 Behold ye the Philistines also, and they of Tyre, with the Morians : lo, they shall be counted as born in Sion.

5 Yea, of Sion it shall be reported, This one and that one was born in her : and the Most High shall establish her.

6 The LORD shall reckon, when he writeth up the peoples : that each one was born in Sion.

7 The singers also and trumpeters shall make answer : All my fresh springs are in thee.

PSALM 88.

Domine Deus.

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto the grave.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength ;

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : LORD, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteous-

ness in the land where all things are forgotten ?

13 Unto thee have I cried, O LORD : and early shall my prayer come before thee.

14 LORD, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

DAY 17.

EVENING PRAYER.

PSALM 89.

Misericordias Domini.

MY song shall be always of the loving-kindness of the LORD : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said,
Mercy shall be set up for
ever : thy truth shalt thou
establish in the heavens.

3 I HAVE made a cove-
nant with my chosen : I
have sworn unto David
my servant;

4 Thy seed will I
establish for ever : and set
up thy throne from one
generation to another.

5 O LORD, the very
heavens shall praise thy
wondrous works : and thy
truth in the congregation
of the holy ones.

6 For who is he among
the clouds : that shall be
compared unto the LORD?

7 And what is he
among the gods : that shall
be like unto the LORD ?

8 God is very greatly to
be feared in the council of
the holy ones : and to be had
in reverence of all them
that are round about him.

9 O LORD God of hosts,
who is like unto thee : thy
truth, most mighty LORD,
is on every side.

10 Thou rulest the
raging of the sea : thou
stillest the waves thereof
when they arise.

11 Thou hast subdued
Egypt, and destroyed it :

thou hast scattered thine
enemies abroad with thy
mighty arm.

12 The heavens are
thine, the earth also is
thine : thou hast laid the
foundation of the round
world, and all that therein
is.

13 Thou hast made the
north and the south :
Tabor and Hermon shall
rejoice in thy Name.

14 Thou hast a mighty
arm : strong is thy hand,
and high is thy right hand.

15 Righteousness and
equity are the habitation
of thy seat : mercy and
truth shall go before thy
face.

16 Blessed is the people,
O LORD, that can rejoice
in thee : they shall walk
in the light of thy coun-
tenance.

17 Their delight shall
be daily in thy Name : and
in thy righteousness shall
they make their boast.

18 For thou art the
glory of their strength :
and in thy loving-kindness
thou shalt lift up our
horns.

19 For the LORD is our
defence : the Holy One of
Israel is our King.

20 THOU spakest some-
time in visions unto thy

saints, and saidst : I have
laid help upon one that is
mighty ; I have exalted one
chosen out of the people.

21 I have found David
my servant : with my holy
oil have I anointed him.

22 My hand shall hold
him fast : and my arm
shall strengthen him.

23 The enemy shall
not be able to do him
violence : the son of
wickedness shall not hurt
him.

24 I will smite down
his foes before his face :
and plague them that hate
him.

25 My truth also and
my mercy shall be with
him : and in my Name
shall his horn be exalted.

26 I will set his domin-
ion also in the sea : and his
right hand in the floods.

27 He shall call me,
Thou art my Father : my
God, and my strong sal-
vation.

28 And I will make
him my first-born : higher
than the kings of the earth.

29 My mercy will I keep
for him for evermore : and
my covenant shall stand
fast with him.

30 His seed also will I
make to endure for ever :
and his throne as the days
of heaven.

31 But if his children
forsake my law : and walk
not in my judgements ;

32 If they break my
statutes, and keep not my
commandments : I will
visit their offences with
the rod, and their sin with
scourges.

33 Nevertheless, my
loving-kindness will I not
utterly take from him :
nor suffer my truth to
fail.

34 My covenant will I
not break, nor alter the
thing that is gone out of
my lips : I have sworn
once by my holiness, that
I will not fail David.

35 His seed shall en-
dure for ever : and his
seat is like as the sun
before me.

36 He shall stand fast
for evermore as the moon :
and as the faithful witness
in heaven.

37 BUT thou hast ab-
horred and forsaken thine
anointed : and art dis-
pleased at him.

38 Thou hast broken
the covenant of thy ser-
vant : and cast his crown
to the ground.

39 Thou hast over-
thrown all his hedges :
and broken down his
strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 LORD, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do

bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee : and slandered the footsteps of thine anointed.

51 PRAISED be the LORD for evermore : Amen, and Amen.

DAY 18. MORNING PRAYER.

PSALM 90.

Domine, refugium.

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 FOR we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : or feareth aright thy indignation ?

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 TURN thee again, O LORD, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handywork.

PSALM 91.

Qui habitat.

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

2 I will say unto the LORD, Thou art my hope, and my strong hold : my God, in him will I trust.

3 FOR he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his

feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that fieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 FOR thou, LORD, art my hope : thou hast set thine house of defence very high.

10 THERE shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon

shalt thou tread under thy feet.

14 BECAUSE he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM 92.

Bonum est confiteri.

IT is a good thing to give thanks unto the LORD : and to sing praises unto thy Name, O Most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, LORD, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O LORD, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever.

8 But thou, LORD : art the Most Highest for evermore.

9 For lo, thine enemies, O LORD, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

10 BUT mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

11 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

12 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

13 Such as are planted in the house of the LORD : shall flourish in the courts of the house of our God.

14 They also shall bring forth more fruit in their

age : and shall be fat and well-liking.

15 That they may shew how true the LORD my strength is : and that there is no unrighteousness in him.

DAY 18. EVENING PRAYER.

PSALM 93.

Dominus regnabit.

THE LORD is King, and hath put on glorious apparel : the LORD hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 THE floods are risen, O LORD, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the LORD, who dwelleth on high, is mightier.

6 Thy testimonies, O LORD, are very sure : holiness becometh thine house for ever.

PSALM 94.

Deus ultiorum.

OLORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou judge of the world : and reward the proud after their deserving.

3 LORD, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O LORD : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the LORD shall not see : neither shall the God of Jacob regard it.

8 TAKE heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that chasteneth the heathen : it is he that

teacheth man knowledge, shall not he punish ?

11 The LORD knoweth the thoughts of man : that they are but vain.

12 BLESSED is the man whom thou chastenest, O LORD : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the LORD will not fail his people : neither will he forsake his inheritance.

15 For judgement shall turn again unto righteousness : and all such as are true in heart shall follow it.

16 WHO will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the LORD had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O LORD, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 WILT thou have any thing to do with the judge-

ment-seat of wickedness : which fashioneth mischief by law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the LORD is my refuge : and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice : yea, the LORD our God shall destroy them.

DAY 19.
MORNING PRAYER.

PSALM 95.

Venite, exultemus.

OCOME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanks-giving : and shew ourselves glad in him with psalms.

3 For the LORD is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he

made it : and his hands prepared the dry land.

6 O COME, let us worship and fall down : and kneel before the LORD our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 TO-DAY if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ;

11 Unto whom I swear in my wrath : that they should not enter into my rest.

PSALM 96.
Cantate Domino.

OSING unto the LORD a new song : sing unto the LORD, all the whole earth.

2 Sing unto the LORD, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 FOR the LORD is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the LORD that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 ASCRIBE unto the LORD, O ye kindreds of the people : ascribe unto the LORD worship and power.

8 Ascribe unto the LORD the honour due unto his Name : bring presents, and come into his courts.

9 O worship the LORD in the beauty of holiness : let the whole earth stand in awe of him.

10 TELL it out among the heathen that the LORD is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a

noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the LORD.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM 97.

Dominus regnabit.

THE LORD is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the LORD : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 CONFOUNDED be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced, and the daughters of Judah were glad : because of thy judgements, O LORD.

9 For thou, LORD, art higher than all that are in the earth : thou art exalted far above all gods.

10 O YE that love the LORD, see that ye hate the thing which is evil : the LORD preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the LORD, ye righteous : and give thanks for a remembrance of his holiness.

DAY 19.

EVENING PRAYER.

PSALM 98.

Cantate Domino.

O SING unto the LORD a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The LORD declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 SHEW yourselves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

6 Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the LORD the King.

8 LET the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the LORD : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSALM 99.

Dominus regnabit.

THE LORD is King, be the people never so impatient : he sitteth between the cherubim, be the earth never so unquiet.

2 The LORD is great in Sion : and high above all people.

3 They shall give thanks unto thy Name, which is great and wonderful : for he is holy.

4 THE king's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the LORD our God, and fall down before his foot-stool : for he is holy.

6 MOSES and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the LORD, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O LORD our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the LORD our God, and worship him upon his holy hill : for the LORD our God is holy.

PSALM 100.

Jubilate Deo.

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before his presence with a song.

2 Be ye sure that the LORD he is God : it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the LORD is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM 101.

Misericordiam et judicium.

MY song shall be of mercy and judgement : unto thee, O LORD, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come

unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privately slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the LORD.

PSALM 102.

Domine, exaudi.

HEAR my prayer, O LORD : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forgot to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 BUT, thou, O LORD,

shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitith them to see her in the dust.

15 The heathen shall fear thy Name, O LORD : and all the kings of the earth thy majesty ;

16 When the LORD shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the LORD.

19 For he hath looked down from his sanctuary : out of the heaven did the LORD behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver them that are appointed unto death ;

21 That they may declare the Name of the LORD in Sion : and his worship at Jerusalem ;

22 When the peoples are gathered together : and the kingdoms also, to serve the LORD.

23 HE brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, LORD, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM 103.

Benedic; anima mea.

PRAISE the LORD, O my soul : and all that is within me praise his holy Name.

2 Praise the LORD, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saaveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 THE LORD executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The LORD is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitith his own children :

even so is the LORD merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the LORD endureth for ever and even upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 THE LORD hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the LORD, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the LORD, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the LORD, all ye works of his,

in all places of his dominion : praise thou the LORD, O my soul.

DAY 20.
EVENING PRAYER.

PSALM 104.

Benedic, anima mea.

PRAISE the LORD, O my soul : O LORD my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels winds : and his ministers a flaming fire.

5 HE laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stood above the hills.

7 At thy rebuke they flee : at the voice of thy thunder they haste away.

8 The hills arise, the valleys sink down : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 HE sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds

make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 HE appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O LORD, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 THE glorious majesty of the LORD shall endure for ever : the LORD shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the LORD as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the LORD.

35 As for sinners, they shall be consumed out of the earth : and the ungodly shall come to an end.

36 Praise thou the LORD, O my soul : praise the LORD.

DAY 21.
MORNING PRAYER.

PSALM 105.

Confitemini Domino.

O GIVE thanks unto the LORD, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the LORD.

4 Seek the LORD and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 HE is the LORD our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant

that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 Touch not mine anointed : and do my prophets no harm.

16 MOREOVER, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the LORD tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 THEN sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 HE brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters

flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

DAY 21.

EVENING PRAYER.

PSALM 106.

Confitemini Domino.

O GIVE thanks unto the LORD, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the LORD : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O LORD, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen :

and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red Sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 BUT within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness :

and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They envied Moses also in the tents : and Aaron the saint of the LORD.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red Sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought

and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the LORD.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinehas and executed judgement : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 NEITHER destroyed they the heathen : as the LORD commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 THEREFORE was the wrath of the LORD kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 DELIVER us, O LORD our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 BLESSED be the LORD God of Israel from everlasting, and world without end : and let all the people say, Amen.

DAY 22. MORNING PRAYER.

PSALM 107.

Confitemini Domino.

O GIVE thanks unto the LORD, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy :

3 And gathered them out of the lands, from the

east, and from the west : from the north, and from the south.

* 4 THEY went astray in the wilderness out of the way : and found no city to dwell in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the LORD in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 SUCH as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest ;

12 He also brought down their heart through heaviness : they fell down,

and there was none to help them.

13 So when they cried unto the LORD in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 FOOLISH men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the LORD in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the LORD for his goodness : and

declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 THEY that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the LORD : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which liftest up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the LORD in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 HE turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague, or trouble :

40 Though he poureth

contempt upon princes : and letteth them wander out of the way in the wilderness ;

* 41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 THE righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

DAY 22. EVENING PRAYER.

PSALM 108.

Paratum cor meum.

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O LORD, among the peoples : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens :

and thy truth reacheth unto the clouds.

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

6 THAT thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice, and divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my sceptre ;

9 Moab is my wash-pot ; over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 WHO will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM 109.
Deus laudem.

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 SET thou an ungodly man to be ruler over him : and let an adversary stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him

as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

* 19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 BUT deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me : but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

DAY 23. MORNING PRAYER.

PSALM 110.

Dixit Dominus.

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall stretch forth the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall thy people offer themselves willingly with an holy worship : thy young men shall be as the dew of the morning.

4 The Lord sware, and will not repent : Thou art

a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sun-dre the heads over divers countries.

7 He shall drink of the brook in the way : there-foreshallhelift up his head.

PSALM 111.

Confitebor tibi.

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

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 gra-cious 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 understand-ing have all they that do thereafter ; the praise of it endureth for ever.

PSALM 112.

Beatus vir.

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteous-ness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the

darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with dis-cretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is estab-lished, and will not shrink : until he see his desire up-on his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever : his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSALM 113.

Laudate, pueri.

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is

praised : from the rising up of the sun unto the going down of the same.

4 THE LORD is high above all nations : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 HE taketh up the simple out of the dust : and liftest the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

DAY 23.
EVENING PRAYER.

PSALM 114.

In exitu Israel.

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his do-minion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 WHAT aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 TREMBLE, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM 115.

Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not : feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 BUT thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 THE Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

DAY 24. MORNING PRAYER.

PSALM 116.

Dilexi, quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me ;

4 I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 GRACIOUS is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth

the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 WHAT reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear is the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the LORD, in the sight of all his people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

PSALM 117.

Laudate Dominum.

O PRAISE the LORD, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the LORD endureth for ever. Praise the LORD.

PSALM 118.

Confitemini Domino.

O GIVE thanks unto the LORD, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the LORD confess : that his mercy endureth for ever.

5 I CALLED upon the LORD in trouble : and the LORD heard me at large.

6 The LORD is on my side : I will not fear what man doeth unto me.

7 The LORD taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the LORD : than to put any confidence in man.

9 It is better to trust in the LORD : than to put any confidence in princes.

10 ALL nations compassed me round about : but in the Name of the LORD will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the LORD will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the LORD I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the LORD was my help.

14 The LORD is my strength, and my song : and is become my salvation.

15 THE voice of joy and health is in the dwellings of the righteous : the right

hand of the LORD bringeth mighty things to pass.

16 The right hand of the LORD hath the pre-eminence : the right hand of the LORD bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the LORD.

18 The LORD hath chastened and corrected me : but he hath not given me over unto death.

19 OPEN me the gates of righteousness : that I may go into them, and give thanks unto the LORD.

20 This is the gate of the LORD : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the LORD's doing : and it is marvellous in our eyes.

24 THIS is the day which the LORD hath made : we will rejoice and be glad in it.

25 Help me now, O LORD : O LORD, send us now prosperity.

26 Blessed be he that

cometh in the Name of the LORD : we wish you good luck from the house of the LORD.

27 God is the LORD who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the LORD, for he is gracious : and his mercy endureth for ever.

PSALM 119.

Beati immaculati.

BLESSED are those that are undefiled in the way : and walk in the law of the LORD.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy statutes : O forsake me not utterly.

In quo corrigit?

9 WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O LORD : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

17 O do well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhaesit pavimento.

25 MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou hearest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall

I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O LORD, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

33 TEACH me, O LORD, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O establish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

41 LET thy loving mercy come also unto me, O LORD : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto verbi tui.

49 O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shranked from thy law.

52 For I remembered thine everlasting judgements, O LORD : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O LORD, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

57 THOU art my portion, O LORD : I have promised to keep thy law.

58 I made my humble petition in thy presence

with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The snares of the ungodly have compassed me about : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O LORD, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

65 O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tua fecerunt me.

73 THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O LORD, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Deficit anima mea.

81 My soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In aeternum, Domine.

89 O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quonodo dilexi !

97 LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

DAY 26.

MORNING PRAYER.

Lucerna pedibus meis.

105 THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am steadfastly purposed : to

keep thy righteous judgments.

107 I am troubled above measure : quicken me, O LORD, according to thy word.

108 Let the free-will offerings of my mouth please thee, O LORD : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

113 I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci iudicium.

121 I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, O LORD, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I strait all thy commandments : and all false ways I utterly abhor.

Mirabilia.

129 Thy testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

137 RIGHTEOUS art thou, O LORD : and true are thy judgements.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten my words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

DAY 26.

EVENING PRAYER.

Clamavi in toto corde meo.

145 I CALL with my whole heart : hear me, O LORD, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O LORD, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O LORD : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

153 O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O LORD : quicken me, as thou art wont.

157 Many there are that

trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O LORD, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

161 PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they have none occasion of falling.

166 LORD, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

169 LET my complaint come before thee, O LORD : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O LORD : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSALM 120.

Ad Dominum.

WHEN I was in trouble I called upon the LORD : and he heard me.

2 Deliver my soul, O LORD, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 WOE is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM 121.

Levavi oculos.

I WILL lift up mine eyes unto the hills : from whence cometh my help ?

2 My help cometh even from the LORD : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he

that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The LORD himself is thy keeper : the LORD is thy defence upon thy right hand.

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The LORD shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM 122.

Lætatus sum.

I WAS glad when they said unto me : We will go into the house of the LORD.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the LORD : to testify unto Israel, to give thanks unto the Name of the LORD.

5 For there is the seat of judgement : even the seat of the house of David.

6 O PRAY for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the LORD our God : I will seek to do thee good.

PSALM 123.

Ad te levavi oculos meos.

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the LORD our God, until he have mercy upon us.

3 HAVE mercy upon us, O LORD, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitfulness of the proud.

PSALM 124.

Nisi quia Dominus.

IF the LORD himself had not been on our side, now may Israel say : if

the LORD himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us ; and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 BUT praised be the LORD : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the Fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the LORD : who hath made heaven and earth.

PSALM 125.

Qui confidunt.

THEY that put their trust in the LORD shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the LORD round about his people, from this time forth for evermore.

3 For the sceptre of the ungodly shall not abide up-

on the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O LORD : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the LORD shall lead them forth with the evil-doers ; but peace shall be upon Israel.

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EVENING PRAYER.

PSALM 126.

In convertendo.

WHEN the LORD turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The LORD hath done great things for them.

4 Yea, the LORD hath done great things for us already : whereof we rejoice.

5 TURN our captivity, O LORD : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM 127.

Nisi Dominus.

EXCEPT the LORD build the house : their labour is but lost that build it.

2 Except the LORD keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM 128.

Beati omnes.

BLESSED are all they that fear the LORD : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house ;

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the LORD.

6 THE LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM 129.

Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous LORD : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass upon the house-tops : which withereth afore it be grown up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The LORD prosper you : we wish you good luck in the Name of the LORD.

PSALM 130.

De profundis.

OUT of the deep have I called unto thee, O LORD : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, LORD, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I LOOK for the LORD : my soul doth wait for him : in his word is my trust.

6 My soul looketh for the Lord : more than watchmen look for the morning :

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yea, more than watchmen for the morning.

7 O Israel, trust in the LORD, for with the LORD there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM 131.

Domine, non est.

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I restrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the LORD : from this time forth for evermore.

DAY 28.

MORNING PRAYER.

PSALM 132.

Memento, Domine.

LORD, remember David : and all his trouble ;

2 How he sware unto the LORD : and vowed a vow unto the Almighty God of Jacob ;

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3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the LORD : an habitation for the mighty God of Jacob.

6 Lo, we heard of it at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-stool.

8 Arise, O LORD, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine anointed.

11 THE LORD hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will

keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the LORD hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victories with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM 133.

Ecce, quam bonum !

BEHOLD, how good and joyful a thing it is : brethren to dwell together in unity !

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's

beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the LORD promised his blessing : and life for evermore.

PSALM 134.

Ecce nunc.

BEHOLD now, praise the LORD : all ye servants of the LORD ;

2 Ye that by night stand in the house of the LORD : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the LORD.

4 THE LORD that made heaven and earth : give thee blessing out of Sion.

PSALM 135.

Laudate nomen.

OPRAISE the LORD, laud ye the Name of the LORD ; praise it, O ye servants of the LORD ;

2 Ye that stand in the house of the LORD : in the courts of the house of our God.

3 O praise the LORD, for the LORD is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the LORD

hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the LORD is great : and that our Lord is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings :

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 THY Name, O LORD, endureth for ever : so doth thy memorial, O LORD,

from one generation to another.

14 For the LORD will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 PRAISE the LORD, ye house of Israel : praise the LORD, ye house of Aaron.

20 Praise the LORD, ye house of Levi : ye that fear the LORD, praise the LORD.

21 Praised be the LORD out of Sion : who dwelleth at Jerusalem.

PSALM 136.

Confitemini.

OGIVE thanks unto the LORD, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 WHO only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever ;

8 The sun to rule the day : for his mercy endureth for ever ;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 WHO smote Egypt with their first-born : for his mercy endureth for ever ;

11 And brought out Israel from among them : for his mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red Sea in two parts : for

his mercy endureth for ever;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red Sea : for his mercy endureth for ever.

16 WHO led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 WHO remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM 137.

Super flumina.

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the LORD's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 REMEMBER the children of Edom, O LORD, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, thou shalt be wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM 138.

Confitebor tibi.

I WILL give thanks unto thee, O LORD, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy word, above all things.

3 When I called upon thee, thou hearest me : and enduedst my soul with much strength.

4 ALL the kings of the earth shall praise thee, O LORD : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

6 For though the LORD be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 THOUGH I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The LORD shall make good his loving-kindness toward me : yea, thy mercy, O LORD, endureth for ever ; despise not then the works of thine own hands.

PSALM 139.

Domine, probasti.

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O LORD, knowest it altogether.

4 Thou hast beset me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 WHITHER shall I go then from thy spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 FOR my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks

unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones were not hid from thee : when I was made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 WILT thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O LORD, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them

right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM 140.

Eripe me, Domine.

DELIVER me, O LORD, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O LORD, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I SAID unto the LORD, Thou art my God : hear the voice of my prayers, O LORD.

7 O LORD God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O LORD : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 SURE I am that the LORD will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM 141.

Domine, clamavi.

LORD, I call upon thee, hast thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be

THE PSALMS

set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O LORD, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly words with the men that work wickedness, neither let me eat of such things as please them.

5 LET the righteous rather smite me friendly : and reprove me.

6 Yea, let not my head refuse their precious balsoms : as for the ungodly, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 BUT mine eyes look unto thee, O LORD God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

DAY 29.

EVENING PRAYER.

PSALM 142.

Voce mea ad Dominum.

I CRIED unto the LORD with my voice : yea, even unto the LORD did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O LORD, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

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9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM 143.

Domine, exaudi.

HEAR my prayer, O LORD, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 HEAR me, O LORD, and that soon, for my

soul waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving spirit lead me forth into the land of righteousness.

11 Quicken me, O LORD, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

DAY 30.

MORNING PRAYER.

PSALM 144.

Benedictus Dominus.

BLESSED be the LORD my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my

fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 LORD, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him.

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O LORD, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strangers ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I WILL sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strangers : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 THAT our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our fields.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the LORD for their God.

PSALM 145.

Exaltabo te, Deus.

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the LORD, and marvellous worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 THE LORD is gracious, and merciful : long-suffering, and of great goodness.

9 The LORD is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O LORD : and thysaints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 THE LORD upholdeth all such as fall : and liftest up all those that are down.

15 The eyes of all wait upon thee, O LORD : and thou giest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The LORD is righteous in all his ways : and holy in all his works.

18 The LORD is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The LORD preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the LORD : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM 146.

Lauda, anima mea.

PRAISE the LORD, O my soul ; while I live will I praise the LORD : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 BLESSED is he that hath the God of Jacob for his help : and whose hope is in the LORD his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever :

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 THE LORD looseth men out of prison : the LORD giveth sight to the blind,

8 The LORD helpeth them that are fallen : the LORD careth for the righteous.

9 The LORD careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The LORD thy God, O Sion, shall be King for evermore : and throughout all generations.

DAY 30.
EVENING PRAYER.

PSALM 147.

Laudate Dominum.

O PRAISE the LORD, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The LORD doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The LORD setteth up the meek : and bringeth the ungodly down to the ground.

7 O SING unto the LORD with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

DAY 30.

DAY 30.

THE PSALMS

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9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the LORD's delight is in them that fear him : and put their trust in his mercy.

12 PRAISE the LORD, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so

with any nation : neither have the heathen knowledge of his laws.

PSALM 148.

Laudate Dominum.

O PRAISE the LORD from heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the LORD : for he spake the word, and they were made : he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 PRAISE the LORD from earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word :

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls

11 Kings of the earth
and all people : princes and
all judges of the world ;

12 Young men and maid-
ens, old men and children,
praise the Name of the
LORD : for his Name only
is excellent, and his praise
above heaven and earth.

13 He shall exalt the
horn of his people ; all his
saints shall praise him :
even the children of Israel,
even the people that serv-
eth him.

PSALM 149.

Cantate Domino.

O SING unto the LORD
a new song : let the
congregation of saints
praise him.

2 Let Israel rejoice in
him that made him : and
let the children of Sion be
joyful in their King.

3 Let them praise his
Name in the dance : let
them sing praises unto
him with tabret and harp.

4 For the LORD hath plea-
sure in his people : and
helpeth the meek-hearted.

5 LET the saints be joy-
ful with glory : let them
rejoice in their beds.

6 Let us praises of
God be in their mouth :
a two-edged sword in
their hands ;

7 To be avenged of the
heathen : and to rebuke
the peoples ;

8 To bind their kings
in chains : and their nobles
with links of iron ;

9 To execute judgement
upon them, as it is writ-
ten : Such honour have all
his saints.

PSALM 150.

Laudate Dominum.

O PRAISE God in his
holiness : praise him in
the firmament of his power.

2 Praise him in his noble
acts : praise him according
to his excellent greatness.

3 Praise him in the sound
of the trumpet : praise him
upon the lute and harp.

4 Praise him in the tim-
brels and dances : praise
him upon the strings and
pipe.

5 Praise him upon the
well-tuned cymbals : praise
him upon the loud cymbals.

6 Let every thing that
hath breath : praise the
LORD.

THE CREED (COMMONLY CALLED)
OF ST. ATHANASIUS.

QUICUNQUE VULT.

WHOSOEVER will be
saved: before all things
it is necessary that he hold
the Catholick Faith.

Which Faith except
every one do keep whole
and undefiled : without
doubt he shall perish ever-
lastingly.

AND the Catholick Faith
is this : That we worship
one God in Trinity, and
Trinity in Unity ;

Neither confounding the
Persons : nor dividing the
Substance.

For there is one Person
of the Father, another of
the Son : and another of
the Holy Ghost.

But the Godhead of the
Father, of the Son, and
of the Holy Ghost, is all
one : the Glory equal, the
Majesty co-eternal.

Such as the Father is,
such is the Son : and such
is the Holy Ghost.

The Father uncreate,
the Son uncreate : and the
Holy Ghost uncreate.

The Father incompre-
hensible, the Son incom-

prehensible : and the Holy
Ghost incomprehensible.

The Father eternal, the
Son eternal : and the Holy
Ghost eternal.

And yet they are not
three eternals : but one
eternal.

As also there are not
three incomprehensibles,
nor three uncreated : but
one uncreated, and one
incomprehensible.

So likewise the Father
is Almighty, the Son Al-
mighty : and the Holy
Ghost Almighty.

And yet they are not
three AlUITties : but one
Almighty.

So the Father is God,
the Son is God : and the
Holy Ghost is God.

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

So likewise the Father
is Lord, the Son Lord :
and the Holy Ghost Lord.

And yet not three Lords :
but one Lord.

For like as we are com-
pelled by the Christian
verity : to acknowledge
every Person by himself
to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

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

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

FURTHERMORE it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ,

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

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

One, not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether, not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to

Judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

THIS is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

GLORY be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE ORDER FOR THE
ADMINISTRATION OF THE
LORD'S SUPPER,
OR
HOLY COMMUNION.

SO many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

If the Minister shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to the Holy Communion, so that scandal would thereby arise, he shall privately admonish him not to presume to come to the Lord's Table till the cause of offence shall have been removed; and in every such case the Minister shall have regard to the Canons relating thereto.

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

The Minister shall say the Service following in a distinct and audible voice.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

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THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:

Minister.

GOD spake these words, and said: I am the LORD thy God: Thou shalt have none other gods but me.

Person. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the

likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

Person. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his Name in vain.

Person. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-serv-

vant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother: that thy days may be long in the land which the LORD thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Or, he may rehearse instead of the Ten Commandments (which, however, shall be said at least once on the Lord's Day, and on the great festivals, when there is a celebration of Holy Communion) our Blessed Lord's Summary of the Law, as followeth :

Hear what our Lord Jesus Christ saith :

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love

thy neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

People. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Let us pray.

¶ Then shall follow one of these two Collects for the King (except when the King has been prayed for in any Service used along with this Office, or when the Prayer for the whole state of Christ's Church is said), the Priest standing as before, and saying,

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory:

and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed

Word and ordinance: through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the Day, and after the Collect one of the Ministers shall read the Epistle, saying, The Epistle is written in the chapter of

beginning at the — verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall one of the Ministers read the Gospel (the people all standing up), saying, The holy Gospel is written in the — chapter of the Gospel according to — beginning at the — verse. Here may be said or sung, Glory be to thee, O Lord. And after the Gospel ended, Thanks be to thee, O Lord, or Hallelujah. Then shall be sung or said the Creed following, commonly called the Nicene Creed, the people still standing as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father By whom all things were made: Who for us men, and for our salvation,

came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the

week following to be observed. And then also (if occasion be) shall notice be given of the Communion; Banns of Matrimony shall be published, and such other matters as may be directed by the Ordinary. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister; nor by him any thing but what is prescribed in the Rules of this Book, or enjoined by the General Synod of the Church of Ireland, or permitted by the Ordinary of the place.

¶ Here followeth the Sermon.

¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LAY not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your-

selves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

St. Matthew 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.

St. Matthew 7. 12.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts 20. 35.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

St. Matthew 7. 21.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matthew 5. 16.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver.

2 Corinthians 9. 6, 7.

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Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out.

1 Timothy 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Timothy 6. 17, 18, 19.

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased.

Hebrews 13. 16.

Ye shall not appear before the LORD empty. Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Deuteronomy 16. 16, 17.

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel shall live of the Gospel.

1 Corinthians 9. 13, 14.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ?

1 Corinthians 9. 11.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap.

Galatians 6. 6, 7.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.

Hebrews 6. 10.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith.

Galatians 6. 10.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ?

1 St. John 3. 17.

He that hath pity upon the poor lendeth unto the LORD : and look, what he

layeth out, it shall be paid him again.

Proverbs 19. 17.

Blessed be the man that provideth for the sick and needy : the LORD shall deliver him in the time of trouble.

Psalm 41. 1.

Lift up your eyes, and look on the fields, for they are white already to harvest : and he that reappeth receiveth wages, and gathereth fruit unto life eternal ; that both he that soweth and he that reapeth may rejoice together.

St. John 4. 35, 36.

After which may be said one of these following :

(For CHRISTMAS.)

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2 Corinthians 8. 9.

(For EASTER.)

Christ our passover is sacrificed for us : therefore let us keep the feast.

1 Corinthians 5. 7, 8.

(For ASCENSION.)

When he ascended up on high, he led captivity

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captive, and gave gifts unto men.

Ephesians 4. 8.

(For WHITSUNTIDE.)

God hath sealed us, and given the earnest of the Spirit in our hearts.

2 Corinthians 1. 22.

(Upon TRINITY SUNDAY.)

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Timothy 1. 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine : thine is the kingdom, O LORD, and thou art exalted as head above all. Now therefore, our God, we thank thee, and praise thy glorious Name : for all things come of thee, and of thine own have we given thee.

1 Chronicles 29. 11, 13, 14.

¶ Whilst these Sentences are in reading, or whilst, in addition to the Sentences, an Anthem or Hymn is sung, the Deacons, Churchwardens, or other fit per-

sons appointed for that purpose, shall receive the alms for the Poor, and other devotions of the people; and reverently bring them to the Priest, who shall humbly present and place them upon the holy Table. But, subject to the control of the Ordinary, alms may be collected at other times during Divine Service, with or without the use of the Offertory Sentences; provided that when the Holy Communion is celebrated, a collection shall be made as here directed.

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient, if this have not been already done.*

¶ *The Priest shall then say, Let us pray for the whole state of Christ's Church militant here in earth.*

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most

mercifully [to accept our alms and oblations, and] to receive these our oblations, prayers, which thankest us we offer unto thy words [of accepting our Divine Majesty; alms and beseeching thee oblations,] to inspire con-^{tinually} the uni-^{versal} mind.

versal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true

and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy People give thy heavenly grace; and especially to this Congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ *When the Minister giveth warning for the celebration of the Holy Communion, he may read this Exhortation following, or such part of it as he thinketh most convenient:*

DEARLY beloved, on day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the un-

worthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissesemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your life and conduct by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready

to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's

holy Word, he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation:

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I, for my part, shall be ready;

and, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the celebration of the Commu-

nion (those who do not intend to communicate having had opportunity to withdraw), the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest may say this Exhortation.

Note, that if this Exhortation be not read at the time of the celebration of the Communion, it shall, nevertheless, be read to the people by the Curate at such times as he shall think fit, and at the least three times in the year.

EARLY beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to prove and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so

is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgement to ourselves, not considering the Lord's Body. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour,

¶ Then shall the Priest say to them that come to receive the Holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your

humble confession to hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever

Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution :

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matthew 11. 28.*

So God loved the world, that he gave his only-begotten Son, to the end

that all that believe in him should not perish, but have everlasting life.

St. John 3. 16.

and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,

THHEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying,

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high. Amen.

PROPER PREFACES.

Upon CHRISTMAS DAY, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times,

Upon EASTER DAY, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

Upon ASCENSION DAY, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon WHITSUNDAY, and six days after.

THROUGH Jesus Christ our Lord; who, after that he had ascended

up far above all the heavens, and was set down at thy right hand, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit; that through his glorious power the joy of the everlasting Gospel might come abroad into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

Upon the Feast of TRINITY only.

WHO with thine only-begotten Son and the Holy Ghost art one God, one Lord; in Trinity of Persons, and in Unity of Substance: for that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company

of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall, standing at the north side of the Table, say the Prayer of Consecration, as followeth:

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again:

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his

death and passion, may be partakers of his most blessed Body and Blood :

Who, in the same night that he was betrayed, * took Bread ; *Here the Priest is to take the Paten into his hands : And here to break the Bread :*

And here to lay his hand upon all the Bread.

¶ Here he is to take the Cup into his hand ; *And here to lay his hand upon every vessel (both Chalice or Flagon) in which there is any Wine to be consecrated.*

Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and

after that to the people also in order, into their hands, all kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed ; beginning at Our Saviour Christ in the same night, etc., for the blessing of the Bread ; and at Likewise after supper, etc., for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ After shall be said either or both of the following Prayers :

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to

grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ;

By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly

received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

GThen, all standing up, shall be said or sung Gloria in excelsis, as followeth :

GLORY be to God on high, and in earth peace, good will towards

men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ : O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

GThen the Priest (or the Bishop, if he be present) shall let them depart with this Blessing, the people kneeling :

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; And

the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Collects which may be said after the Collect of the Day, or before the Blessing, at the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help ; through Jesus Christ our Lord. Amen.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord ; We humbly beseech thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom ; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both

in body and soul, in thy eternal and everlasting glory ; through Jesus Christ our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name ; through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works, begun, continued, and ended in thee,

we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

MOST merciful Father, we beseech thee to send upon the ministers of thy Word and Sacraments thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, we humbly pray thee, that thy people may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same; to the honour and glory of thy Name, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are afar off, and to them that are nigh; Grant that the peoples of the world may feel after thee and find thee; and

hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

In the Ember Weeks.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son. Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this, which may also be used on the day on which Deacons or Priests are ordered.

ALMIGHTY God, the giver of all good gifts, who of thy Divine Providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are * On the day to be* called of the ordering to any office the words *this* and administration in the words *to be*, and so day may be substituted for same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ A Prayer which may be used after the collection, when there is no Communion.

ALMIGHTY God, we humbly beseech thee to accept the offerings which we have presented unto thee, and mercifully to receive our supplications and prayers; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, we humbly beseech thee to accept the offerings which we have presented unto thee, and mercifully to receive our supplications and prayers; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ Upon Sundays and Holy-days (if there be no Communion) all shall be said as appointed up to the Prayer For the whole state of Christ's Church militant here in earth; which Prayer may in such case be said, or omitted, at the discretion of the Minister; and then shall follow one or more of the Collects; concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be three (or two at the least) of the people to communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ On occasions sanctioned by the Ordinary, this Office may begin with the Collect, Epistle, and Gospel.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, the Bread shall be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ All Ministers shall exhort their people to communicate frequently. And every Parishioner shall from time to time be exhorted to contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him.

¶ And when, by reason of numbers, it is inconvenient to address to each Communicant separately the words appointed to be said on delivering the Bread and the

Cup, the words may, with the consent of the Ordinary, be said once to as many as shall together kneel for receiving the Communion at the holy Table: provided that the words shall be said separately to any Communicant so desiring it.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

THE
COLLECTS, EPISTLES, AND
GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ Note, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after; unless there be other provision made in this Book or sanctioned by the Ordinary.

¶ Note also, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before. When any Holy-day that hath a Vigil or Eve falls on a Monday, the Collect of that Holy-day need not be read on the preceding Saturday, but is to be read on the Sunday Evening, either before or after the Sunday Collect.

¶ When a Holy-day falls upon a Sunday (other than the first and the fourth Sundays in Advent, the Sunday next before Easter, Easter Day, Whitsunday, and Trinity Sunday), the Collect, Epistle, and Gospel of the Holy-day may be used at the discretion of the Minister. The Collects, Epistles, and Gospels appointed for Ash Wednesday, Good Friday, and Ascension Day shall always be used on those Days, although they should concur with other Holy-days.

FIRST SUNDAY IN ADVENT 233

The First Sunday in
Advent.

M. Pss. 50, 98 : Isai. 1.
1-20, or 52. 1-10;
John 3. 1-21, or 1 Thess.
4. 13-5. 11.
E. Pss. 96, 97 : Isai. 2, or
1. 18-end; Matt. 24.
1-28, or Rev. 14. 13-
15. 4.

THE COLLECT.

ALMIGHTY God, give
us grace that we may
cast away the works of
darkness, and put upon
us the armour of light,
now in the time of this
mortal life, in which thy
Son Jesus Christ came to
visit us in great humility;
that in the last day, when
he shall come again in his
glorious Majesty to judge
both the quick and the
dead, we may rise to the
life immortal, through him
who liveth and reigneth
with thee and the Holy
Ghost, now and ever. Amen.

¶ This Collect is to be re-
peated every day, after the
Collect appointed for the
Day, unto Christmas Eve.

THE EPISTLE.

Rom. 13. 8.

WE no man any thing,
but to love one an-
other: for he that loveth
another hath fulfilled the

law. For this, Thou shalt
not commit adultery, Thou
shalt not kill, Thou shalt
not steal, Thou shalt not
bear false witness, Thou
shalt not covet; and if
there be any other com-
mandment, it is briefly
comprehended in this say-
ing, namely, Thou shalt
love thy neighbour as thy-
self. Love worketh no ill
to his neighbour; therefore
love is the fulfilling of
the law. And that, know-
ing the time, that now it is
high time to awake out of
sleep: for now is our salva-
tion nearer than when we
believed. The night is
far spent, the day is at
hand: let us therefore
cast off the works of dark-
ness, and let us put on the
armour of light. Let us
walk honestly as in the
day; not in rioting and
drunkenness, not in cham-
bering and wantonness,
not in strife and envying.
But put ye on the Lord
Jesus Christ, and make
not provision for the flesh,
to fulfil the lusts thereof.

THE GOSPEL.

St. Matt. 21. 1.

WHEN they drew nigh
unto Jerusalem, and
were come to Bethphage,
unto the mount of Olives,

then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. (All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.) And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes ; and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David ; Blessed is he that cometh in the Name of the Lord : Hosanna in the highest. And when he was come into Jerusalem, all the city was moved,

saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT.

M. Ps. 119. 1-32 : Isai. 5, or 30. 8-21; John 5. 19-40, or 2 Pet. 3. 1-14.

E. Pss. 46, 47, 48 : Isai. 10. 33-11. 9, or 11. 10-12 end; Matt. 24. 29-end, or Rev. 20.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given

us in our Saviour Jesus Christ. Amen.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

THE EPISTLE.

Rom. 15. 4.

WHATSOEVER things were written aforetime were written for our learning ; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus : that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore re-

ceive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers : and that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL.

St. Luke 21. 25.

AND there shall be signs in the sun, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for

fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable : Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away ; but my words shall not pass away.

The Third Sunday in Advent.

M. Ps. 73 : Isai. 25. 1-9, or 29. 13-end ; Luke 3. 1-17, or 1 Tim. 1. 12-2. 7.

E. Pss. 75, 76 : Isai. 26, or 28. 1-32 ; Matt. 25. 1-30, or Rev. 21.

THE COLLECT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who liveth and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

THE EPISTLE.

1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement : yea, I judge not mine own self. For I know nothing against myself ; yet am I not hereby justified : but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

THE GOSPEL.

St. Matt. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew

John again those things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them : and blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? a prophet ? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

M. Pas. 11, 12, 13 : Isai. 32. 1-18, or 43. 1-13 ; Luke 1. 26-45, or 2 Tim. 3. 14-4. 8.

E. Ps. 94 : Isai. 33. 2-22, or 35 ; Matt. 25. 31-end, or Rev. 22.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

THE EPISTLE.

Phil. 4. 4.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. In nothing be anxious; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL.

St. John 1. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

*The Nativity of our Lord,
or the Birth-day of Christ,*
commonly called
Christmas Day.

M. Pss. 10, 85: Isai. 9. 1-7; Luke 2, 1-14.
E. Pas. 110, 132: Isai. 7. 10-14; 1 John 4. 7-end.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that

we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

Heb. 1. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten

thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

THE GOSPEL.

St. John 1. 1.

IN the beginning was the Word, and the Word

was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the

glory as of the only-begotten of the Father), full of grace and truth.

¶ The Collect, Epistle, and Gospel of Christmas Day shall be used for six days after; except on those Days for which another Collect, Epistle, and Gospel are provided.

¶ If there be two celebrations of the Holy Communion in any Church on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first.

THE COLLECT.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ; Grant that, as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE.

Tit. 2. 11.

FOR the grace of God that bringeth salvation hath appeared to all men,

teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

THE GOSPEL.
St. Matt. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son,

and thou shalt call his name JESUS : for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name EMMANUEL, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she had brought forth her first-born son : and he called his name JESUS.

Saint Stephen's Day.

M. Ps. 27 : Gen. 4. 1-10 ;
Acts 6.
E. Ps. 119. 17-32 : 2 Chr.
24. 17-22 ; Acts 11.
19-26.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed ; and, being filled with the Holy Ghost, may learn to love and

bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

CThen shall follow the Collect of the Nativity, which shall be said continually unto the Circumcision.

THE EPISTLE.

Acts 7. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord

Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL.

St. Matt. 23. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you

desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

M. Ps. 116 : Ex. 33. 8-19 ; John 18. 21-35.
E. Ps. 92 : Isai. 6. 1-8 :
1 John 5. 1-12.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life : through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of

life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned,

we make him a liar, and his word is not in us.

THE GOSPEL. St. John 21. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

The Innocents' Day.

M. Ps. 8: Jer. 31. 1-17;
Matt. 18. 1-10,
E. Pss. 124, 131: Isai. 49.
14-25; Mark 10. 13-16.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rev. 14. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before

the throne, and before the four living creatures, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

THE GOSPEL.

St. Matt. 2. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the

prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rams was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas Day.

M. Pss. 145, 150 : Isai. 40. 1-11, or 65. 17-end ; Luke 2. 22-40, or Col. 1. 1-20.

E. Pss. 8, 45 : Isai. 40. 12-end, or 41. 1-20 ; John 10. 1-16, or Phil. 2. 1-11.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our

nature upon him, and as at this time to be born of a pure Virgin ; Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

THE EPISTLE.

Gal. 4. 1.

NOW I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no

more a servant, but a son ; and if a son, then an heir of God through Christ.

* THE GOSPEL.

St. Matt. 1. 18.

THE birth of Jesus

Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name JESUS : for he shall save his people from their sins.

(Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name EMMANUEL,

which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife ; and knew her not till she had brought forth her first-born son : and he called his name JESUS.

The Circumcision of Christ.

M. Pss. 92, 121 : Gen. 17. 1-13, or Josh. 1. 1-9 ; 1 Pet. 4. 7-end, or Rom. 8. 1-15.

E. Pss. 81, 90 : Deut. 10. 12-11. 1 ; Rom. 13.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man ; Grant us the true circumcision of the Spirit ; that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will ; through the same thy Son Jesus Christ our Lord. Amen.

*¶ This Collect may also
be said*

O SAVIOUR of the world, who as on this day wast called Jesus,

according to the word of the angel; Fulfil unto us, we beseech thee, the gracious promise of that holy Name, and, of thy great mercy, save thy people from their sins; who with the Father and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

THE EPISTLE.

Eph. 2. 11.

REMEMBER, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision, in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

THE GOSPEL.

St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Upon the days between the Circumcision and the Epiphany.

THE COLLECT.

ALMIGHTY God, who hast poured upon us the newlight of thine Incarnate Word; Grant that the same light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. John 4. 9.

IN this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

THE GOSPEL.

St. John 1. 14.

THE Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we re-

THE EPIPHANY

ceived, and grace for grace. For the law was given by Moses; but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

*The Epiphany,
Or the Manifestation of
Christ to the Gentiles.*

M. Ps. 72: Isai. 60;
Luke 3, 15-22.

E. Pss. 46, 47: Isai. 61;
John 2, 1-11.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Eph. 3, 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace

of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold

THE EPIPHANY

wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

THE GOSPEL.

St. Matt. 2, 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when

he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.*

The First Sunday after
the Epiphany.

M. Pss. 96, 97, 117 : Isai. 44. 6-23, or Mal. 1. 6-11; John 1. 19-34, or Eph. 2. E. Pss. 87, 91 : Isai. 45. 1-17, or 48 : John 4. 1-42, or Col. 1. 21-2. 7.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee ; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rom. 12. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every

man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL.

St. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey : and they sought him among their kinsfolk and acquaintance : and when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found

him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after
the Epiphany.

M. Pss. 36, 68. 1-20 : Isai. 49. 1-13, or Zech. 9. 9-16 ; Luke 4. 16-30, or James 1. 1-21.

E. Pss. 27, 68. 24-35 : Isai. 49. 14-end, or 50. 9-10 ; John 12. 20-43, or 1 Thess. 1. 1-2. 12.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth ; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rom. 12. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith : or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity : he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in

prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL.

St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith

unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Third Sunday after the Epiphany.

M. Pss. 42, 43 : Hos. 4. 1-10, or 11. 1-12. 6; John 2, or James 2. 1-17.
E. Ps. 33 : Hos. 14, or Joel 2. 12-27; John 6. 22-40, or Gal. 1.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our

dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rom. 12. 16.

B E not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL.

St. Matt. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou

canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and

west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

M. Pss. 66, 67 : Amos 3, or Joel 3. 9-17 ; John 3. 22-end, or James 3. E. Ps. 34 : Amos 4. 4-end, or 5. 1-24 ; John 6. 41-end, or 1 Cor. 1. 1-25.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright ; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rom. 13. 1.

LET every soul be subject unto the higher powers : for there is no power but of God ; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves judgement. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ;

fear to whom fear ; honour to whom honour.

THE GOSPEL.

* St. Matt. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us ; we perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ?

And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus : and when they saw him, they besought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

M. Pss. 99, 111, 112 : Amos 7, or Dan. 9. 1-19 ; John 4. 43-end, or James 4.

E. Ps. 18 : Amos 8. 1-12, or 9 ; John 7. 14-36, or 1 Cor. 1. 26-2 end.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household

continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Col. 3. 12.

PUT on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name

of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL.

St. Matt. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after
the Epiphany.

M. Pss. 80, 82: Mic. 2,
or Isa. 13. 1-13; John
6. 1-21, or James 5.
E. Ps. 72: Mic. 3, or 5.
2-end; John 7. 37-8.
11, or 1 Cor. 3.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE.

1 St. John 3. 1.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not,

because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous: he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL.

St. Matt. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; be-

lieve it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth : behold, he is in the secret chambers : believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather to-

gether his elect from the four winds, from one end of heaven to the other.

The Sunday called

Septuagesima,

or the third Sunday before Lent.

M. Ps. 104 : Gen. 1. 1—
2. 3 ; John 1. 1-18, or
Rev. 21. 1-14.

E. Pss. 147, 148 : Gen.
2. 4-end, or Job 38;
Acts 17. 16-31, or Rev.
21. 15—22. 5.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people ; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name ; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE.

1 Cor. 9. 24.

K NOW ye not that they which run in a race run all, but one receiveth the prize ? So run, that ye may obtain. And

every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible. I therefore run, not as uncertainly ; so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL.

St. Matt. 20. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny? Take that thine is, and go thy way ; I will give unto

this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called

Sexagesima,

or the second Sunday before Lent.

M. Ps. 139. 1-18: Gen. 3; Mark 9. 33-end, or 1 Cor. 6.

E. Pss. 25, 26: Gen. 6. 5-end, or 8. 6-end, or 9. 1-17; Luke 17. 20-end, or 1 Cor. 10. 1-24.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

THE EPISTLE.

2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into

bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Be-

sides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL.

St. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried,

He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called

Quinquagesima,

or the next Sunday before Lent.

M. Pss. 15, 20, 23 : Gen. 12, 1-8, or 13 ; Matt. 5, 1-16, or 1 Cor. 12, 4-end.

E. Ps. 31 : Gen. 14, 8-end, or 15, 1-18 ; Luke 10, 25-37, or 2 Cor. 1, 1-29.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee : Grant this for thine only Son Jesus Christ's sake. Amen.

THE EPISTLE.

1 Cor. 13, 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of

prophecy, and understand all mysteries and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man,

I put away childish things. For now we see in a mirror, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

THE GOSPEL.

St. Luke 18, 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on : and they shall scourge him, and put him to death : and the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging ; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth pass-

eth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, saying, What wilt thou that I should do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

The first day of Lent,
commonly called
Ash Wednesday.

M. Pss. 6, 32, 38 : Isai. 58 ; Mark 2, 13-22.

E. Pss. 102, 130, 143, 1-11 : Jonah 3 ; Heb. 3, 12-4, 13.

THE COLLECT.

ALMIGHTY and ever-lasting God, who hatest nothing that thou

hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

G This Collect is to be read every day in Lent after the Collect appointed for the Day.

THE EPISTLE.

Joel 2. 12.

TURN ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repeneth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion,

sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL.

St. Matt. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The First Sunday in Lent.

M. Pss. 61, 62: Gen. 18, or 19. 12-29; Matt. 3, or Heb. 2. 1-3. 6.
E. Pss. 51, 91: Gen. 21, 1-21, or 22. 1-19; Mark 14. 1-26, or 2 Cor. 4.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

2 Cor. 6. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation): giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in

distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL.

St. Matt. 4. 1.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones

be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

The Second Sunday in Lent.

M. Ps. 102 : Gen. 27. 4-10, or 27. 41-28. 5; Matt. 9. 1-17, or Heb. 9. 11-end.

E. Pss. 38, 39 : Gen. 28. 10-end, or 32. 3-end; Mark 14. 27-52, or 2 Cor. 5.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hast nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthy lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect re-

mission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in the matter; because that the Lord is the avenger in all these things, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL.

St. Matt. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilst. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

M. Pss. 130, 143. 1-11: Gen. 37, or 33; Matt. 18. 1-14, or Heb. 10. 19-end.

E. Pss. 1, 6, 11: Gen. 39, or 40, or 41. 14-40; Mark 14. 53-end, or 2 Cor. 5. 20-7. 1.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Eph. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not befitting: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable

unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL.

St. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation: and a house divided against a house falleth. If Satan also be divided

against himself,

how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it

came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

M. Ps. 31: Gen. 42, or 43; Luke 15, or Heb. 12.

E. Pss. 30, 32: Gen. 44, 1—15. 8, or 45. 16—46. 7; Mark 15. 1—21, or 2 Cor. 9.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create

and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not;

break forth and cry, thou that travalest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL.

St. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

(And this he said to prove him : for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that

Prophet that should come into the world.

The Fifth Sunday in Lent.

M. Pss. 40, 43 : Ex. 1, 1-14, or 2, 23-3 end ; Matt. 20, 17-28, or Heb. 13, 1-21.

E. Pss. 130, 141, 142 : Ex. 4, 1-23, or 4, 27-6, 1 ; Mark 15, 22-end, or 2 Cor. 11, 16-12, 10.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness;

through Jesus Christ our Lord. Amen.

THE GOSPEL.
St. John 8, 46.

THE EPISTLE. Heb. 9, 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once for all into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dis honour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom maketh thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father

that honoureth me; of whom ye say, that he is your God; yet ye have not known him: but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

M. Ps. 51: Ex. 6. 2-13, or Isai. 52. 13-53 end; Matt. 26, or 26. 17-56.
E. Ps. 22: Ex. 10. 21-11 end, or Isai. 50. 12-end. Luke 19. 29-end, or John 12. 1-19.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy

Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility. Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not a prize to be equal with God, but

emptied himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL.

St. Matt. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again

the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was

accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word: insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release

unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him,

saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there: and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And

they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a

reed, and gave him to drink. The rest said, Let be ; let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom ; and the earth did quake ; and the rocks rent ; and the graves were opened ; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

M. Pss. 13, 25 : Lam. 1. 1-12 ; John 14. 1-14.
E. Pss. 26, 27 : Lam. 3. 1-21 ; John 14. 15-end.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy

Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection ; through the same Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Isai. 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his

strength ? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat ? I have trodden the wine-press alone ; and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us ; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindesses. For he said, Surely they are my people, children that will not lie : so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit : therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ? Where is he that put his Holy Spirit within him ? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name ? that led them through the deep, as an horse in the wilderness, that they should not stumble ? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest : so didst thou lead

thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory : where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me ? Are they restrained ? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O LORD, art our Father, our Redeemer, thy Name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear ? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while : our adversaries have trodden down thy sanctuary. We are thine : thou never barest rule over them ; they were not called by thy Name.

THE GOSPEL.

St. Mark 14. 1.

AFTER two days was the feast of the Passover, and of unleavened bread ; and the chief

priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious ; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor with you always, and wheresoever ye will ye may do them good : but me ye have not always. She hath done what she could : she is come beforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the

whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him ; and wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he will shew you a large upper room furnished and prepared : there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them : and

they made ready the pass-over.

And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I ? and another said, Is it I ? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed ! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body. And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom

of God. And when they had sung an hymn, they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a

little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy); neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude

with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him; and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on

the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy

speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

M. Ps. 31: Lam. 3. 22-42; John 15. 1-16.

E. Ps. 88: Isai. 42. 1-9; John 15. 17-end.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Isai. 50. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me.

Behold, the Lord GOD will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, and compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL.

St. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he

answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried

out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he re-

ceived it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour

Jesus cried with a loud voice, saying, *Eloī, Eloī, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

M. Pss. 41, 42, 43 : Num. 21. 4-9 ; John 16. 1-15.
E. Pss. 54, 55 : Lev. 16. 2-24 ; John 16. 16-end.

THE COLLECT.

ALMIGHTY and ever-lasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him

our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Heb. 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first

testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood not his own; for then must he often have

suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL.

St. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when

the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide

it among yourselves : for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed ! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger : and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth. Ye are they which have continued with me in my temptations ; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and like-

wise his scrip : and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them

sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, who were come to him, Be ye come out as against a thief, with swords and staves ? When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house. And Peter followed

afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, say-

ing, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

M. Pss. 23, 56, 64: Ex. 24, 1-11; John 17.
E. Ps. 116: Ex. 16, 2-15;
John 13, 1-55.

THE COLLECT.

ALMIGHTY and everlast-

Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility. Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who hast nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 Cor. 11, 23.

I HAVE received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and

when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my

brethren, when ye come together to eat, tarry one to another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL.

St. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him

to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for

I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison). Pilate therefore, willing to release Jesus, spake again to them: but they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him

away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they

parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying. He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And it was about the sixth hour: and there was

a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

M. Ps. 22: Gen. 22. 1-18; John 18.

E. Ps. 40, or Pss. 23, 31, 130: Isai. 52. 13-53 end; John 19. 31-end, or 1 Pet. 2. 11-end.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our

Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon thine ancient people Israel, and all who know not thee as revealed in the Gospel of thy Son; take from them all ignorance, hardness of heart, and con-

tempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Heb. 10. 1.

THE Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not

have ceased to be offered ? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law : then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same

sacrifices, which can never take away sins : but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord : I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh ; and having an High Priest over the house of God - let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water : let us hold fast the

profession of our faith without wavering ; for he is faithful that promised : and let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more, as ye see the day approaching.

THE GOSPEL.

St. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews ! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold, the man ! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgement-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend : whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judge-

ment-seat, in a place that is called the Pavement, but in the Hebrew, Gab-batha. And it was the preparation of the pass-over, and about the sixth hour : and he saith unto the Jews, Behold, your King ! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified : and they took Jesus, and led him away.

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests

of the Jews to Pilate, Write not, The King of the Jews; but, that he said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son ! Then saith he to the disciple, Behold, thy mother ! And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all

things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things

were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter Even.

M. Ps. 34 : Zech. 9. 9—
12 ; Luke 23. 50-end.
E. Pss. 16. 91 : Job 19.
21-27 ; John 2. 15-22.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him ; and that through the grave, and gate of death, we may pass to our joyful resurrection ; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

¶ To be used on the morning of this Day :

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent. Create

and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of

Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

THE GOSPEL.

St. Matt. 27. 57.

WHEN the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command

therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter Day.

M. Pss. 2, 113: Ex. 12. 1-14, or 15. 1-18; Rev. 1. 4-18.

E. Ps. 118: Isai. 51. 1-16, or Ex. 14. 5-end; John 20. 11-23, or Rom. 6. 1-13.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our

Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE.

Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

THE GOSPEL.

St. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the

stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

If there be two celebrations of the Holy Communion in any Church upon Easter Day, the following Collect, Epistle, and Gospel may be used at the first.

THE COLLECT.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. Amen.

THE EPISTLE.

Heb. 13. 20.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE GOSPEL.

St. Mark 16. 1.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold, the place where they laid him! But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepul-

chre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Monday in Easter Week.

M. Ps. 16: Isai. 38. 9-20;
Luke 24. 1-12.

E. Ps. 30: Isai. 12; 1 Pet. 1. 1-12.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE.

Acts 10. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted

with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) : that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GOSPEL.
St. Luke 24. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people : and how the chief priests and our rulers delivered him to be condemned to death, and have

crucified him. But we trusted that it had been he which should have redeemed Israel : and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said : but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went : and he made as though he would have gone further. But they constrained him, saying, Abide with us : for it is towards evening, and the day is far spent.

Tuesday in Easter Week.

M. Ps. 57 : Isai. 25. 1-9 ;
Matt. 28. 1-10.
E. Ps. 92 : Isai. 26. 1-19 ;
1 Pet. 1. 13-end.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and

opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE.

Acts 13. 26,

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God

raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Mo-

ses. Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL.

St. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you,

while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after
Easter.

M. Pss. 3, 16, 126 : Isai. 52. 1-12, or Hos. 13. 9-14 ; Luke 24. 13-35, or 1 Cor. 15. 1-28.

E. Pss. 111, 116, 117 : Isai. 54, or Ezek. 37. 1-14 ; John 20. 24-end, or Rev. 5.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in

pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE.

1 Cor. 5. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purgeout therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

THE GOSPEL.

St. John 20. 19.

THE same daye evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

M. Pss. 120-123, 125: Ex. 18. 1-15, or Isa. 55; John 5. 19-29, or 1 Cor. 15. 35-end.

E. Pss. 81, 84: Ex. 32, or 33. 7-end, or Isa. 56. 1-8; John 21, or Phil. 3. 7-end.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE.

1 St. Pet. 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief,

suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL.

St. John 10. 11.

JESUS said, I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth

the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one Shepherd.

The Third Sunday after Easter.

M. Pss. 124, 127-129: Num. 22. 1-35, or 22. 36-23. 26, or Isa. 57. 15-end; Mark 5. 21-end, or Acts 2. 22-end.

E. Ps. 66: Num. 23. 27-24 end, or 32. 1-27, or Isa. 59; John 11. 1-44, or Rev. 2. 1-17.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the

way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

THE EPISTLE.

1 St. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to

silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL.

St. John 16. 16.

JESUS said to his disciples, A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament,

but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

M. Pss. 63, 65: Deut. 4. 1-24, or Isai. 60; Luke 16. 19-end, or Acts 3.

E. Pss. 138, 141, 146: Deut. 4. 25-40, or 5, or Isai. 61; Luke 7. 1-35, or Rev. 2. 18-3. 6.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men, Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry

and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

THE EPISTLE.

St. James 1. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL.

St. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convict the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter,

commonly called
Rogation Sunday.

M. Ps. 34: Deut. 6, or Isa. 62; Luke 20. 27—21. 4, or Acts 4. 1—33.

E. Ps. 107: Deut. 8, or 10. 12—11. 1, or Isa. 63. 7-end; John 6. 47—69, or Rev. 3. 7-end.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

THE EPISTLE.

St. James 1. 22.

B E ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face

in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL.

St. John 16. 23.

V ERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it to you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no

The Ascension Day.

M. Pss. 8, 15, 21 : 2 Kin. 2. 1-16, Eph. 4. 1-16.
E. Pss. 24, 47, 110 : Dan. 7. 9-10 and 13-14 :
Luke 24. 36-end.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE.

Acts 1. 1.

THÉ former treatise I have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen : to whom also he shewed himself alive after his passion by many infallible proofs, being seen

of them forty days, and speaking of the things pertaining to the kingdom of God ; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked stedfastly toward heaven

as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE GOSPEL.

St. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe : In my Name shall they cast out devils; they shall speak with newtongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was

received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

¶ The Collect, Epistle, and Gospel of Ascension Day shall be used on the two days following, unless another Collect, Epistle, and Gospel be provided.

The Sunday after Ascension Day.

M. Pss. 24, 47, 110 : Deut. 26, or Lev. 16. 1-22, or Isai. 64 ; John 14. 1-14, or Eph. 1. 3-end.

E. Pss. 8, 15, 21 : Deut. 30, or 34, or Isai. 65. 17-end ; John 16. 5-end, or Acts 1. 1-14.

THE COLLECT.

OGOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven ; We beseech thee, leave us not comfortless ; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who

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liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE.

1 St. Pet. 4. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL.

St. John 15. 26,
and part of chapter 16.

WHEN the Comforter is come, whom I will send unto you from the

Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

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M. Ps. 145: Joel 2. 28-end; Rom. 8. 1-17.
E. Ps. 104: Isa. 11. 1-9, or Ezek. 36. 22-36;
Rom. 8. 18-end, or Gal. 5. 13-end.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a

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right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

THE EPISTLE.

Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his

own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL.

St. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave

you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you ; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Monday in Whitsun Week.

M. Ps. 33 : Ezek. 11. 14-20 ; Acts 2. 12-36.
E. Ps. 87 : Mic. 3. 8-4. 2 ; Acts 2. 37-end.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful

people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

THE EPISTLE.

Acts 10. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) : that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered

Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL.

St. John 3. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds

should be reprobated. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun Week.

M. Ps. 46 : Ezek. 37.
1-14 ; 1 Cor. 12. 1-13.
E. Pss. 133, 134 : Ezek.
47. 1-9 ; 1 Cor. 12.
27-13 end.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

THE EPISTLE.

Acts 8. 14.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the Word of

God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL.

St. John 10. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Trinity Sunday.

M. Pss. 29, 33 : Isai. 6.
1-8; Mark 1. 1-11, or
1 Pet. 1. 1-21.

E. Pss. 93, 99, 150 : Ex.
34. 1-10, or Num. 6.
22-end, or Isai. 40.
12-end; Matt. 28. 16-
end, or Eph. 3.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge

the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity ; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities ; who livest and reignest, one God, world without end. *Amen.*

THE EPISTLE.

Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit : and behold, a throne was set in heaven, and one sat on the throne ; and he that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats : and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle. And the four living creatures had each of them six wings about him, and they were full of eyes within : and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever.

and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are, and were created.

THE GOSPEL.

St. John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born

of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after
Trinity.

M. Pss. 39, 41 : Josh. 1, or Job 1; Mark 2, 1-22, or Rom. 1.

E. Ps. 73 : Josh. 5, 13-6, 20, or 24, 1-28, or Job 2; Matt. 1, 18-end, or Acts 8, 26-end.

THE COLLECT.

O GOD, the strength of all them that put their trust in thee ; Mercifully accept our prayers ; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. John 4, 7.

BELOVED, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son

into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement ; because as he is, so are we in this world. There is no fear in love : but perfect love casteth out fear, because fear hath torment : he that feareth is not made

perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, that he who loveth God love his brother also.

THE GOSPEL.

St. Luke 16, 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said,

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets ; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.

**The Second Sunday after
Trinity.**

M. Pss. 28, 32 : Judg. 4, or 5, or Job 3 ; Mark 2, 23—3. 19, or Rom. 5.
E. Pss. 101, 115 : Judg. 6, 23—7. 23, or Ruth 1, or Job 4 ; Matt. 2, or Acts 9. 1-31.

THE COLLECT.

O LORD, who never faillest to help and govern them whom thou dost bring up in thy steadfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding

in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he

abideth in us, by the Spirit which he hath given us.

THE GOSPEL.

St. Luke 14. 16.

A CERTAIN man made a great supper, and bade many : and sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast

commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

**The Third Sunday after
Trinity.**

M. Pss. 131, 132 : 1 Sam. 1, or Job 5. 6-end ; Mark 4. 1-29, or Rom. 6.
E. Pss. 90, 92 : 1 Sam. 2. 1-21, or 3, or Job 7 ; Matt. 4. 23—5. 16, or Acts 10.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 St. Pet. 5. 5.

ALL of you be subject A one to another, and be clothed with humility :

for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL.

St. Luke 15. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake

this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

The Fourth Sunday after Trinity.

M. Pss. 136, 138 : 1 Sam. 12, or Job 8 ; Mark 6. 1-32, or Rom. 12.

E. Pss. 100, 103 : 1 Sam. 15. 1-23, or 16, or Job 9 ; Matt. 5. 17-end, or Acts 13. 1-26.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

THE EPISTLE.

Rom. 8. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but

by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travailleth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL.

St. Luke 6. 36.

B EYE therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind

lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

M. Pss. 1, 3, 8: 1 Sam. 17. 1-54, or Job 11. 7-18; Mark 6. 53-7. 23, or Rom. 13.
E. Pss. 4, 19: 1 Sam. 20. 1-17, or 26, or Job 12; Matt. 6, or Acts 14.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered

by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

1 St. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For, He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL.

St. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus'

knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

M. Pss. 5, 17: 2 Sam. 1, or Job 13; Mark 7. 24-end, or Rom. 14. 1-15. 7.

E. Pss. 28, 29, 36: 2 Sam. 7, or 12. 1-23, or Job 14. 1-15; Matt. 7, or Acts 15, 1-31.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Rom. 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; 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: for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God

through Jesus Christ our Lord.

THE GOSPEL.

St. Matt. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leavethere thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary de-

liver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

M. Pss. 84, 85: 2 Sam. 18, or Job 15. 1-34; Mark 9. 2-33, or Phil. 1. E. Pss. 23, 24, 27: 1 Kin. 3. 1-15, or 8. 22-40 and 54-81, or Job 19. 1-27; Matt. 9. 35-10. 23, or Acts 16. 6-end.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rom. 6. 19.

ISPEAK 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. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL.

St. Mark 8. 1.

IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man

satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they did set them before the people. And they had a few small fishes : and he blessed, and commanded to set them also before them. So they did eat, and were filled : and they took up, of the broken meat that was left, seven baskets. And they that had eaten were about four thousand : and he sent them away.

The Eighth Sunday after Trinity.

M. Ps. 77 : 1 Kin. 10. 1-13, or Job 23 ; Mark 10. 1-31, or Phil. 2.
E. Pss. 41, 42, 43 : 1 Kin. 12, or 13. 1-32, or Job 25 and 26 ; Matt. 10. 24-end, or Acts 17. 16-end.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth ; We humbly beseech thee to put

away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Rom. 8. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL.

St. Matt. 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but

inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

M. Pss. 90, 93 : 1 Kin. 17, or Job 27 ; Luke 1. 1-25, or Phil. 3.

E. Pss. 50, 54 : 1 Kin. 18, or 19, or Job 28 ; Matt. 11, or Acts 20. 17-end.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be righteous ; that we, who

THE EPISTLE.

1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and

twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL.

St. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for

thou mayest be no longer steward. Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commanded the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

M. Ps. 45: 1 Kin. 21, or Job 29; Luke 1. 26-56, or Phil. 4.

E. Ps. 44: 1 Kin. 22. 1-40, or 2 Kin. 4. 8-37, or Job 33. 2-30; Matt. 13. 24-52, or Acts 27.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same

Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL.
St. Luke 19. 41.

AND when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in

on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

**The Eleventh Sunday
after Trinity.**

M. Pss. 91, 93 : 2 Kin. 5, or Job 38 ; Luke 1. 57-end, or Col. 3. 12—4. 6.

E. Pss. 56, 57, 61 : 2 Kin. 6. 8-23, or 7, or Job 40. 1-14 and 42. 1-10 ; Matt. 16. 13-end, or Acts 28.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly

treasure; through Jesus Christ our Lord. Amen.

THE EPISTLE.

1 Cor. 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep; after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which

was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL.

St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself. God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

**The Twelfth Sunday
after Trinity.**

M. Pss. 101, 108 : 2 Kin. 18. 13-end, or Mic. 6 ; Luke 4. 1-15, or Philemon.

E. Ps. 77 : 2 Kin. 19, or Isai. 38. 1-20, or Mic. 7 ; Matt. 18. 15-end, or Eph. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things wherof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

THE EPISTLE.

2 Cor. 3. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath

made us able ministers of the new testament ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life. But if the ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance ; which glory was to be done away : how shall not the ministration of the Spirit be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL.

St. Mark 7. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and

touched his tongue ; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday
after Trinity.

M. Ps. 74 : 2 Kin. 22, or
Hab. 2. 1-14 ; Luke 4.
31-5. 11, or 1 Tim. 6.
E. Ps. 102 : 2 Kin. 23.
1-30, or 2 Chr. 36.
1-21, or Hab. 3. 2-end ;
Matt. 20.1-28, or Eph. 2.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service : Grant, we beseech thee, that we may so faithfully serve thee in

this life, that we fail not finally to attain thy heavenly promises ; through the merits of Jesus Christ our Lord. Amen.

THE EPISTLE.

Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise : but God gave it to Abraham by promise. Wherefore then serveth the Law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one ; but God is one. Is the Law then against the promises of God ? God forbid : for if there had been a law given which could have given

life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL.

St. Luke 10. 23.

BLESSED are the eyes which see the things that ye see : For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the Law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right ; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus,

And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

- M. Pss. 115, 116 : Ezra 1. 1-8 and 3, or Zeph. 1. Luke 7. 36-end, or 1 Cor. 13.
E. Pss. 80, 85 : Neh. 1. 1-2. 8, or Dan. 1, or Zeph. 3 ; Matt. 21. 23-end, or Eph. 4. 1-24.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Gal. 5. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other so that ye cannot do the things

that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

THE GOSPEL.

St. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar

off; and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

- M. Pss. 146, 147 : Dan. 3, or Prov. 1 ; Luke 9. 57-10. 24, or 2 Tim. 1.
E. Pss. 112, 113, 114 : Dan. 5, or 6, or Prov. 2 ; Matt. 28, or Eph. 4. 25-5. 21.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy.

and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Gal. 6. 11.

YE see with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no

man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL.

St. Matt. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto his stature? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and

yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow shall be anxious for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday
after Trinity.

M. Pss. 148, 150: Jer. 5. 1-19, or Prov. 3. 1-26; Luke 11. 1-28, or Tit. 2. 1-3. 7.

E. Pss. 2. 16: Jer. 5. 20-end, or 7. 1-15, or Prov. 4; John 8. 12-30, or Eph. 5. 22-6. 9.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Eph. 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to

do exceeding abundantly above all that we ask or think; according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

THE GOSPEL.

St. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great Prophet is risen up among us: and, that God

hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday
after Trinity.

M. Psas. 46, 48 : Jer. 17. 5-14, or Prov. 6. 1-19; Luke 11. 29-end, or 1 Pet. 1. 1-21.
E. Pss. 121-124, 134 : Jer. 18. 1-17, or 22. 1-19, or Prov. 8; John 8. 31-end, or Eph. 6. 10-end.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Eph. 4. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye

are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL.

St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. And he put forth parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit

not down in the highest room; lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday
after Trinity.

M. Ps. 119. 1-32; Jer. 26, or Prov. 9; Luke 12. 1-34, or 1 Pet. 1. 22-2. 10.

E. Ps. 119. 33-72 : Jer. 30. 1-3 and 10-22, or 31. 1-20, or Prov. 14. 31-15. 17; John 13, or 1 John 1. 1-2. 11.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and

mind to follow thee the only God ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

1 Cor. 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him, in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL.

St. Matt. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law ? Jesus said unto him, Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? whose son is he ? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool ? If David then call him Lord, how is he his son ? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The Nineteenth Sunday
after Trinity.

M. Ps. 119. 73-104 : Jer. 31. 23-37, or Prov. 16 ; Luke 12. 35-end, or 1 Pet. 2. 11-8, 7.

E. Ps. 119. 105-144 : Jer. 35, or 36, or Prov. 22 ; John 14, or 1 John 2. 12-end.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee ; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Eph. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart ; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour : for we are members one of another. Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil. Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL.

St. Matt. 9. 1.

JESUS entered into a ship, and passed over, and came into his own

city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

**The Twentieth Sunday
after Trinity.**

M. Ps. 119. 145-176: Ezek. 2, or Prov. 23. 15-end; Luke 13, or 1 Pet. 3. 8-4. 8.

E. Pss. 144, 149: Ezek. 3. 4-21, or 13. 1-16, or Prov. 30. 1-14; John 15, or 1 John 3.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Eph. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL.

St. Matt. 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered

together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

**The Twenty-first Sunday
after Trinity.**

M. Pss. 26, 30: Ezek. 14, or Prov. 31; Luke 14. 1-24, or 1 Pet. 4. 7-5. 11.

E. Pss. 125-128, 131: Ezek. 18. 1-4 and 19-end, or 33. 1-20, or Eccles. 1. 12-2. 13; John 16, or 1 John 4.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee

with a quiet mind ;
through Jesus Christ our
Lord. *Amen.*

THE EPISTLE.

Eph. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ; and your feet shod with the preparation of the Gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word

of God : praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds ; that therein I may speak boldly, as I ought to speak.

THE GOSPEL.

St. John 4. 46.

THREE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son ; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he

was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

M. Pss. 52, 53, 54 : Ezek. 34. 1-16, or Eccles. 3. 1-15 ; Luke 14. 25-15. 10, or 2 Pet. 1.

E. Pss. 133, 136 : Ezek. 34. 17-end, or 37. 15-end, or Eccles. 4. 9-5. 9 ; John 17, or 1 John 5.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness ; that through thy protection it may be free from all adversities, and devoutly given to

serve thee in good works, to the glory of thy Name ; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Phil. 1. 3.

I THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now ; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ : even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the tender mercies of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement ; that ye may approve things that are excellent ; that ye may be sincere and without

offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL.

St. Matt. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the

debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

M. Pss. 75, 76: Prov. 1. 20-end, or Eccles. 7. Luke 16, or 1 Cor. 1. 1-25.

E. Ps. 139. 1-18: Prov. 3. 1-26, or Jonah 4, or Eccles. 9; John 9, or 1 Cor. 13.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Phil. 3. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their

shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL.

St. Matt. 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them,

Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bonds of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE.

Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the

love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL.

St. Matt. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand; and the maid arose. And the

fame hereof went abroad into all that land.

¶ When there are twenty-six Sundays between Trinity Sunday and Advent Sunday, the Collect, Epistle, and Gospel of the sixth Sunday after the Epiphany shall be used on the twenty-fifth Sunday, and when there are twenty-seven such Sundays, the Collect, Epistle, and Gospel of the fifth Sunday after the Epiphany shall be used on the twenty-fifth Sunday; and the Collect, Epistle, and Gospel of the sixth Sunday after the Epiphany shall be used on the twenty-sixth Sunday.

The Sunday next before Advent.

M. Pss. 90, 93 : Eccles. 11 and 12 ; Heb. 11. 1-16.

E. Pss. 17, 20 : Hag. 2. 1-9, or Mal. 3 and 4 ; Heb. 11. 17-12. 2, or Luke 15. 11-end.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of

thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Jer. 23. 5.

BEHOLD, the days come, saith the **LORD**, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore behold, the days come, saith the **LORD**, that they shall no more say, **The LORD liveth**, which brought up the children of Israel out of the land of Egypt; but, **The LORD liveth**, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL.

St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto

Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

Saint Andrew's Day.

M. Ezek. 47. 1-12; John 1. 35-42.
E. Zech. 8. 20-end; John 12. 20-32.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the

mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him: for, Whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know?

First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE GOSPEL.

St. Matt. 4. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

M. 2 Sam. 15. 17-21 ;
John 11. 1-16.

E. Isai. 35 ; John 14. 1-7.

THE COLLECT.

ALMIGHTY and ever-living God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful of thy Son's resurrection ; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

THE EPISTLE.

Eph. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the

Lord ; in whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL.

St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

THE Conversion of Saint Paul.

M. Isai. 49. 1-13 ; Gal. 1. 11-end.

E. Jer. 1. 4-10 ; Acts 26. 1-23.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul,

hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful Conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Acts 9. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this Way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for

thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have

heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all

THE GOSPEL.

St. Matt. 19. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

But many that are first shall be last, and the last shall be first.

*The Presentation of Christ
in the Temple,*

commonly called

**The Purification of Saint
Mary the Virgin.**

M. Ex. 13. 11-16; Gal. 4. 1-7.

E. Hag. 2. 1-9; Heb. 10. 1-10.

THE COLLECT.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE.

Mal. 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple even the messenger of the covenant, whom ye delight in; behold, he shall come,

saih the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

THE GOSPEL.

St. Luke 2. 22.

AND when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to

the Lord (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity, and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Saint Matthias's Day.

M. 1 Sam. 2. 27-35; Acts 20. 17-35.
E. Isa. 22. 15-22; John 15. 1-16.

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty), Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of

this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from

Saint Patrick's Day.

M. Isa. 8. 19-20. 2;
John 1. 1-14, or Acts 16. 6-10.
E. Isa. 51. 1-11; 2 Cor. 4, or 10.

THE COLLECT.

O ALMIGHTY God, who in thy providence didst choose thy servant Patrick to be the apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee; Grant us so to walk in that light, that we may come at last to the light of everlasting life; through the merits of Jesus Christ thy Son our Lord. *Amen.*

THE EPISTLE.

Rev. 22. 1.

which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

THE GOSPEL.

St. Matt. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

HE shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the

healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it : and his servants shall serve him ; and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

THE GOSPEL.

St. Matt. 10. 16.

JESUS said, Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not

ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my Name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The Annunciation of the
Blessed Virgin Mary.

M. Gen. 3. 1-15 ; Heb. 2. 5-end.
E. 1 Sam. 1. 20—2. 11 ;
Matt. 1. 18-23.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts ; that, as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection ; through

THE BLESSED VIRGIN MARY

the same Jesus Christ our Lord. Amen.

THE EPISTLE.

Isai. 7. 10.

MOREOVER, the L ORD spake again unto Abaz, saying, Ask thee a sign of the L ORD thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the L ORD. And he said, Hear ye now, O house of David ; Is it a small thing for you to weary men, but will ye weary my God also ? Therefore the Lord himself shall give you a sign ; Behold, a Virgin shall conceive, and bear a son, and shall call his name I M M A N U E L . Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL.

St. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David ; and the Virgin's name was

Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the L ORD is with thee : blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the L ORD God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin

Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

M. Isai. 62. 6-end ; 2 Tim. 4. 1-11.
E. Ezek. 1. 1-14 ; Acts 12. 25—13. 13.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark ; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Eph. 4. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore

he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles ; and some, Prophets ; and some, Evangelists ; and some, Pastors and Teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ ; from whom the whole body fitly joined

together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

THE GOSPEL.

St. John 15. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches :

he that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered : and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my

words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

M. Isai. 61 ; John 1. 43-end.
E. Ex. 33. 17-end ; John 6. 1-14.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life ; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life ; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that

leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

THE EPISTLE.

St. James 1. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted : but the rich, in that he is made low :

because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass ; and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL.

St. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest ; and how can

we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may

be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

M. Job 29. 11-end; Acts 4. 32-end.

E. Isai. 42. 5-12 ; Acts 14. 8-end.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost ; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Acts 11. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch : who, when he came, and had seen the grace of God, was glad ; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the

Holy Ghost and of faith : and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people : and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudio Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea : which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL.

St. John 15. 12.

THIS is my commandment, that ye love one another, as I have loved you. Greater love

hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

M. Mal. 3. 1-6 ; Luke 3. 1-20.

E. Mal. 4 ; Matt. 11. 2-19.

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance ; Make us so to follow his doctrine and holy life, that we may truly repent

according to his preaching ; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake ; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Isai. 40. 1.

COMFORT ye, comfort

Cye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished, that her iniquity is pardoned : for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all

the goodliness thereof is as the flower of the field : the grass withereth, the flower fadeth ; because the Spirit of the LORD bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the Word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold, your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL.

St. Luke 1. 57.

ELISABETH'S full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins

heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord

God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our

feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

M. Ezek. 3. 1-14; Acts 3.
E. Ezek. 34. 11-16; John
21. 15-22.

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased

the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw

a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL.

St. Matt. 16. 13.

WHEN Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art

thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

M. 2 Kin. 1. 1-15; Luke 9. 51-56.

E. Jer. 26. 1-15; Mark 1. 14-20.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.

THE EPISTLE.
Acts 11. 27, and part of chapter 12.

IN these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL.

St. Matt. 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister and whosoever will be

chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Transfiguration of our Lord.

M. Ex. 34. 29-end; 2 Cor. 3.
E. 1 Kin. 19. 1-18; Mark 9. 1-10.

THE COLLECT.

O ALMIGHTY God, whose only-begotten Son was transfigured before chosen witnesses on the holy mount, and amidst the exceeding glory spake of his decease which he should accomplish at Jerusalem; Grant to us thy servants that, beholding the brightness of his countenance, we may be strengthened to bear our cross; through the same Jesus Christ our Lord. Amen.

THE EPISTLE.

2 St. Pet. 1. 12.

I WILL not be negligent to put you always in remembrance of these things, though ye know

them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

THE GOSPEL.

St. Luke 9. 28.

IT came to pass about an eight days after these sayings, he took Peter and John and James,

Saint Bartholomew the Apostle.

M. Gen. 28. 10-17; John 1. 43-end.

E. Deut. 18. 15-end; Matt. 10. 1-15.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they brought forth the sick into the streets, and laid them on beds and

couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

THE GOSPEL.

St. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye

may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the
Apostle.

M. 1 Kin. 19. 15-end;
Matt. 19. 16-end.
E. 1 Chr. 29. 9-17; 1 Tim.
6. 6-19.

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE.

2 Cor. 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commanding

ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

THE GOSPEL.

St. Matt. 9. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master

with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all
Angels.

M. Pss. 34, 103: Gen. 31.
45-32. 2; Acts 12. 1-11.
E. Pss. 91, 148: Dan. 10.
4-end; Heb. 1.

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought against

the dragon; and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL.

St. Matt. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the

greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name receiveth me: but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee:

it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

M. Isai. 55; Luke 1. 1-4.
E. Isai. 52. 1-10; Col. 4. 7-end.

THE COLLECT.

ALMIGHTY God, who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

THE EPISTLE.

2 Tim. 4. 5.

WATCH thou in all things, endure afflictions, do the work of an

Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

THE GOSPEL.

St. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

M. Isai. 28. 9-16; Eph. 2. 11-end.
E. Jer. 3. 12-18; Luke 6. 12-23.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. Amen.

THE EPISTLE.

St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the

grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL.

St. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would

love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear

witness, because ye have been with me from the beginning.

All Saints' Day.

- M. Pss. 1, 15, 112 : Isai. 51. 1-11 ; Heb. 11. 32 —12. 2.
E. Pss. 34, 84 : Dan. 12 ; Rev. 19. 6-10.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. Amen.

THE EPISTLE.

Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor

the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand :

Of the tribe of Reuben were sealed twelve thousand :

Of the tribe of Gad were sealed twelve thousand :

Of the tribe of Aser were sealed twelve thousand :

Of the tribe of Nephthali were sealed twelve thousand :

Of the tribe of Manasses were sealed twelve thousand :

Of the tribe of Simeon were sealed twelve thousand :

Of the tribe of Levi were sealed twelve thousand :

Of the tribe of Issachar were sealed twelve thousand :

Of the tribe of Zabulon were sealed twelve thousand :

Of the tribe of Joseph

were sealed twelve thousand :

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures; and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL.

St. Matt. 5. 1.

JESUS, seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught

them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they

that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

At the Opening of a Synod.

THE COLLECT.

GOD, who didst teach the hearts of thy faithful people, by the sending to them the light of

thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

THE EPISTLE.

Eph. 4. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith. When he ascended

up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which

every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

THE GOSPEL.

St. John 14. 23.

IF a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all

things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

A PENITENTIAL SERVICE,

TO BE USED ON THE FIRST DAY OF LENT, AND
AT OTHER TIMES AS THE ORDINARY SHALL APPOINT.

I After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-pew or Pulpit, say,

BRETHREN, there hath been, from ancient times, a godly custom in the Church, that, at the beginning of Lent, Christian people should be admonished, in an especial manner, of the great indignation of God against sin, and be moved thereby to earnest and true repentance, lest any be hardened by the deceitfulness of sin.

Remembering, therefore, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness, let us return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of repen-tance.

For now is the axe put

unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, Ps. 11. 6. storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to Isa. 26. 21. visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appear-eth? His fan is in his hand, Matt. 3. 12. and he will purge his floor, and gather his

A PENITENTIAL SERVICE

wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night:

and when men shall say, Peace,

1 Thess. 5. 2. 3.

and all things are

safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness,

patience, Rom. 2.

and long-suffer-

4. 5.

ance of God, when he called them continually to repentance. Then shall it be too late to knock, when the door shall be Matt. 25. shut; and toolate 10. 11. 12. to cry for mercy,

when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye

cursed, into the Matt. 25. fire everlasting, 41. which is prepared for the devil and his angels.

Therefore, brethren, take we heed betime, while the 2 Cor. 6. 2. day of salvation lasteth; for the night cometh, when none can work. But John 9. 4. let us, while we have the light, believe in the light, and walk as children John 12. of the light; that 35. 36.

we be not cast into utter darkness, where is weeping and gnashing of Matt. 25. teeth. Let us not 30.

abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet,

they shall be Isa. 1. 18. made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction:

Cast away from you all your un-Ezek. 18. godliness that ye 30. 31. 32. have done: Make you new hearts, and a new

spirit : Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God ? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, 1 John 2. Jesus Christ the 1, 2. righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore

return unto him, Isa. 55. 5. who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance ; if we submit ourselves unto him, and Matt. 11. from henceforth 29, 30. walk in his ways;

if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from

the curse of the law, and from the extreme malédiction which shall light upon them that shall be set on the left hand; and he Matt. 25. will set us on 33, 34. his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom : Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

And now, brethren, I beseech you to ponder secretly in your hearts the commandments of God, and, humbling yourselves before him, to consider your ways, meekly kneeling upon your knees.

GThen shall the Minister read the following Sentences collected out of holy Scripture, leaving short spaces for silent prayer, all kneeling.

THE first of all the commandments is, Hear, O Israel; the Lord our God is one Mark 12. Lord: and thou 29, 30. shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength: this is the first commandment.

* No man can serve two masters : for either he will hate the one, and love the other; Matt. 6. or else he will 24. hold to the one, and despise the other. Ye cannot serve God and mammon.

Let us have grace, whereby we may serve God acceptably with reverence and godly Heb. 12. 28, 29. fear : for our God is a consuming fire.

Holy, Holy, Holy, Lord God Almighty, which was, and Rev. 4. 8. is, and is to come.

Seek ye first the kingdom of God, and his righteousness. Matt. 6. 33.

Not forsaking the assembling of ourselves together, Heb. 10. as the manner of 25. some is ; but exhorting one another.

Children, obey your parents in the Lord : Eph. 6. 1. for this is right.

Render to all their dues: tribute to whom 7. custom : fear to whom fear; honour to whom honour.

He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and 1 John 3. 14-18. ye know that no murderer

hath eternal life abiding in him. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue : but in deed and in truth.

Know ye not that your body is the temple of the Holy 1 Cor. 6. Ghost which is 19, 20. in you, which ye have of God, and ye are not your own ? For ye are bought with a price: therefore glorify God in your body.

God hath not called us unto uncleanness, but unto 1 Thess. 4. 7. holiness.

Putting away lying, speak every man truth with his neighbour : for we are members one of another.

Let him that stole steel no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from among you, with all malice.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth.

Godliness with contentment is great gain. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts,

which drown men in destruction and perdition.

¶ Then shall the Minister say,

SEARCH me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

¶ Then, all still kneeling upon their knees, the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm:

Miserere mei, Deus.

Psalm 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and establish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

Anster. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As

we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour;

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing

that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister :

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting,

and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great. And after the multitude of thy mercies look upon us;

¶ If it be found convenient, this Office may follow Evening Prayer.

¶ If there be a Sermon, all that precedes the Fifty-first Psalm may be omitted from the Office.

A FORM OF THANKSGIVING

FOR

THE BLESSINGS OF HARVEST.

¶ Morning and Evening Prayer shall be the same as usual, except where it is in this Office otherwise appointed.

Proper Psalms.

¶ Two or more of the following Psalms shall be used, at the discretion of the Minister:

Psalms 65, 67, 103, 104, 145, 147.

Proper Lessons.

¶ For the First Lesson,

One of the following shall be read, at the discretion of the Minister:

Deut. 8. 10-end. Deut. 28. 1-14. Isai. 28. 23-end.

¶ For the Second Lesson,

One of the following :

St. Matt. 6. 19-end. St. Luke 12. 16-31. St. John 6. 26-35. Rev. 14. 14-18.

Collects.

¶ One or both of the following Collects shall be used instead of the Collect of the Day. But on Holydays the Collect of the Day shall be read first.

O ALMIGHTY and everlasting God, who hast graciously given unto us the fruits of the earth in their season; We yield thee humble and hearty thanks for this thy bounty; beseeching thee to give us grace rightly to use the same to thy glory, and the relief of those that need; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

O ALMIGHTY God, and heavenly Father, we glorify thee that thou

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hast again fulfilled to us thy gracious promise, that, while the earth remaineth, seed-time and harvest shall not fail. We bless thee for the kindly fruits of the earth, which thou hast given to our use. Teach us, we beseech thee, to remember that it is not by bread alone that man doth live; and grant us evermore to feed on him who is the true Bread from heaven, Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ After the Third Collect shall be said this Prayer following :

A Prayer for Christian Missions.

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles, that they should go into all the world, and preach the Gospel to every creature; Grant to us, whom thou hast called into thy Church, a ready will to obey thy Word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all

nations. Look with compassion upon the heathen that have not known thee, and upon the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth labourers into thine harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

¶ Immediately before the Prayer of St. Chrysostom shall be said the following :

O LORD God of Hosts, who dwellest in the high and holy place, and yet hast respect unto the lowly; who makest thy sun to rise on the evil and on the good, and sendest rain on the just and on

the unjust ; who by thy mighty power dost order all things in heaven and earth ; We yield thee hearty thanks that thou hast safely brought us to the season of harvest, visiting the earth and blessing it, and crowning the year with thy goodness. We praise thee for the fruits of the ground which thou hast bestowed upon us, filling our hearts with food and gladness. For these and all thy mercies we laud and magnify thy glorious Name : beseeching thee to sow the seed of thy Word in our hearts, and to pour upon us the continual dew of thy blessing ; so that we may bring forth the fruits of the Spirit, and at the last great day be gathered into thy heavenly garner ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

COMMUNION OFFICE.

¶ Instead of the Collect of the Day shall be used one of the Collects provided for Morning and Evening Prayer.

The Epistle.

1 Thess. 5. 14.

NOW we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore ; pray without ceasing ; in every thing give thanks : for this is

the will of God in Christ Jesus concerning you. Quench not the Spirit ; despise not prophesying ; prove all things ; hold fast that which is good ; abstain from all appearance of evil. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Or,

St. James 1. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh

down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious,

The Gospel.

St. Matt. 13. 36.

THEN Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom

all things that offend, and them which do iniquity, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Or,

St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ? (And this he said to prove him : for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ? And Jesus said, Make the men

sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ The Offertory shall begin with this Sentence :

HONOUR the Lord with thy substance, and with the first-fruits of all thine increase.

Proverbs 3. 9.

FORMS OF PRAYER

WITH THANKSGIVING TO ALMIGHTY GOD,

to be used in all Churches and Chapels in Ireland every year upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other day as shall be appointed by authority.

1.

¶ At Matins and Evensong the following Psalms, Lessons, Suffrages, and Collects may be used :

Proper Psalms.

20, 101, 121.

Proper Lessons.

The First : Josh. 1. 1-9,
or Prov. 8. 1-16.

The Second : Rom. 13.
1-10, or Rev. 21. 22—
22. 4.

The Suffrages next after the Creed.

Priest. O Lord, shew thy mercy upon us ;

Answer. And grant us thy salvation.

Priest. O Lord, save the King ;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place ;

Answer. And evermore mightily defend him.

Priest. Be unto him, O Lord, a strong tower ;
Answer. From the face of his enemies.

Priest. Endue thy Ministers with righteousness ;
Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people ;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O Lord, hear our prayer ;

Answer. And let our cry come unto thee.

After the Collect of the Day, the following Collect :

O GOD, who providest for thy people by thy power, and rulest over them in love ; Vouchsafe

so to bless thy servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness ; and grant that he, being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom ; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ If the Litany be sung or said, these Prayers may be read before A Prayer of St. Chrysostom : and if the Litany be not said, then these Prayers may be read instead of the Prayers for the King and the Royal Family at Matins or Evensong.

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord GEORGE, [as on this day] set over us by thy grace and providence to be our King ; and, together with him, bless, we beseech thee, our gracious Queen

Elizabeth, Mary the Queen Mother, the Princess Elizabeth, and all the Royal Family ; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory ; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure : We yield thee unfeigned thanks, for that thou wast pleased [as on this day] to set thy servant our Sovereign Lord, King GEORGE, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him ; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects ; give us grace

to obey him cheerfully for conscience sake, and let him always possess the hearts of his people ; let his Reign be long and prosperous, and crown him with everlasting life in the world to come ; through Jesus Christ our Lord. Amen.

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace. Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord : that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. Amen.

2.

THE COMMUNION.

¶ In the Order for the Administration of Holy Communion, in place of the Collect, Epistle, and Gospel of the Day, shall be said the following :

The Collect.

O GOD, who providest for thy people by thy power, and rulest over them in love ; Vouchsafe so to bless thy servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness ; and grant that he, being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom ; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle.

1 St. Pet. 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having

your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

St. Matt. 22. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What

thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ If this Day should fall on a Sunday or other Holy-day, the Collect, Epistle, and Gospel of the Day shall be used, and the Collect O God, who provides shall be said after the Collect of the Day.

3.

¶ The following Service may also be used on the same Day at any convenient time.

TE DEUM
LAUDAMUS.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost : the Comforter.

THOU art the King of glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst over-

come the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O LORD, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ Then shall the Priest say,
The Lord be with you :
Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, save the King :
Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place ;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage of him :

Answer. Nor the wicked approach to hurt him.

Priest. O Lord, hear our prayer ;
Answer. And let our cry come unto thee.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love ; Vouchsafe so to bless thy servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness ; and grant that he, being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom ; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

O LORD our God, who upholdest and governest all things by the word of thy power ; Receive our humble prayers for our Sovereign Lord **GEORGE**, [as on this day] set over us by thy grace and providence to be our King ; and, together with him, bless, we beseech thee, our

our gracious Queen **Mary**, the Queen Mother, the Princess **Elizabeth**, and all the Royal Family ; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory ; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord : that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot,

ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE MINISTRATION OF PUBLICK BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the fourth or fifth week next after their birth, unless upon a great and reasonable cause.*

¶ *The people are to be admonished that it is most convenient that Baptism should be administered at some Publick Service of the Church: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue.*

¶ *And note, that there shall be for every Male Child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *Parents may be sponsors for their own children. When three sponsors cannot be found, two shall suffice; and if two cannot be found, one shall suffice. Sponsors must be persons of discreet age, and members of the Church of Ireland, or of a Church in communion therewith.*

¶ *When there are children to be baptized, the Parents should give due notice to the Curate. And the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, at Morning or Evening Prayer, immediately after the Third Collect, or at such other times as the Ordinary shall approve; provided that no parent shall be precluded from having his child baptized in the Publick Service, if he so desire.*

¶ *When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the Third Collect may be omitted.*

¶ *The Priest coming to the Font and standing there, shall say,*

HAETH this Child been already baptized, or no?

¶ *If they answer, No; then shall the Priest proceed as followeth:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born again, he cannot see the kingdom of God, and also saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ *Then, the people standing, the Priest shall say,*

ALMIGHTY and immortal God, the aid of

all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy Holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Or this:

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby

thy Holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he

he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his Holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

¶ Then shall the Minister and people say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us To the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, That *he* may be born again, And be made *an heir* of everlasting salvation;

Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise:

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his sins*, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his part*, promise by you that are *his Sureties* (until *he* come of age to take it upon *himself*), that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and

obediently keep his Commandments. I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell, and the third day rose again from the dead; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come to judge the quick and the dead?

And dost thou believe

in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the life everlasting?

Answer. All this I steadfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?

Answer. I will, God being my helper.

¶ Then shall the Priest say,

OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that *he* may have power and strength to have victory, and to

triumph, against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this water to the mystical washing away of sin; and grant that this Child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then, naming it after them, he shall dip it in the water discreetly and warily, if they shall desire it, and he shall be certified that the Child may well endure it; otherwise it shall suffice to pour water upon it, saying always,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,
WE receive this Child into the Congregation of Christ's flock; and do sign him *Here the with the sign of Priest shall make a Cross, in Gross upon token that here the Child's after he shall not forehead. be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say, SEEING now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory. For ever and ever. Amen.

¶ Then shall the Priest say,
WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit,

to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may inherit thine everlasting kingdom; through Christ our Lord. Amen.

¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following :

FORASMUCH as this Child hath promised by you his Sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you; and that he be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism

doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that, as he died, and rose again for us, so should we, who are baptized, die to sin, and rise again unto righteousness ; continually overcoming all our evil passions, and daily increasing in all virtue and godliness of living.

YE are to take care that *this Child* be brought to the Bishop to be con-

IT is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

Whereas the sign of the Cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or necessary to it ; or that the using that sign is of any virtue or efficacy of itself ; but only to remind all Christians of the Death and Cross of Christ, which is their hope and their glory ; and to put them in mind of their obligation to bear the Cross in such manner as God shall think fit to lay it upon them, and to become conformable to Christ in his sufferings ; as more largely is expressed in the thirtieth Canon of the Church of *England*, which Canon is printed by direction of the General Synod at the end of the Canons of the Church of *Ireland*.

firmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose.

¶ If Baptism be administered apart from the Publick Service, the Priest shall then say,

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ The Curates of every Parish shall warn the people, that without great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion :

¶ First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the other Prayers appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these words :

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church.

And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection ; and that finally, with the residue of thy saints, he may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again.

THE ORDER FOR
RECEIVING INTO THE
CONGREGATION CHILDREN

WHICH HAVE BEEN PRIVATELY BAPTIZED.

¶ If a Child which hath been privately baptized do afterward live, it is expedient that it be brought into the Church, and be received into the Congregation. If the Minister who receiveth it have not himself baptized the Child, he shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer that the same Child is already baptized, then shall he examine them further, saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacra-
ment may happen to be omitted through fear or
haste, in such times of extremity; therefore I
demand further of you,

Was this Child baptized
with water?

With what words was
this Child baptized?

¶ And if the Minister have
himself baptized the
Child, or shall find, by
the answers of such as
bring the Child, that all
things essential were
done; then shall not he

christen the Child again,
but shall receive him as
one of the flock of true
Christian people, saying
thus:

I CERTIFY you, that
I in this case all that is
essential hath been done,
concerning the baptizing
of this Child; who being
born in original sin, and
in the wrath of God, hath,
by the laver of regeneration,
been in Baptism received
into the number of the children of God,
and heirs of everlasting
life: for our Lord Jesus
Christ doth not deny his
grace and mercy unto such
infants, but most lovingly
doth call them unto him,

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as the holy Gospel doth
witness to our comfort on
this wise.

St. Mark 10. 13.

THEY brought young
children to Christ, that
he should touch them: and
his disciples rebuked those
that brought them. But
when Jesus saw it, he was
much displeased, and said
unto them, Suffer the little
children to come unto me,
and forbid them not: for
of such is the kingdom of
God. Verily I say unto
you, Whosoever shall not
receive the kingdom of
God as a little child, he
shall not enter therein.
And he took them up in his
arms, put his hands upon
them, and blessed them.

¶ After the Gospel is read,
the Minister shall make
this brief Exhortation
upon the words of the
Gospel:

BELOVED, ye hear in
this Gospel the words
of our Saviour Christ, that
he commanded the chil-
dren to be brought unto
him; how he blamed those
that would have kept them
from him; how he exhort-
eth all men to follow their
innocency. Ye perceive
how by his outward ges-
ture and deed he declared

his good will toward them;
for he embraced them in
his arms, he laid his hands
upon them, and blessed them.
Doubt ye not there-
fore, but earnestly believe,
that he hath likewise
favourably received this
present Infant; that he
hath embraced him with
the arms of his mercy;
and (as he hath promised
in his holy Word) will
give unto him the blessing
of eternal life, and make
him partaker of his ever-
lasting kingdom.

Wherefore, we being
thus persuaded of the
good will of our heavenly
Father, declared by his
Son Jesus Christ, towards
this Infant; let us faith-
fully and devoutly give
thanks unto him, and say,

¶ Then shall the Minister
and people say,

ALMIGHTY and ever-
lasting God, heavenly
Father, We give thee
humble thanks, For that
thou hast vouchsafed to
call us To the knowledge
of thy grace, and faith
in thee: Increase this
knowledge, And confirm
this faith in us evermore.
Give thy Holy Spirit to
this Infant, That he, being
born again, And being

made an heir of everlasting salvation, Through our Lord Jesus Christ, May continue thy servant, and attain thy promise; Through the same our Lord Jesus Christ, thy Son, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DO ST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

DO ST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius

Pilate, was crucified, dead, and buried; that he descended into hell, and the third day rose again from the dead; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the life everlasting?

Answer. All this I steadfastly believe.

Minister.

WI LT thou then obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?

Answer. I will, God being my helper.

¶ Then the Priest shall say,
WE receive this Child into the Congregation of Christ's flock;
 and do sign him ^{* Here the} ~~make~~ ^{the} Cross, in ^{upon} ~~Cross~~ ^{the Child's} forehead,
 be ashamed to confess the faith of Christ

crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,
SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ Then shall the Priest say,
WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, may live unto righteousness, and being buried with Christ in his death, may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may inherit thine everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:

FORASMUCH as this Child hath promised by you his Sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a

solemn vow, promise, and profession he hath here made by you; and that he be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die to sin, and rise again unto righteousness; continually overcoming all our evil passions, and daily increasing in all virtue and godliness of living.

YE are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose.

¶ If this Order be used apart from any other Publick Service, the Priest shall then say,

THE grace of our Lord Jesus Christ, and the love of God, and the

fellowship of the Holy Ghost, be with us all evermore. Amen.

¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that, at the dipping of the Child in the Font, he shall use this form of words:

If thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ If a Child that hath been already baptized be brought to the Church at the same time with a Child that is to be baptized, the Minister, having enquired respecting the sufficiency of the Baptism, and having certified the same, shall

read all that is appointed for the Publick Baptism of Infants, until he have baptized and signed the Child that hath not been baptized; and he shall then call upon the Godfathers and Godmothers of the Child that hath been already baptized to make answer in his behalf, as here directed, save that he shall not again recite the Apostles' Creed, but say,

¶ The Minister, having then signed the Child according to the Form appointed above, shall proceed with the remainder of the Order for Publick Baptism of Infants, beginning with the words, Seeing now, dearly beloved.

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF
RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font at the time appointed.

¶ And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no. If they shall answer, No; then shall the Priest say thus:

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, Except a man be born again, he cannot see the kingdom of God, and also saith,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these Persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and

BAPTISM OF THOSE OF RIPER YEARS 433

received into Christ's holy Church, and be made lively members of the same.

¶ Then, the people standing, the Priest shall say,

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these Persons, that they, coming to thy Holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these Persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Or this:

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by

water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy Holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy Servants; wash them and sanctify them with the Holy Ghost; that they, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say, Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the

Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following:

BELoved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven (as we read in the last chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as

many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present Persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards these Persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

CThen shall the Minister and people say,

ALMIGHTY and ever-lasting God, heavenly Father, We give thee

humble thanks, For that thou hast vouchsafed to call us To the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to these Persons, That they may be born again, And be made heirs of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

CThen the Priest shall speak to the Persons to be baptized, on this wise:

WELL - BELOVED, who are come hither desiring to receive Holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

BAPTISM OF SUCH

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following:

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of

the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell, and the third day rose again from the dead; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the life everlasting?

Answer. All this I steadfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in these Persons may

AS ARE OF RIPER YEARS

be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctify this

water to the mystical washing away of sin; and grant that the Persons, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each Person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name: and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this Person into the Congregation of Christ's flock; and* do sign him * Here the Priest shall make a Cross upon the Person's forehead. with the sign of the Cross, in Cross upon token that here-
after he shall not be ashamed to confess the faith of Christ crucified, and manfully to

fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,
SEEING now, dearly beloved brethren, that these Persons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ Then shall the Priest say,
WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these Persons; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit, everlastingly. Amen.

¶ Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as these Persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now

made before this Congregation, and especially before you their chosen Witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ And then, speaking to the new baptized Persons, he shall proceed, and say,

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk worthily of your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die to sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections,

and daily proceeding in all virtue and godliness of living.

¶ If Baptism be administered apart from the Publick Service, the Priest shall then say,

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

¶ If they who present any Person to be baptized do make such uncertain answers to the Priest's questions, that it cannot appear whether or not he hath been baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), then let the Priest baptize him in the Form above appointed; saving that, at the dipping of the Person in the Font, or pouring the water upon him, he shall use this form of words:

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q It is expedient that every Person, thus baptized, should be confirmed by the Bishop, and receive the Holy Communion, so soon after his Baptism as conveniently may be.

Q If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word Infant for Child or Person as occasion requireth.

Q Upon great and urgent cause, persons of riper years may be baptized in private; and then the Priest shall proceed, as in the Private Baptism of Infants, with such changes as the age of the Person to be baptized requires.

A CATECHISM, THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. Christian
Name or Names.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name:

First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh;

Secondly, that I should believe all the Articles of the Christian Faith;

And thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.
Rehearse the Articles of thy Belief.

Answer.
I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day

he rose again from the dead. He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

3. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his Name in vain.

4. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath

of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long in the land which the LORD thy God giveth thee.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards

God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all who are set over me: To hurt no body by word or deed: To be true and just in

all my dealing : To bear no malice nor hatred in my heart : To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering : To keep my body in temperance, soberness, and chastity : Not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead

us not into temptation ; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer ?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people ; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers spiritual and bodily ; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacra- ments hath Christ ordained in his Church ?

Answer. Two only, as generally necessary to

salvation ; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament* ?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament ?

Answer. Two ; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism ?

Answer. Water ; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace ?

Answer. A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized ?

Answer. Repentance, whereby they forsake sin ; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

Answer. Because they promise them both, by their Sureties ; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained ?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper ?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified ?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. After what manner are the Body and

Blood of Christ taken and received in the Lord's Supper?

Answer. Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is Faith.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our

¶ The Curate of every Parish shall diligently, at such times as he shall think convenient, instruct and examine the children of his Parish in this Catechism; and upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, or at such other time as may be convenient, he may, with the approval of the Ordinary, openly in the Church instruct and examine so many of such children as he shall think fit in some part of the Catechism.

¶ And all Fathers, Mothers, Masters, and Mistresses shall cause their Children, Servants, and Apprentices to come to such instruction at the time appointed.

¶ So soon as children are come to a competent age, and can say in their mother tongue the Creed, the Lord's Prayer, and the Ten Commandments, and are further instructed in this Catechism, they shall be brought to the Bishop to be confirmed by him.

¶ And whosoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

THE ORDER FOR CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following:

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and have been further instructed in the Church Catechism, set forth for that purpose: Which order is very fitting to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own

mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour faithfully to observe such things, as they, by their own confession, have assented unto.

¶ The Bishop may then, if he think fit, address the candidates.

¶ Then shall the Bishop say,

DO you here, in the presence of God and of this Congregation, renew and confirm the solemn promise and vow of your Baptism?

Answer. I do.

The Bishop.

DO you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow nor be led by them?

Answer. I renounce them all.

The Bishop.

DO you believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell, and the third day rose again from the dead; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come to judge the quick and the dead?

And do you believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the

CONFIRMATION

body; and the life everlasting?

Answer. All this I steadfastly believe.

The Bishop.

WILL you then obediently keep God's holy will and Commandments, and walk in the same all the days of your life?

Answer. I will, by God's help.

¶ Then shall the Congregation stand, and the Bishop shall say,

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

¶ Then shall the Congregation kneel, as also those about to be confirmed, and the Bishop, still standing, shall say,

Let us pray.

ALMIGHTY and ever-living God, who hast vouchsafed to regenerate

these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then, all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy Child [or this thy Servant] with thy heavenly grace, that he may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Here may follow a Hymn, and the Bishop may address the newly confirmed, if he see fit.

¶ Then shall the Bishop say,

The Lord be with you;

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

ALMIGHTY and ever-living God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to assure them (by this sign) of thy favour and gracious

goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

¶ And also this, or some other Collect out of this Book, at his discretion.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life;

Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

¶ Here may follow a Hymn.

¶ Then the Bishop shall bless them, saying thus:

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you for ever. Amen.

¶ When Confirmation is ministered only to those baptized in riper years, the Preface shall be omitted.

¶ Every person ought to present himself for Confirmation (unless prevented by some urgent reason) before he partakes of the Lord's Supper.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

¶ The Banns of all that are to be married together (save when a Licence shall be issued for such Marriage) must be published in the Church three several Sundays or Feast-days, in the time of Divine Service, after the Nicene Creed, or immediately after the Second Lesson at Morning or Evening Prayer; the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between M. of — and N. of —. If any of you know cause, or just impediment, why these two Persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ And if two persons that are to be married to each other dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the Persons to be married shall come into the Body of the Church with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

D EARLY beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that

is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in holy Scripture to be honourable among all men: and therefore is not by any to be entered, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained:

First, for the increase of mankind, according to the will of God, and for the due ordering of families and households, that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name;

Secondly, for the halowing of the union betwixt man and woman, and for the avoidance of sin;

Thirdly, for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two Persons present

come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

(¶ Note, when more than one man and one woman come to be married at the same time, all that follows, down to the Psalm, shall be said for each couple severally.)

¶ Then, speaking unto the Persons that shall be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

¶ If no impediment be alleged, then shall the Curate say unto the Man,

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,
I will.

¶ Then shall the Priest say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,
I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their troth to each other in this manner :

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for

poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth.

¶ Then shall they loose their hands ; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance ; and thereto I give thee my troth.

¶ Then shall they again loose their hands ; and the Man shall give unto the Woman a ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man

holding the ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Man leaving the ring upon the fourth finger of the Woman's left hand, they shall both kneel down ; and, the Congregation still standing, the Minister shall say,

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life : Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name ; that, as Isaac and Rebecca lived faithfully together, so these Persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge), and may ever remain in

perfect love and peace together, and live according to thy laws ; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

¶ Then shall the Minister speak unto the people :

FORASMUCH as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands ; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing :

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you : the Lord mercifully with his

favour look upon you ; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following :

Beati omnes.

Psalm 128.

BLESSED are all they that fear the LORD : and walk in his ways.

For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house ;

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the LORD.

THE LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

Yea, that thou shalt see thy children's children : and peace upon Israel.

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GLORY be to the Father,
and to the Son : and to
the Holy Ghost ;

As it was in the be-
ginning, is now, and ever
shall be : world without
end. Amen.

Or this Psalm :

Deus misereatur.

Psalm 67.

GOD be merciful unto
us, and bless us : and
shew us the light of his
countenance, and be mer-
ciful unto us ;

That thy way may be
known upon earth : thy
saving health among all
nations.

Let the people praise
thee, O God : yea, let
all the people praise thee.

O LET the nations re-
joice and be glad : for
thou shalt judge the folk
righteously, and govern
the nations upon earth.

Let the people praise
thee, O God : let all the
people praise thee.

THEN shall the earth
bring forth her increase :
and God, even our own
God, shall give us his
blessing.

God shall bless us : and
all the ends of the world
shall fear him.

GLORY be to the Father,
and to the Son : and to
the Holy Ghost ;

As it was in the be-
ginning, is now, and ever
shall be : world without
end. Amen.

**¶ The Psalm ended, and
the Man and the Woman
kneeling before the Lord's
Table, the Priest stand-
ing at the Table, and
turning his face towards
them, shall say,**

Let us pray.

Lord, have mercy upon
us.

Answer. Christ, have
mercy upon us.

Minister. Lord, have
mercy upon us.

OUR Father, which art
in heaven, Hallowed
be thy Name. Thy king-
dom come. Thy will be
done in earth, As it is in
heaven. Give us this day
our daily bread. And for-
give us our trespasses, As
we forgive them that tres-
pass against us. And lead
us not into temptation ;
But deliver us from evil.
Amen.

Minister. O Lord, save
thy servant, and thy hand-
maid :

Answer. Who put their
trust in thee.

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Minister. O Lord, send
them help from thy holy
place ;

Answer. And evermore
defend them.

Minister. Be unto them
a tower of strength ;

Answer. From the face
of their enemy.

Minister. O Lord, hear
our prayer ;

Answer. And let our cry
come unto thee.

Minister.

O GOD of Abraham,
God of Isaac, God of
Jacob, bless these thy
servants, and sow the
seed of eternal life in their
hearts ;

that whatsoever in thy holy Word they
shall profitably learn, they
may in deed fulfil the
same. Look, O Lord,
mercifully upon them
from heaven, and bless
them. And as thou didst
send thy blessing upon
Abraham and Sarah, to
their great comfort, so
vouchsafe to send thy
blessing upon these thy
servants ; that they obey-
ing thy will, and alway
being in safety under thy
protection, may abide in
thy love unto their lives' end ;
through Jesus Christ
our Lord. Amen.

**¶ Then may follow this
Prayer :**

O MERCIFUL Lord
and heavenly Father, by
whose gracious blessing
mankind is increased ;
Bestow, we beseech thee,
on these thy servants the
heritage and gift of chil-
dren, and grant that they
may also live together so
long in godly love and
honesty, that they may
see their children christian-
ly and virtuously brought
up, to thy praise and hon-
our ; through Jesus Christ
our Lord. Amen.

O GOD, who by thy
mighty power hast
made all things of
nothing ; who also (after
other things set in order)
didst appoint, that out of
man (created after thine
own image and similitude)
woman should take her
beginning ; and, knitting
them together, didst teach
that it should never be
lawful to put asunder
those whom thou by
Matrimony hadst made
one : O God, who hast
so consecrated the state
of Matrimony, that in it
is signified and repre-
sented the spiritual mar-
riage and unity betwixt
Christ and his Church ;

Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh), and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons, O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. Amen.

C Then shall the Priest say,
ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. Amen.

C After which, if there be no Sermon declaring the duties of Man and Wife, the Minister may read as followeth:

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, speaketh thus to all men Eph. 5. 25. that are married: Ye husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his

wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself.

Hear also what Saint Peter, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband towards the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Peter doth instruct you in these words: Ye wives, be in subjection to your own husbands; 1st Pet. 3. 1. that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear, Whose

adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Saint Paul also, in the forenamed Epistle to the Ephesians, teacheth you thus: Wives, Eph. 5. 22. submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col. 3. 18.

C Here may follow an Anthem or Hymn.

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¶ If there be no Communion, the Minister shall then say,

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

¶ It is convenient that the new-married Persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

¶ If the Holy Communion be celebrated at the time of a Marriage, the Collect, Epistle, and Gospel here following shall be used:

The Collect.

O ETERNAL God, we humbly beseech thee favourably to behold these thy servants now 'oined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 5. 20.

GIVING thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it

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with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning

The Gospel.

St. Matt. 19. 4.

JESUS said, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

THE THANKSGIVING OF WOMEN
AFTER CHILD-BIRTH,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her delivery, shall come into the Church decently apparell'd, and there shall kneel down in such place and at such time, as hath been accustomed, or as the Ordinary shall direct. And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and to preserve you in the great danger of Childbirth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Priest say this Psalm:*

Dilexi, quoniam.

Psalm 116.

I AM well pleased: that the LORD hath heard the voice of my prayer:

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me;

I found trouble and heaviness, and I called upon the Name of the LORD: O LORD, I beseech thee, deliver my soul.

GRACIOUS is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the LORD hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the LORD: in the land of the living.

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I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

WHAT reward shall I give unto the LORD: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people: in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm:*

Nisi Dominus.

Psalm 127.

EXCEPT the LORD build the house: their labour is but lost that build it.

Except the LORD keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the LORD.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy king-

dom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble

thanks for that thou hast vouchsafed to deliver *this woman thy servant* from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

¶ Then shall the Minister say,

THE Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace, both now and for evermore. Amen.

¶ The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the Holy Communion.

THE ORDER FOR THE VISITATION OF THE SICK.

¶ Nothing in this Order prescribed shall restrain the Minister or Curate from edifying and comforting the sick, as he shall think meet and convenient, by instruction or prayer; but if the sick person shall require it, he shall use this Office, or some portion of it.

I.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence he shall say, kneeling down,

Let us pray.
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As

we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister. O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy; give him comfort and sure confidence in thee; defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. *Amen.*

Sanctify unto him this trial, that the sense of his weakness may add strength to his faith, and seriousness to his repentance. *Amen.*

May it be thy good pleasure to restore him to his former health; that so he may live the rest of his life in thy fear, and to thy glory. *Amen.*

And whatsoever thou shalt ordain for him, give him grace to be so conformed to thy will, that he may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

II.

EXHORTATION TO FAITH AND PRAYER.

¶ The Minister shall exhort the sick person upon such subjects as the following:

OUR heavenly Father, in his love for all men, uses sickness as a gracious means whereby to correct his children.

Our Lord Jesus Christ, ever present with us, is ready to impart to us spiritual strength to use our sickness to the glory of God.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline, in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering, if our pain be borne in the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost, the Spirit of Christ.

¶ Or, if need require, he shall explain to him some part of the Christian Faith.

¶ Thereafter as occasion serves, the Minister shall instruct the sick person so to order his rule for prayer, for himself and for others, that his days of sickness may be a time of faithful and loving intercourse with God.

III. EXHORTATION TO REPENTANCE.

¶ The Minister shall examine the sick person whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from his heart all persons that have offended him; and if he hath offended any other, to ask of them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power; assuring him of God's readiness to forgive, if he repent of his sins. Here, if the sick person feel his conscience troubled with any weighty matter, he shall be moved to open his grief. After which he shall say with the Minister,

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Turn thy face from my sins: and put out all my misdeeds.

Give me the comfort of thy help again: and establish me with thy free Spirit.

¶ Then shall the Priest say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon thee; pardon and deliver thee from all thy sins; confirm and strengthen thee in all goodness; and bring

thee to everlasting life; through Jesus Christ our Lord. *Amen.*

IV. AN ACT OF PRAYER AND BLESSING.

¶ *The Minister shall say,*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

And this Psalm:

Levavi oculos.

Psalm 121.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the LORD : who hath made heaven and earth.

He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

Behold, he that keepeth Israel : shall neither slumber nor sleep.

The LORD himself is thy keeper : the LORD is thy defence upon thy right hand ;

So that the sun shall not burn thee by day :

neither the moon by night.

The LORD shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in : from this time forth for evermore.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end.
Amen.

Or one of the following Psalms :

23, 27, 43, 71 (vv. 1-17),
77, 80, 91, 103, 130,
139 (vv. 1-18, 23, 24),
142, 143 (vv. 1-11),
146 ;

Adding this :

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the

earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

O God the Holy Ghost,
Have mercy upon us.

REMEMBER not, Lord,
our offences.

Spare us, good Lord.

FROM all evil and sin,
Good Lord, deliver him.

From the assaults of the devil,

Good Lord, deliver him.

In the hour of death,
Good Lord, deliver him.

In the day of judgement,
Good Lord, deliver him.

By the mystery of thy holy Incarnation,

Save him, O Lord.

By thy Cross and Passion,

Save him, O Lord.

By thy Resurrection and final Triumph,

Save him, O Lord.

THAT it may please thee to grant him relief from pain :

We beseech thee to hear us, good Lord.

That it may please thee to give him patience in suffering ;

We beseech thee to hear us, good Lord.

That it may please thee
to grant him the sense of
thy presence ;

*We beseech thee to hear
us, good Lord.*

[That it may please
thee to give him such
health as is agreeable to
thy will ;

*We beseech thee to hear
us, good Lord.]*

That it may please thee
to cleanse him from his
sin ;

*We beseech thee to hear
us, good Lord.*

[That it may please thee
to receive him to
thyself ;

*We beseech thee to hear
us, good Lord.*

That it may please thee
to set him in a place of
light and peace ;

*We beseech thee to hear
us, good Lord.*

That it may please thee
to number him with thy
saints and thine elect ;

*We beseech thee to hear
us, good Lord.]*

O Lamb of God, that
takest away the sins of
the world ;

*We beseech thee to hear
us.*

O Lamb of God, that
takest away the sins of
the world ;

Grant him thy peace.

*A Prayer for one troubled
in conscience.*

Let us pray for God's
mercy and guidance.

If our heart condemn
us, God is greater than
our heart, and knoweth
all things.

O BLESSED Lord, the
Father of mercies, and
the God of all comfort,
we beseech thee, look
down in pity on thy ser-
vant, whose soul is full
of trouble ; grant him a
right understanding of
his state, and also of thy
will for him, that he may
neither cast away his con-
fidence in thee, nor place
it anywhere but in thee ;
deliver him from the fear
of evil ; lift up thy counten-
ance upon him and give
him thy peace ; through
Jesus Christ our Lord.
Amen.

*For a person about to
undergo an operation.*

Let us pray for courage
and confidence.

When thou passest
through the waters, I will
be with thee.

FATHER of compassion
and mercy, who never
failest to help and com-
fort those who cry to thee
for succour ; Give strength
and courage to this thy
son in his hour of need.

Hold thou him up and he
shall be safe ; enable him
to feel that thou art near,
and to know that under-
neath are the everlasting

O HEAVENLY Father,
who in thy love and
wisdom knowest the
anxieties and fears of thy
children, whose Son
Jesus Christ said to his
disciples, It is I, be not
afraid, and to the tempest,
Peace, be still ; Grant
that this thy servant may
be strengthened to cast
all his care upon thee, for
thou carest for him. Give
him quietness ; give him
unshaken trust ; and may
the day-spring from on
high guide his feet into
the way of peace ; through
the same Jesus Christ our
Lord. Amen,

For one needing sleep.

Let us pray for needful
sleep.

I will lay me down in
peace, and take my rest :
for it is thou, LORD, only,
that makest me dwell in
safety.

O HEAVENLY Father,
who givest thy chil-
dren sleep, for the re-
freshing of their souls and
bodies ; Grant this gift
to thy servant ; keep him
in that perfect peace
which thou hast promised
to those whose minds are
stayed on thee. Inspire
him with a sense of thy
presence, so that in the
hours of silence he may
enjoy the blessed assur-
ance of thy love ; through
Jesus Christ our Saviour.
Amen.

Save us, O Lord, while
waking, and guard us
while sleeping, that awake
we may be with Christ,
and in peace may take
our rest.

For peace of mind.

Let us pray for God's
peace.

Thou wilt keep him in
perfect peace, whose mind
is stayed on thee.

A Prayer for a sick child.

He took them up in his arms, put his hands upon them, and blessed them.

O LORD Jesus Christ, Good Shepherd of the sheep, who dost gather the lambs with thine arms, and carry them in thy bosom : We commit into thy loving hands this child : relieve his pain ; guard him from all danger ; restore unto him thy gifts of gladness and strength ; and raise him up to a life of service to thee. Hear us, we beseech thee, for thy dear Name's sake. *Amen.*

For a dying child.

He shall gather the lambs with his arm, and carry them in his bosom.

O LORD Jesus Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem : We commit unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead him gently to those heavenly habitations, where the souls of them that fall asleep in thee have per-

petual peace and joy : and fold him in the everlasting arms of thine unfailing love ; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

For one recovering from sickness.

Let us thank the Lord for his mercies.

Praise the LORD, O my soul, and forget not all his benefits.

O LORD, whose compassions fail not, and whose mercies are new every morning : We give thee hearty thanks that it hath pleased thee to give to this our brother both relief from pain and hope of renewed health : Continue, we beseech thee, in him the gracious work that thou hast begun ; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, he may for the remainder of his days think and do such things as shall please thee ; through Jesus Christ our Lord. *Amen.*

Commendatory Prayers for a sick person at the point of departure.

A Prayer for a sick person, when there appeareth small hope of recovery.

What I do thou knowest not now ; but thou shalt know hereafter.

O GOD, our refuge and strength, a very present help in trouble : Be near to this thy servant in the greatness of his need ; increase in him a sure faith in thy power, and a joyful trust in thy love. If it be thy will, bestow upon him renewed health ; but if thou seest well to call him hence, assuage all pain of body and anguish of mind, and grant that he may enter into the joy of thy presence ; through the merits and mediation of Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord : We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour : most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world ; that whatsoever defilements it may have contracted in this mortal life, through the lusts of

Let not your heart be troubled, neither let it be afraid.

Into thy hands I commend my spirit.

UNTO thee, O Lord, we command the soul of thy servant, that dying to this world he may live to thee ; and whatsoever sins he hath committed through the frailty of our mortal flesh, we beseech thee to do away by thy most loving and merciful forgiveness ; through Jesus Christ our Lord. *Amen.*

Commendatory Prayers for a sick person at the point of departure.

Let not your heart be troubled.

In my Father's house are many mansions.

Yea, though I walk through the valley of the shadow of death, I will fear no evil.

Peace I leave with you, my peace I give unto you.

the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ, thine only Son our Lord. Amen.

For Physicians, Surgeons, and Nurses.

Let us pray for the work of the Physicians, Surgeons, and Nurses.

Himself took our infirmities, and bare our sicknesses.

NOTE.

The following Prayers are suitable for use with the sick person: The Collects in the Communion of the Sick, and the Collects appointed for the first, second, and fourth Sundays in Advent, the third, fourth, and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension Day, the Sunday after Ascension, Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth, and twenty-first Sundays after Trinity, the feasts of the Transfiguration, St. Michael and all Angels, St. Luke the Evangelist, and All Saints.

The following subjects and passages of holy Scripture are suitable for the sick person's attention, according to his need:

The Beatitudes: Matt. 5. 1-12.

Our Lord's Discourse before his Passion: John 14. 1-27: 15. 1-13; 16. 12-15.

Our Lord's Self-dedication and Prayer for his people: John 17.

The Good Shepherd: John 10. 11-18.

Christ Risen: John 20.

God's Care: Ps. 34; Matt. 6. 25 to end.

God's Love: John 3. 16-21; 1 John 3. 1-7; 4. 9 to end.

Redemption: Isai. 53; Rom. 5. 1-11; 1 John 1. 1-9.

God's dealings through affliction: Lam. 3. 22-33; Heb. 12. 1-11.

Confidence in God: Pss. 23, 27, 91, 121; Isai. 26. 1-9; 40. 1-8; 40. 27 to end; Rom. 8. 31 to end.

Prayer: Pss. 43; 86. 1-13; 130; Eph. 3. 15 to end; James 5. 13 to end.

God's Call to Repentance and Faith: Isai. 55.

Penitence: Ps. 51. 1-17.

Praise and Thanksgiving: Pss. 30, 103, 146; Isai. 12.

Watchfulness: Luke 12. 32-40.

Christian Armour: Eph. 6. 10-20.

Christian Love: 1 Cor. 13.

Growth in Grace: Phil. 3. 10-14.

The things eternal: 2 Cor. 4. 16—5. 9; Rom. 8. 18 to end; Rev. 7. 9 to end; 21. 3-7; 22. 1-5.

¶ If the sick person hath not before disposed of his goods, let him be admonished to make his Will. But men should often be put in remembrance to settle their temporal affairs whilst they are in health.

THE
COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whosoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also, so far as he may, how many there are to communicate with him (which, if possible, shall be two at least) and, a convenient place in the sick man's house, together with all things necessary, having been so prepared that the Curate may reverently minister, he shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel here following, or with the Collect, Epistle, and Gospel of the Day, at his discretion.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited

with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will, and whosoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. Amen.

THE COMMUNION OF THE SICK 477

Or this:

ALMIGHTY and everlasting God, the comfort of the sad, the strength of sufferers; let the prayers of those that cry out of any tribulation come unto thee; that all may rejoice to find that thy mercy is present with them in their afflictions; through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 8. 35.

WHOM shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor

¶ *After which the Priest shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words, Ye that do truly, etc.*

¶ *If the sick person be very weak, and necessity so require, it shall suffice to use for this Office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer, and Blessing.*

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or this:

Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel.

St. John 5. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ In times of contagious sickness or disease, or when, from some other urgent cause, none of the Parish or neighbours can be gotten to communicate with the sick, upon special request of the sick person, the Minister may communicate with him alone.

THE ORDER FOR THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in whose case a verdict shall have been found of felo de se. But if any be brought for burial who have died unbaptized, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Baptism, the Minister shall, in such cases, read one of the following Psalms and Lessons, or such portion of them as he shall see fit, and the four Sentences at the Grave, concluding with the Lord's Prayer, and the Benediction at the close of the Office.

¶ The Priest and Clerks, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. St. John 11. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and

though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath

taken away; blessed be the Name of the Lord.
1 Tim. 6. 7; Job 1. 21.

¶ After they are come into the Church, shall be read one or more of these Psalms following:

Dixi, custodiam.

Psalm 39.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spoke with my tongue.

LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee: and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heappeth up riches, and cannot tell who shall gather them.

AND now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

HEAR my prayer, O LORD, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium.

Psalm 90.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

FOR we consume away in thy displeasure: and

are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

TURN thee again, O LORD, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for

the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handywork.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Dominus regit me.

Psalm 23.

THE LORD is my shepherd ; therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a

table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Benedic, anima mea.

Psalm 103.

PRAISE the LORD, O my soul : and all that is within me praise his holy Name.

Praise the LORD, O my soul : and forget not all his benefits :

Who forgiveth all thy sin : and healeth all thine infirmities :

Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness :

Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

THE LORD executeth righteousness and judgement : for all them that are oppressed with wrong.

He shewed his ways unto Moses : his works unto the children of Israel.

The LORD is full of compassion and mercy : long-suffering, and of great goodness.

He will not always be chiding : neither keepeth he his anger for ever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

Look how wide also the east is from the west : so far hath he set our sins from us.

Yea, like as a father pitith his own children : even so is the LORD merciful unto them that fear him.

For he knoweth whereof we are made : he remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind

goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the LORD endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

Even upon such as keep his covenant : and think upon his commandments to do them.

THE LORD hath prepared his seat in heaven : and his kingdom ruleth over all.

O praise the LORD, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the LORD, all ye his hosts : ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion : praise thou the LORD, O my soul.

GLORY be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For, He hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then

shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to-morrow we die. Be not deceived : Evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak this to your shame.

But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain ; but God giveth it a body as it

hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthly :

the second man is the Lord from heaven. As is the earthly, such are they that are earthly : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the

strength of sin is the law : but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or,

1 Thess. 4. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive, and remain, shall be

caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

¶ Then may be said one or both of these Prayers following :

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him ; and that through the grave, and gate of death, we may pass to our joyful resurrection ; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

GRANT, O Lord, to all who are bereaved, the spirit of faith and courage, that they may have strength to meet the days to come with steadfastness and patience, not sorrowing as those without hope, but in thankful remembrance of thy great goodness in past years, and in the sure

expectation of a joyful reunion in the heavenly places ; and this we ask in the Name of Jesus Christ our Lord. Amen.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower ; he fleeth as it were a shadow, and never continueth in one stay,

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge

eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground ; earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord : even so, saith the Spirit ; for they rest from their labours.

Rev. 14. 13.

¶ Then the Priest shall say,
Lord, have mercy upon
us.

Christ, have mercy upon
us.

Lord, have mercy upon
us.

OUR Father, which art
in heaven, Hallowed
be thy Name. Thy king-
dom come. Thy will be
done in earth, As it is in
heaven. Give us this day
our daily bread. And for-
give us our trespasses, As
we forgive them that tres-
pass against us. And lead
us not into temptation;
But deliver us from evil.
Amen.

Priest.

ALMIGHTY God, with
A whom do live the
spirits of them that depart
hence in the Lord, and
with whom the souls of
the faithful, after they are
delivered from the burden
of the flesh, are in joy and
felicity; We bless thy
holy Name for all thy
servants departed this life
in thy faith and fear;
beseeching thee that it
may please thee, of thy
gracious goodness, shortly
to accomplish the number
of thine elect, and to
hasten thy kingdom; that

we, with all those that are
departed in the true faith
of thy holy Name, may
have our perfect consum-
mation and bliss, both in
body and soul, in thy
eternal and everlasting
glory: through Jesus
Christ our Lord. Amen.

The Collect.

O MERCIFUL God.
O the Father of our
Lord Jesus Christ, who
is the resurrection and the
life; in whom whosoever
believeth shall live, though
he die; and whosoever
liveth, and believeth in
him, shall not die eternally;
who also hath
taught us, by his holy
Apostle Saint Paul, not to be
sorry, as men without
hope, for them that sleep
in him; We meekly beseech
thee, O Father, to
raise us from the death of
sin unto the life of right-
eousness; that, when we
shall depart this life, we
may rest in him, as our
hope is this our brother
doth; and that, at the
general resurrection in the
last day, we may be found
acceptable in thy sight;
and receive that blessing,
which thy well-beloved
Son shall then pronounce

to all that love and fear
thee, saying, Come, ye
blessed children of my
Father, receive the king-
dom prepared for you
from the beginning of the
world: Grant this, we
beseech thee, O merciful
Christ, our Mediator and
Redeemer. Amen.

THE grace of our Lord
Jesus Christ, and the
love of God, and the
fellowship of the Holy
Ghost, be with us all ever-
more. Amen.

¶ In case of inclement weather, it shall be lawful to say
the whole of this Office in the Church, with the exception
of the words of Commititol, Forasmuch as it hath
pleased Almighty God, etc., and The grace, etc., which
shall always be said by the grave-side.

¶ When they come to the
Grave, if the Burial
Ground is not consecrated, the Minister shall
say,

O LORD Jesus Christ,
O who by thy burial
didst sanctify an earthly
sepulchre; Vouchsafe, we
beseech thee, to bless and
hallow this Grave, that it
may be a peaceful resting-
place for the body of thy
servant; through thy
mercy, O Blessed Saviour,
who livest and reignest
with the Father and the
Holy Spirit, one God,
world without end. Amen.

AN ORDER FOR
THE BURIAL OF CHILDREN
WHO HAVE BEEN BAPTIZED.

C The Priest and Clerks, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say or sing,

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John 11. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord.

1 Tim. 6. 7; Job 1. 21.

C After they are come into the Church, shall be said this Psalm following :

Dominus regit me.

Psalm 23.

THE LORD is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my

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head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

C Then shall follow the Lesson taken out of the fourth chapter of the former Epistle of Saint Paul to the Thessalonians.

1 Thess. 4. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall

descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Or,

Rev. 21. 3.

I HEARD a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God to take unto himself the soul of this dear child here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our mortal body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

THESSE are they which follow the Lamb whithersoever he goeth. And in their mouth was found no guile: for they are without fault before the throne of God.

Rev. 14. 4, 5.

¶ Then the Priest shall say,
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say either or both of these Collects following :

O LORD Jesu Christ, who didst take little children into thine arms and bless them; Open thou our eyes, we beseech thee, that we may perceive that thou hast taken this child into the arms of thy love, and blessed him with the blessings of thy gracious favour; who livest and reignest with the Father and the Holy

Spirit, one God, world without end. Amen.

O GOD, the fountain of life, whose ways are hidden and whose work is wonderful; who makest nothing in vain, and lovest that which thou hast made; Comfort the souls of thy servants, who by the death of this child are sore stricken and bereaved; and grant that they may so love and serve thee in this present life, that they, with him, may in the end obtain the fulness of thy promises, and be clothed with the perfection of glory in thy eternal kingdom; through the merits of thy Son, our Saviour Jesus Christ. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

THE FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF
THE CHURCH OF IRELAND.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of *Ireland*; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *Ireland*, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall

THE PREFACE

be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, and otherwise competently learned, may, at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER
OF
MAKING OF DEACONS.

¶ When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also, how the people ought to esteem them in their Office.

¶ When the Sermon is ended, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons (each of them being decently habited), saying these words:

REVEREND Father in God, I present unto you these Persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the Persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of

God, and the edifying of his Church.

¶ The Archdeacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People,

BRETHREN, if there be any of you who knoweth any impediment, or notable crime, in any of these Persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.

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¶ And if any great crime or impediment be objected, the Bishop shall surcease from ordering that Person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such as shall be found meet to be ordered to the prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, as followeth:

The Litany.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment.

Good Lord, deliver us.

BY the mystery of thy holy Incarnation; by thy

holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them ; that they may duly execute their Office, to the edifying

of thy Church, and the glory of thy holy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, per-

secutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world :

Have mercy upon us.
O Christ, hear us.

O Christ, hear us.

LORD, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth :

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others ; Mercifully behold these thy servants now called to the like Office and Administration ; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

The Epistle.

1 Tim. 3. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles:

Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven

men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his Chair, shall examine every one of them that are to be ordered, in the presence of the People, after this manner following:*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministrant, to serve God

for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called to this Office and Ministrant, according to the will of our Lord Jesus Christ, and the due order of this Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help

him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other Ministers of the Church, to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,

TAKE thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ Then one of them, appointed by the Bishop, shall read

The Gospel.

St. Luke 12, 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then shall the Bishop proceed in the Communion: and all that are ordered shall tarry, and receive the Holy Communion the same day with the Bishop.

¶ Immediately before the Benediction shall be said these Collects following:

ALMIGHTY God, give

ness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church. Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministrations, to have a ready will to observe all spiritual discipline that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

¶ And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year at the least (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

THE FORM AND MANNER
OF
ORDERING OF PRIESTS.

¶ When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also, how the people ought to esteem them in their Office.

¶ When the Sermon is ended, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his Chair, near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited), and say,

REVEREND Father in God, I present unto you these Persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the Persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry

duly, to the honour of God, and the edifying of his Church.

¶ The Archdeacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People,

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be Persons meet for the same. But yet if there be any of you

THE ORDERING OF PRIESTS 505
who knoweth any impediment, or notable crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall surcease from ordering that Person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such as shall be found meet to be ordered to the prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, as followeth:

The Litany.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have

mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us.

From all sedition, privy

conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

BY the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way :

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they

may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Priests, and to pour thy grace upon them ; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and helpe the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentence ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that

takest away the sins of the world ;

*Have mercy upon us.
O Christ, hear us.
O Christ, hear us.*

LORD, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth :

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church ; Mercifully behold these thy servants now called to the Office of Priesthood ; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name,

and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle.

Eph. 4. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel, part of the ninth chapter of Saint Matthew, as followeth:

The Gospel.

St. Matt. 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or else this that followeth, out of the tenth chapter of Saint John:

St. John 10. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth

his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and

¶ Then the Bishop, sitting in his Chair, shall say unto them as hereafter followeth:

YOU have heard, Brethren, as well in your private examination, as in the Exhortation which was now made to you, and in the holy Lessons taken out of the Gospel and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance,

into how high a dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of

God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other

means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only

Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of Ireland, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge; and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome ex-

amples and patterns to he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. Amen.

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ Then shall the Bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that

¶ After this, the Congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.

¶ After which shall be sung or said by the Bishop (the Persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth:

*COME, Holy Ghost,
our souls inspire,
And lighten with celestial
fire.*

*Thou the anointing Spirit
art,
Who dost thy seven-fold
gifts impart.*

*Thy blessed Unction from
above
Is comfort, life, and fire of
love.
Enable with perpetual
light
The dulness of our blinded
sight.*

Anoint and cheer our soiled face
With the abundance of thy grace.
 Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
 That, through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and A heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles,

Prophets, Evangelists, Doctors and Pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son

Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Holy Spirit, World without end. Amen.

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the receiver humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling the Bible into his hand, saying,*

TAKE thou authority To preach the Word of God, and to minister

the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.*

¶ *Immediately before the Benediction shall be said these Collects:*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation, that in all our words

and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting Amen.

C And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests: and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Eph. 4. 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matt. 9. 36-38, as before in this Office; or else St. Luke 12. 35-38, as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise be examined, and ordained, as is in this Office before appointed.

life; through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

THE FORM OF ORDAINING OR CONSECRATING

OF AN ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

C When all things are duly prepared in the Church, and set in order, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may re-

ceive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

C And another Bishop shall read

The Epistle.

1 Tim. 3. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity: (for if a

man know not how to rule his own house, how shall he take care of the Church of God ?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

Or this :

Acts 20. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith

toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not

sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ Then another Bishop shall read

The Gospel.

St. John 21. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me

more than these ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this :

St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

Or this :

St. Matt. 28. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that Province (or to some other Bishop ap-

pointed by lawful commission), the Archbishop sitting in his Chair, near the holy Table, and the Bishops that present him saying,

MOST Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop.

¶ Then shall the Archbishop demand the Certificate of the Bench of Bishops of the election and fitness of the Person to be consecrated, and cause it to be read. And then shall such Person make the Declaration of Obedience to the Archbishop, as followeth :

The Declaration of due Obedience to the Archbishop.

IN the Name of God. Amen. I, N., chosen Bishop of the Church and See of N., do solemnly profess and promise all due reverence and obedience to the Archbishop of N., and to his successors.

¶ This Declaration shall not be made at the Consecration of an Archbishop.

¶ Then the Archbishop shall move the Congregation present to pray, saying thus to them :

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this Person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ And then shall be sung or said the Litany, as followeth :

The Litany.

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Re-

deemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all blindness of heart : from pride, vain-

glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial : by thy glorious Resurrection and Ascension : and by the coming of the Holy Ghost,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops,

Priests, and Deacons, with true knowledge and understanding of thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to bless this our Brother elected, and to send thy grace upon him ; that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name ;

We beseech thee to hear us, good Lord.

That it may please thee to further the work of the Church in all the world, and to send forth labourers into thy harvest :

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of

truth all such as have erred, and are deceived ;
We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanders, and to turn their hearts :

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that

taketh away the sins of the world ;
Grant us thy peace.

O Lamb of God : that taketh away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

LORD, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall be said this Prayer following :

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church ; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop ; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faith-

fully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

¶ Then the Archbishop, sitting in his Chair, shall say to him that is to be consecrated,

BROTHER, forasmuch as the holy Scripture and the ancient Canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord

Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand

and convince the gain-sayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace, among all men; and such as be unquiet, disobedient,

and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Church?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ Then the Archbishop, standing up, shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same that, he accomplishing in you the good work which he hath begun, you may be

found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. Amen.

¶ Then shall the Bishop elect put on the rest of the Episcopal habit ; and kneeling down, Veri, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth :

COME, Holy Ghost, our souls inspire, And lighten with celestial fire.

Thou the anointing Spirit art, Who dost thy seven-fold gifts impart.

Thy blessed Unction from above Is comfort, life, and fire of love.

Enable with perpetual light The dulness of our blinded sight.

Anoint and cheer our soiled face With the abundance of thy grace.

Keep far our foes, give peace at home ; Where thou art guide, no ill can come.

Teach us to know the Father, Son, And thee, of both, to be but One ;

That, through the ages all along, This may be our endless song :

Praise to thy eternal merit, Father, Son, and Holy Spirit.

¶ That ended, the Archbishop shall say,

Lord, hear our prayer ; Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church ; Grant, we

beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction ; not to hurt, but to help : so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy ; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given

thee by this imposition of our hands : for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them : for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf ; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy : that when the chief Shepherd shall appear you may receive the never-fading crown of glory through Jesus Christ our Lord. Amen.

¶ Then the Archbishop shall proceed in the Communion Service; with whom the new consecrated Bishop (with others) shall also communicate.

¶ And immediately before the Benediction shall be said these Prayers:

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity: that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous

Judge, who liveth and reigneth, one God, with the Father and the Holy Ghost, world without end. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

TH E peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

AN ORDER FOR THE PUBLICK INSTITUTION OF A MINISTER TO A CURE;

WHICH MAY BE USED AT THE DISCRETION OF THE BISHOP.

¶ The Service may begin with a Hymn.

¶ The Bishop sitting in his Chair, near the holy Table, and the Minister to be instituted standing before him, habited as for Divine Service, the Archdeacon, or his deputy, shall say,

REVEREND Father in God, I present unto you A.B., to be instituted to the cure of souls in this Parish of N.

¶ Then the Bishop shall cause to be read by the Registrar, or by some other person appointed by the Bishop, a certified statement that the said A.B. has been duly elected and appointed to the Incumbency. Which done, the Bishop shall say,

LET the Declarations be made, subscribed, and taken, in the accus-

ted manner, according to the Laws of the Church of Ireland.

¶ The Registrar, or his substitute, shall thereupon administer the Declarations in the manner following, the Minister to be instituted repeating each sentence after him in an audible voice; the Congregation standing:

I, A.B., do hereby solemnly declare that—

1.

I approve, and agree to, the Declaration prefixed to the Statutes of the Church of Ireland, passed at the General Convention in the year of our Lord One Thousand Eight Hundred and Seventy.

2.

I assent to the Thirty-nine Articles of Religion, and to the Book of Com-

mon Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of *Ireland*, as therein set forth, to be agreeable to the Word of God; and in Publick Prayer and Administration of the Sacraments I will use the form in the said Book prescribed, and none other, except so far as shall be allowed by the lawful authority of the Church.

3.

I have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever (save that I will faithfully perform my duty) touching or concerning the obtaining of the Benefice of *N.*; nor will I at any time hereafter perform or satisfy, in whole or in part, any such payment, contract, or promise, made by any other person, with or without my knowledge or consent.

4.

I declare that I do not hold office as an Incumbent, Rector, Vicar, or Licensed Curate, else-

where than in Ireland, and that I do not hold any other Ecclesiastical Office which I have not made known to the Archbishop (or Bishop) of *X.*

5.

I will render all due reverence and canonical obedience to *M.*, Archbishop (or Bishop) of *X.*, and his successors, Archbishops (or Bishops) of *X.*, in all lawful and honest commands.

6.

I promise to submit myself to the authority of the Church of *Ireland*, and to the Laws and Tribunals thereof.

7.

I subscribe (or have subscribed) the above Declaration, to be instituted to the Benefice of *N.*
This day of 19

¶ The Minister to be instituted shall sign the Roll, to which the above Declarations are prefixed, if this has not been already done.

¶ The Bishop, having proceeded to the holy Table, shall then say,

EARLY beloved in the Lord; in the Name of God, and in the presence of this Congregation, we purpose now to give institution into the cure of souls in the Parish of *N.* to our well-beloved in Christ, *A.B.*, Clerk in Holy Orders. And forasmuch as the charge of immortal souls, which our blessed Lord and Saviour has purchased with his own most precious blood, is so solemn and weighty a thing, we beseech you to join together with us in hearty prayer to Almighty God, that he would vouchsafe to give to this his servant grace to fulfil among the people committed to his charge the vows that were made by him, when he was ordained by the laying on of hands to the ministry of Christ's Church.

Let us pray.

¶ Then shall follow these Prayers, the Bishop standing and the People kneeling, as also the Minister to be instituted,

who shall kneel at the rails in front of the holy Table:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, save thy servant; Who putteth his trust in thee.

Send him help from thy holy place;

And evermore mightily defend him.

Be unto him, O Lord, a strong tower;

From the face of his enemy.

O Lord, hear our prayer; And let our cry come unto thee.

O LORD Jesu Christ, who at thy first coming didst send thy messenger

to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who liveth and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

GRANT, we pray thee, that this thy servant may so minister thy Word and Sacraments, that having faithfully fulfilled his course, he may at last receive the crown of righteousness from the Lord, the righteous Judge, who liveth and reigneth, one God, with the Father and the Holy Spirit, world without end. Amen.

BLESS, O Lord, we pray thee, thy servant, to whom the care of the souls of thy people in this Parish is now to be committed. Pour out thy Holy Spirit upon him, and fit him to perform, with all faithfulness and diligence, the sacred duties with which

he has been entrusted. Give to him the spirit of power, and of love, and of a sound judgement. Make his ministry to be the means of awakening the careless, of strengthening the faithful, of comforting the afflicted, and of edifying thy Church. Guard him against the snares of temptation, that he may be kept pure in heart, and stedfast in the right way; and grant that at the last he may receive the crown of life, which thou hast promised to thy faithful ones; through Jesus Christ our Lord. Amen.

¶ Then, the Minister to be instituted kneeling before him, the Bishop shall take his right hand, and shall institute him in the accustomed form as followeth :

M., by Divine Providence (or Permission), Archbishop (or Bishop) of X., to our beloved in Christ, A.B., Greeting.

WHENCEAS a vacancy in the cure of souls in the Parish (or Parochial District, or as the case may be) of N. having occurred by the death (or resigna-

tion, or as the case may be) of the Reverend C.D., the late Incumbent thereof, and you having been by the Board of Nomination, constituted in accordance with the Statutes of the Church of Ireland, in that behalf duly assembled, elected to the said office, and by them nominated for the same to us, we do hereby confer upon you, the said A.B., the aforesaid cure of souls in the Parish of N., and do institute you Incumbent of

the same, and do canonically invest you with all the rights thereto belonging, and we do commit unto you, in the Lord, the care and government of the souls of the parishioners of the said Parish (or Parochial District) of N., saving to us and our successors, Archbishops (or Bishops) of X., our and their episcopal rights and dignities, in all things whatsoever, you having first subscribed before us the several Declarations contained in the roll of subscription, as required and prescribed by the Constitution of the Church of Ireland.

Dated this day
of 19

¶ The Minister still kneeling, the Bishop shall bless him thus :

THE God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

¶ Here shall the Bishop lead the Incumbent to his Stall, or accustomed Place from which prayers are read, and seat him there.

¶ Then the Bishop, having returned to the holy Table, shall say the Apostles' Creed with the Congregation, as followeth :

IBELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead,

He ascended into heaven,
And sitteth on the right
hand of God the Father
Almighty; From thence
he shall come to judge the
quick and the dead.

I believe in the Holy
Ghost; The holy Catho-
lick Church; The Com-
munion of Saints; The
Forgiveness of sins; The
Resurrection of the body;
And the life everlasting.
Amen.

**¶ Here may follow a Lesson
from holy Scripture, and
an Anthem or Hymn.**

**¶ There shall be a Sermon
or Exhortation, by the
Bishop or some preacher
appointed by him, de-
claring the Duty and
Office of those who are
instituted to the cure of
souls, and also how the
people ought to esteem
them in their Office. The
Sermon ended, there shall
follow a Hymn; after
which the Bishop shall say,**

Let us pray.

ALMIGHTY God, and
A heavenly Father, who,
of thine infinite love and
goodness towards us, hast
given to us thy only and
most dearly beloved Son
Jesus Christ, to be our
Redeemer, and the Author
of everlasting life; who,

after he had made perfect
our redemption by his
death, and was ascended
into heaven, sent abroad
into the world his Apostles,
Prophets, Evangelists,
Doctors and Pastors;
by whose labour and
ministry he gathered to-
gether a great flock in all
parts of the world, to set
forth the eternal praise
of thy holy Name: For
these so great benefits of
thy eternal goodness, and
for that thou hast vouch-
safed to call this thy ser-
vant here present to the
same Office and Ministry
appointed for the salva-
tion of mankind, we ren-
der unto thee most hearty
thanks, we praise and
worship thee; and we
humbly beseech thee, by
the same thy blessed Son,
to grant unto all, which
either here or elsewhere
call upon thy holy Name,
that we may continue to
shew ourselves thankful
unto thee for these and
all other thy benefits;
and that we may daily
increase and go forwards
in the knowledge and
faith of thee and thy Son,
by the Holy Spirit.
So that as well by this
thy Minister, as by them
over whom he is now ap-

pointed thy Minister, thy
holy Name may be for
ever glorified, and thy
blessed kingdom enlarged;
through the same thy Son
Jesus Christ our Lord,
who liveth and reigneth
with thee, in the unity of
the same Holy Spirit,
world without end. Amen.

**O GOD, the Father of
our Lord Jesus Christ,
our only Saviour, the
Prince of Peace; Give us
grace seriously to lay to
heart the great dangers we
are in by our unhappy
divisions. Take away all
hated and prejudice, and
whatsoever else may hinder
us from godly union
and concord: that, as
there is but one Body,
and one Spirit, and one
hope of our calling, one**

Lord, one Faith, one
Baptism, one God and
Father of us all, so we may
henceforth be all of one
heart, and of one soul,
united in one holy bond
of truth and peace, of
faith and charity, and may
with one mind and one
mouth glorify thee;
through Jesus Christ our
Lord. Amen.

**¶ Then the Bishop shall
give the Blessing:**

**UNTO God's gracious
mercy and protection
we commit you. The
Lord bless you, and keep
you: the Lord make his
face to shine upon you,
and be gracious unto you:
the Lord lift up his coun-
tenance upon you, and
give you peace, both now
and for evermore. Amen.**

**¶ The Service ended, the Bishop shall sign the Act of
Institution, a certified copy of which shall be signed by
the Minister and Churchwardens, or by the Minister
and three or more of the Parishioners present, and
deposited in the Parish Chest.**

**¶ A Certificate of the reading by the Minister of the
Declaration herein appointed shall, at the same time,
be signed by the Minister and Churchwardens, or by
the Minister and three or more of the Parishioners
present, and shall be forthwith sent to the Registry of
the Diocese, to be there enrolled and preserved. And
such Declaration shall stand in place of all declarations
or readings hitherto required to be made in Church, in
order to the validity of Institution.**

THE ORDER FOR
MORNING SERVICE,
TO BE USED ON THE

FIRST SUNDAY ON WHICH A MINISTER
OFFICIATES IN THE CHURCH OF A CURE TO
WHICH HE HAS BEEN INSTITUTED.

¶ The Service shall be the same with the usual Service for Sundays, except where it is in this Office otherwise appointed.

¶ Immediately before Morning Prayer, the Minister coming to the Reading-desk, or being conducted thereto by the Churchwardens, shall read from the Desk a certified copy of the Act of his Institution.

¶ Then the Minister himself shall read the Morning Prayer.

Proper Psalms.

84, 122, 132.

NOTE. If this day shall happen to be Christmas Day, Easter Day, or Whitsunday, the Proper Psalms of the Day shall alone be read.

Proper Lessons.

First. Ezek. 33. 1-9.

Second. St. John 10. 1-16.

NOTE. If this day shall happen to be the first or fourth Sunday in Advent, Christmas

Day, the Circumcision, the Epiphany, Easter Day, Whitsunday, Trinity Sunday, or the Sunday next before Advent, the Proper Lessons appointed in the Table shall be read.

¶ After Morning Prayer is ended, and before the Litany, if it be read, the Minister shall read the DECLARATION FOR SUBSCRIPTION, contained in chap. iv. of the Constitution of the Church of Ireland, 1920, as followeth:

THE SUNDAY AFTER INSTITUTION 537

I, A.B., do hereby solemnly declare that—

1.

*I approve, and agree to, the Declaration prefixed to the Statutes of the Church of Ireland, passed at the General Convention in the year of our Lord One Thousand Eight Hundred and Seventy.

4.

I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of Ireland, as therein set forth, to be agreeable to the Word of God; and in Publick Prayer and Administration of the Sacraments I will use the form in the said Book prescribed, and none other, except so far as shall be allowed by the lawful authority of the Church.

5.

I will render all due reverence and canonical obedience to M., Archbishop (or Bishop) of X., and his successors, Archbishops (or Bishops) of X., in all lawful and honest commands.

6.

I promise to submit myself to the authority of the Church of Ireland, and to the Laws and Tribunals thereof.

I have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever (save that I

¶ *He shall then add as followeth :*

I, A.B., declare that on the day of

, in the presence of the Archbishop (or Bishop) of X. [or, in the presence of the Commissary of the Archbishop (or Bishop) of X.], I solemnly made this Declaration, in order to be instituted to the Church and Cure of N.; and now, in the presence of God, and of this Congregation amongst whom I am appointed to minister, I renew and ratify the same, and acknowledge myself bound thereby.

¶ *But if the Minister have already, at his Institution, publicly read in the Church of his Cure the foregoing DECLARATION FOR SUBSCRIPTION, it may be omitted in this place, and the Minister shall say instead thereof :*

I, A.B., declare that on the day of

I duly and solemnly made the prescribed Declaration, in order to be instituted to this Church and Cure; and now, in the presence

of God, and of this Congregation, I renew and ratify the same, and acknowledge myself bound thereby.

The Litany.

¶ *In the Litany this Suffrage shall be added, after the Suffrage for Bishops, Priests, and Deacons :*

THAT it may please thee to bless thy servant, to whom the charge of this people is now committed, and to pour thy grace upon him; that he may duly execute his office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

Communion Office.

¶ *In the Office for the Holy Communion (which shall always be celebrated this day) after the Collect of the Day shall be said the following Collect :*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold thy servant, to whom the charge of this People is

now committed; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and good example, he may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, wholiveth and reigneth with thee and the Holy Ghost, world without end. Amen.

¶ *There shall be a Sermon or Exhortation, by the Bishop or some preacher appointed by him, or by the Minister himself or some other Minister appointed by him, declaring the Duty and Office of those who are instituted to the cure of souls, and also how the People ought to esteem them in their Office.*

¶ *If the Minister have not been instituted in the presence of the People, the certified copy of the Act of Institution shall be signed by the Minister and Churchwardens, or by the Minister and three or more of the Parishioners present, and deposited in the Parish Chest. A Certificate of the reading by the Minister of the Declaration herein appointed shall, at the same time, be signed by the Minister and Churchwardens, or by the Minister and three or more of the Parishioners present, and shall be forthwith sent to the Registry of the Diocese, to be there enrolled and preserved. And such Declaration shall stand in place of all declarations or readings hitherto required to be made in Church, in order to the validity of Institution.*

THE FORM OF THE CONSECRATION OF A CHURCH.

- ¶ *The Deed of Conveyance or Donation of the Church [and Churchyard], with such other documents as may be requisite, shall be laid before the Bishop, or his Chancellor, some time before.*
- ¶ *The Bishop, attended by his Chaplains, shall be received, at the principal entrance to the Church, by the Minister and other Clergy present, properly habited, the Churchwardens, and others.*
- ¶ *At the place where the Bishop is received, a Petition, signed by the Incumbent and Churchwardens, Patron, Trustees, or others, as the case may require, shall be delivered to him by the Minister, or some one of the persons who receive him, praying that he will consecrate the Church [and Churchyard].*
- ¶ *The Bishop, receiving the Petition, shall order the same to be read.*

- ¶ *Then the Bishop, and the Clergy, and others attending upon him, shall proceed up the Nave, saying, or singing, as they go, the twenty-fourth Psalm; the Bishop beginning, and the Clergy and others answering by verses, as followeth:*

Domini est terra.

Psalm 24.

THE earth is the LORD's, and all that therein is: the compass of the world, and they that dwell therein.

For he hath founded it upon the seas: and prepared it upon the floods.

WHO shall ascend into the hill of the LORD: or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

THE CONSECRATION OF A CHURCH 541

He shall receive the blessing from the LORD: and righteousness from the God of his salvation.

¶ *This is the generation of them that seek him: even of them that seek thy face, O Jacob.*

LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: it is the LORD strong and mighty, even the LORD mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is the King of glory: even the LORD of hosts, he is the King of glory.

GLORY be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Bishop and his Chaplains having come to the Communion Table, and the Minister officiating, to the Reading-desk; the Founder, or*

some proper substitute, shall present to the Bishop, sitting in his Chair, the Instrument or Instruments of Conveyance, Donation, or Endowment: which the Bishop shall lay upon the Communion Table. And then, standing up, and turning to the Congregation, the Bishop shall say,

EARLY beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by the express command of God, or by their own reason and sense of order and decency, have erected Houses for the publick worship of God, and separated them from all profane and common uses, in order to fill the minds of those who worship in them with greater reverence for his glorious Majesty, and to affect their hearts with more devotion and humility in his service; which pious works have been approved of, and graciously accepted, by our heavenly Father:

Let us not doubt but that he also approveth of the setting apart of this place in solemn manner, for the performance of all lawful offices of religious worship; and let us faithfully and devoutly pray for his blessing upon this our work.

¶ Then, all kneeling, he shall say,

O ETERNAL God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yet hast been graciously pleased to promise thine especial presence in whatever place even two or three of thy faithful servants shall assemble in thy Name, to offer up their supplications and their praises to thee; Vouchsafe, O Lord, to be present with us, who are here gathered together to consecrate this place, with all humility and readiness of heart, to the honour of thy great Name; separating it from henceforth from all unhallowed and common uses, and dedicating it en-

tirely to thy service; for reading therein thy holy Word, for preaching the same, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving, and for blessing thy people in thy Name. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory and the salvation of thy people; through Jesus Christ, our Lord and Saviour. *Amen.*

¶ Then standing up, and turning to the Congregation, who shall continue kneeling, he shall say,

REGARD, O Lord, the supplications of thy servants, and grant that thy Word which shall be read and preached in this place may have such success, that it may never be spoken in vain. Grant also that the people may have grace to hear and receive what shall be delivered out of thy most holy Word, or agreeable

to the same, as the means of their salvation; that in all their words and deeds they may seek thy glory, and the increase of thy kingdom. *Amen.*

GRANT, O Lord, that whosoever in this place shall confess their sins, and pray unto thee, and praise thy Name, may be kept by thy Holy Spirit from all wandering thoughts, and worldly and carnal imaginings. Let their prayers and praises come up before thee, and be accepted in thy sight. Enlighten their understandings, purify their hearts, sanctify their spirits. And those things which they faithfully ask according to thy will, vouchsafe to give them, to the relief of their necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that all who worship within this place may present their bodies a living sacrifice, holy, acceptable unto thee; and that they may themselves be temples of the Holy Ghost, wherein

thou wilt dwell for evermore. *Amen.*

GRANT, O Lord, that whosoever shall be dedicated to thee in this place by Baptism, and incorporated into thy holy Church, may by the power of the Holy Ghost ever remain in the number of thy faithful and elect children. *Amen.*

GRANT, O Lord, that they who in this place shall renew and confirm in their own persons the solemn profession made on their behalf at their Baptism, and thereupon be confirmed by the Bishop, may be strengthened with the Holy Ghost the Comforter, and daily increase in thy Holy Spirit more and more, until they come unto thine everlasting kingdom. *Amen.*

GRANT, O Lord, that whosoever shall in this place receive the Sacrament of Christ's most blessed Body and Blood, may come to that holy Ordinance with hearty repentance, true faith, and lively charity; that so partaking of Christ, and being filled with thy

grace and heavenly benediction, they may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. Amen.

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and remain in perfect love and peace together unto their lives' end. Amen.

GRANT, O Lord, that whosoever shall be admitted here to any Office in the sacred Ministry of thy Church, may by thy Holy Spirit be so replenished with the truth of thy doctrine, and endued with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name and the benefit of thy holy Church. All which we beg for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

NOW unto the King eternal, immortal, invisible, the only wise

God, be honour and glory, for ever and ever. Amen.

¶ Then, the Bishop sitting in his Chair, the Act or Sentence of Consecration shall be read by the Chancellor (or other person appointed in his stead) and signed by the Bishop, who shall order the same to be enrolled and preserved in the Registry.

¶ After this, Morning Prayer may follow, as appointed in the Book of Common Prayer, except where it is in this Office otherwise directed.

Proper Psalms.

84, 122, 132.

Proper Lessons.

First. 1 Kin. 8. 22–61.
Second. Heb. 10. 19–25.

¶ Before the Prayer of St. Chrysostom, the Bishop may say, as follows :

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the heart of thy servant to erect this House to thy honour and worship. We pray thee to accept this his offering, and to re-

member his work and labour of love. And grant that all who shall enjoy the benefit of this pious work may use it right thankfully to the glory of thy blessed Name; through Jesus Christ our Lord. Amen.

COMMUNION SERVICE.

¶ The Bishop shall read the Service, and the Holy Communion shall be administered.

¶ After the Collect of the Day shall be said this Prayer :

O MOST glorious Lord God, we acknowledge that we are not worthy to offer unto thee any thing belonging to us; yet we beseech thee, of thy great goodness, graciously to accept the dedication of this place to thy worship and service, and to prosper this our undertaking. Receive the prayers and intercessions of us, and all other thy servants, who, either now or hereafter, entering into this thine House, shall call upon thee; and by thy grace prepare our hearts and theirs to serve thee with reverence and godly

fear. Affect us with an awful apprehension of thy Divine Majesty, and with a deep sense of our own unworthiness, that so approaching thy sanctuary with lowliness and devotion, with purity and sincerity of heart, with bodies undefiled and minds sanctified, we may be acceptable in thy sight; through Jesus Christ our Lord. Amen.

The Epistle.

1 Cor. 3. 16.

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no

man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

The Gospel.

St. John 2. 13.

THE Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these

things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

¶ *The Communion ended, immediately before the Benediction shall be said these Collects following:*

BLESSED be thy Name, O Lord God; for that it pleaseth thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of thy saints upon earth. Accept, we beseech thee, these our services this day, and grant that in this place, now set apart to thy glory, thy holy Name may be worshipped in truth and purity to all generations; through Jesus Christ our Lord. Amen.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body,

and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

THE FORM OF THE
CONSECRATION OF A CHURCHYARD
OR OTHER BURIAL GROUND.

¶ *The Deed of Conveyance or Donation of the Ground, or such other documents as may in any case be requisite, shall be laid before the Bishop, or his Chancellor, some time before.*

¶ *In the case of a Churchyard consecrated at the same time as the Church, this Form shall follow immediately upon the Service in the Church.*

¶ *First the Bishop, Clergy, and People shall say or sing one or more of these Psalms following :*

Conserua me, Domine.

Psalm 16.

PRESERVE me, O God : for in thee have I put my trust.

O my soul, thou hast said unto the LORD : Thou art my God, my goods are nothing unto thee.

All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of

their names within my lips.

The LORD himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the LORD for giving me warning : my reins also chasten me in the night-season.

I have set GOD always before me : for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

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For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

GLORY be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

In te, Domine, speravi.

Psalm 31.

IN thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me : make haste to deliver me.

And be thou my strong rock, and house of defence : that thou mayest save me.

For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

Draw me out of the

net, that they have laid privily for me : for thou art my strength.

Into thy hands I commend my spirit : for thou hast redeemed me, O LORD, thou God of truth.

I have hated them that hold of superstitious vanities : and my trust hath been in the LORD.

I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

HAVE mercy upon me, O LORD, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

For my life is waxen old with heaviness : and my years with mourning.

My strength faileth me, because of mine iniquity : and my bones are consumed.

I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without

conveyed themselves from me.

I am clean forgotten,
as a dead man out of
mind : I am become like
a broken vessel.

For I have heard the
blasphemy of the multi-
tude, and fear is on every
side : while they conspire
together against me, and
take their counsel to take
away my life.

BUT my hope hath been
in thee, O LORD : I have
said, Thou art my God.

My time is in thy hand :
deliver me from the hand
of mine enemies : and
from them that persecute
me.

Shew thy servant the
light of thy countenance :
and save me for thy
mercy's sake.

Let me not be con-
founded, O Lord, for I
have called upon thee :
let the ungodly be put to
confusion, and be put to
silence in the grave.

Let the lying lips be
put to silence : which
cruelly, disdainfully, and
despitefully, speak against
the righteous.

O how plentiful is thy
goodness, which thou hast
laid up for them that fear
thee : and that thou hast

prepared for them that
put their trust in thee,
even before the sons of
men !

Thou shalt hide them
privily by thine own pre-
sence from the provoking
of all men : thou shalt
keep them secretly in thy
tabernacle from the strife
of tongues.

Thanks be to the LORD :
for he hath shewed me
marvellous great kindness
in a strong city.

And when I made haste,
I said : I am cast out of the
sight of thine eyes.

Nevertheless, thou
heardest the voice of my
prayer : when I cried unto
thee.

O LOVE the LORD, all
ye his saints : for the
LORD preserveth them
that are faithful, and
plenteously rewardeth the
proud doer.

Be strong, and he shall
establish your heart : all
ye that put your trust in
the LORD.

GLORY be to the Father,
and to the Son : and to the
Holy Ghost ;

As it was in the be-
ginning, is now, and ever
shall be : world without
end. Amen.

Domine, exaudi.

Psalm 143.

HEAR my prayer, O
LORD, and consider
my desire : hearken unto
me for thy truth and
righteousness' sake.

And enter not into
judgement with thy ser-
vant : for in thy sight shall
no man living be justified.

For the enemy hath
persecuted my soul ; he
hath smitten my life down
to the ground : he hath
laid me in the darkness, as
the men that have been
long dead.

Therefore is my spirit
 vexed within me : and
 my heart within me is
 desolate.

Yet do I remember the
time past ; I muse upon
all thy works : yea, I
exercise myself in the
works of thy hands.

I stretch forth my
hands unto thee : my
soul gaspeth unto thee
as a thirsty land.

HEAR me, O LORD, and
that soon, for my spirit
waxeth faint : hide not
thy face from me, lest I
be like unto them that go
down into the pit.

O let me hear thy lov-
ing-kindness betimes in
the morning, for in thee

is my trust : shew thou
me the way that I should
walk in, for I lift up my
soul unto thee.

Deliver me, O LORD,
from mine enemies : for
I flee unto thee to hide
me.

Teach me to do the
thing that pleaseth thee,
for thou art my God ; let
thy loving Spirit lead me
forth into the land of
righteousness.

Quicken me, O LORD,
for thy Name's sake : and
for thy righteousness'
sake bring my soul out of
trouble.

And of thy goodness
slay mine enemies : and
destroy all them that vex
my soul ; for I am thy
servant.

GLORY be to the Father,
and to the Son : and to the
Holy Ghost ;

As it was in the be-
ginning, is now, and ever
shall be : world without
end. Amen.

*¶ Which ended, the Bishop
shall say,*

O GOD, with whom do
live the spirits of them
that depart hence in the
Lord ; and who, by the
example of thy holy ser-
vants, in all ages, hast

sought us to assign peculiar places where the bodies of thy people may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Creator; Accept, we beseech thee, the separation of this portion of ground to that good end; and grant us grace so to consider how frail our condition here on earth is, as to apply our hearts unto wisdom; that in the midst of life, thinking upon death, and daily preparing ourselves for the judgement that is to follow, we may have our part in the resurrection of eternal life; through him who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

GRANT, O Lord, that they who shall bring forth their dead into this place may be so strengthened and comforted by thy grace, that they may not be sorry, as men without hope, for them that sleep in Jesus; but may render unto thee hearty

thanks for their brethren, whom it hath pleased thee to deliver out of the miseries of this sinful world; and, believing in thy Son Jesus Christ, may commit their bodies to the ground, in sure and certain hope of the resurrection to eternal life; through the same Jesus Christ our Lord. Amen.

GRANT, O Lord, that they who shall here lay the bodies of the departed to rest, in hope of the resurrection to eternal life, may evermore steadfastly believe, and continue in the fellowship and communion of thy saints; through Jesus Christ our Lord. Amen.

GRANT, O Lord, that all who within this place shall call upon thy Name may be so raised from the death of sin to the life of righteousness, that they may be delivered from the bitter pains of eternal death, and have their part in the glorious resurrection of the just; through Jesus Christ our Lord. Amen.

NOW unto the King eternal, immortal, invisible, the only wise God,

be honour and glory, for upon us, and be gracious unto us: the Lord lift up his countenance upon us, and give us peace, both now and for evermore. Amen.

THE Lord bless us, and keep us: the Lord make his face to shine upon us.

¶ In any other case of the Consecration of a Burial Ground, the Bishop shall be received at the entrance thereof by the Minister of the Parish, and others, and the Service shall be as above.

¶ The Service ended, the Act or Sentence of Consecration shall be read by the Chancellor (or other person acting for him) and signed by the Bishop; who shall order the same to be enrolled and preserved in the Registry.

FORMS OF PRAYER
TO BE
USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day:*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lord, King **GEORGE**, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabi-

tants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

FORMS OF PRAYER FOR USE AT SEA 555

¶ *Prayer to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ, thy Son, our Lord. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us

Or this:

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us,

against the face of the enemy. Make it appear that thou art our Helper and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

¶ Short Prayers for persons that cannot meet to join in prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners: and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea; hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as followeth:

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indig-

nation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life through Jesus Christ our Lord. Amen.

*Thanksgiving after a
Storm.*

Jubilate Deo.

Psalm 66.

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O COME hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

He ruleth with his power for ever : his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O PRAISE our God, ye people : and make the voice of his praise to be heard ;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I WILL go into thine house with burnt-offerings, and will pay thee my vows : which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me :

and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino.

Psalm 107.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy :

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

THEY went astray in the wilderness out of the way : and found no city to dwell in.

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

SUCH as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare

the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

FOOLISH men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the LORD in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

THEY that go down to the sea in ships : and occupy their business in great waters :

These men see the works of the LORD : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifeth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the LORD in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

WHO turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in :

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil-intreated through tyrants : and let them wander out of the way in the wilderness :

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

THE righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully

command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name through Jesus Christ our Lord. Amen.

Or this :

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : and give us hearts always ready to express our thankfulness, not only by words, but

also by our lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ, our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble :

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth, for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things.

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

If the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore, not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the

Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

GLORY be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ After this Hymn may be sung the Te Deum.

¶ Then this Collect :

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as

much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days ; through Jesus Christ our Lord, to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ The Office in the Common Prayer-book may be used ; only instead of these words We therefore commit his body to the ground, earth to earth, etc., say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

APPENDIX
CONTAINING
ALTERNATIVE FORMS
OF
EVENING PRAYER
(MCMXXXIII)

The following alternative Forms of Evening Prayer are sanctioned for use in the Churches of the Church of Ireland upon Week-days and upon occasions approved by the Ordinary:

1. AN ALTERNATIVE FORM OF EVENING PRAYER,

TO BE USED WITH THE CONSENT OF THE ORDINARY.

¶ The Service shall begin with the Hymn following:

O CHEERING Light of the pure | glory | born:
Of the Eternal | Father | of all | lights!

O Jesu Christ Son of the | Blessed | God:
Light to the path of | those who | seek their | home!

Now though the sun is setting | on our | way:
Yet we can see the | light of | evening | time;

And seeing that * we raise the | hymn to | God:
Father and Son and | Holy | Spirit - di | vine.

Worthy art thou at all times | to be | praised:
By those who praise thee | rightly | Son of | God.

And seeing thou dost give to | all things | life:
Therefore the world doth | glori | fy thy | Name.

Or some other Hymn of praise authorized by the Ordinary or other lawful authority of the Church.

¶ Then shall the Minister say,

Let us say together the Apostles' Creed.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered un-

EVENING PRAYER

der Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

¶ Then likewise he shall say,

Praise the Lord, O my soul;

Answer. And all that is within me praise his holy Name.

Praise the Lord, O my soul;

Answer. And forget not all his benefits.

Who forgiveth all thy sin;

Answer. And healeth all thine infirmities.

Who saveth thy life from destruction;

Answer. And crowneth thee with mercy and loving-kindness.

Praise the Lord, O my soul;

Answer. Hallelujah, blessed be his holy Name.

Let our mouth, O Lord, be filled with thy praise;

Answer. That we may sing of thy glory and thy greatness all the day long.

¶ Then all shall kneel down, and the Minister shall say,

Let us thank Almighty God for all his blessings,

FOR all thy blessings in creation; for the beauty of earth and sea and sky; for thy manifold works, and for the wisdom whereby with thou hast made them all.

We thank thee, O God.

For the happiness of our earthly life; for all our powers of mind and body; for faithful friends, and for the joy of loving and being loved,

We thank thee, O God.

For the great salvation given to us in Jesus Christ our Lord; for the gracious words spoken by him, and for the perfect example of his life on earth,

We thank thee, O God.

For his suffering and his dying; for his rising again and his ascending

into heaven; and for the gift of the Holy Ghost at Pentecost,

We thank thee, O God.

For all the blessings brought to us in thy holy Church; for the preaching of thy Word, and the grace of the Sacraments; and for our fellowship in Christ with thee and with one another,

We thank thee, O God.

For thy long-suffering with our sin and our unbelief; for thy calls to repentance, and for thy gracious welcome to all who return to thee,

We thank thee, O God.

For all thy fatherly discipline; for our share in the Cross of Christ; for strength given according to our need, and for sorrow turned into joy,

We thank thee, O God.

For all thy servants departed this life in thy faith and fear; for the example they have left us, and for the blessed hope of reunion with them hereafter,

We thank thee, O God.

For the hope of a new heaven and a new earth; for the place that our Lord has gone to prepare for us, and for the promised vision of thy glory,

We thank thee, O God.

¶ *Here may be offered Special Thanksgivings.*

¶ *Then, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be; world without end. Amen.

¶ *Then shall follow the Psalms as they are appointed, or, instead thereof, there may be said or sung one or more Psalms, taken from the Psalter, at the discretion of the Minister.*

¶ *Then shall be read a Lesson or Lessons from the holy Scriptures, after each of which one of the following Canticles, or a Hymn, may be said or sung.*

Note, that a brief homily or exposition may precede or follow a Lesson.

GLORIA IN EXCELSIS.

GLORY be to God on high : and in earth peace good will towards men.

We praise thee we bless thee we worship thee : we glorify thee we give thanks to thee for thy great glory,

O Lord God | heavenly | King : God | — the | Father · Al | mighty.

¶ LORD the only-begotten Son | Jesu | Christ : O Lord God Lamb of God Son of the Father that taketh away the sins of the | world have | mercy · up | on us.

Thou that taketh away the sins of the world have | mercy · up | on us : Thou that takest away the sins of the | world re | ceive our | prayer.

Thou that sittest at the right hand of | God the | Father : have | mercy · up | on | us.

FOR thou | only | art | holy : thou | only | art the | Lord;

Thou only O Christ with the | Holy | Ghost : art most high in the glory of God the | Father. | A — | men.

Or this:

Rev. 5. 12, 9, 10, and 13.

WORTHY is the Lamb · that was slain : to receive power and riches and wisdom and strength and | honour · and | glory · and | blessing.

For thou hast redeemed us to God | by thy | blood : out of every kindred and | tongue and | people · and | nation;

And hast made us unto our God | kings and | priests : and we shall reign up | on the earth.

BLESSING and honour and | glory · and | power: be unto him that | sitteth · up | on the | throne. And | unto · the | Lamb: for ever and | ever. | A — | men.

Or this:

Rev. 5. 13.

BLESSING and honour and | glory · and | power : be unto him that | sitteth · up | on the | throne,

And | unto · the | Lamb : for | ever · and | e — | ver.

HALLELUJAH | Halle | lu-jah : Halle | luijah. | A — | men.

¶ *Here may follow a Sermon; after which a Hymn may be sung, and, if there be a collection, it shall be made here.*

¶ Then shall the Minister, at the Reading-desk, say,

Let us kneel down and confess our sins unto Almighty God.

WE confess to God Almighty, the Father, the Son, and the Holy Ghost. That we have sinned in thought, word, and deed, Through our own grievous fault. Wherefore we pray God to have mercy upon us.

Almighty God, have mercy upon us, Forgive us all our sins, Deliver us from all evil, Confirm and strengthen us in all goodness, And bring us to life everlasting; Through Jesus Christ our Lord. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

¶ Then the Minister shall say one or more of the Prayers following, to-

gether with any other Prayer or Prayers authorized for use.

Or else he shall use the General Supplication that followeth in this Form, or a part thereof.

In either case he shall conclude with the Lord's Prayer, preceded by the invitation, Let us sum up, etc.

Let us pray for the Church of this land.

HEAR us, most merciful God, for that part of the Church which thou hast planted in our land, that it may hold fast the faith which thou gavest unto the Saints, and in the end bear much fruit to eternal life; through Jesus Christ our Lord. Amen.

Let us pray for the extension of Christ's kingdom throughout the world.

O GOD of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are ignorant of thy love; and grant that by the prayers and labours of thy holy Church they may be delivered from all superstition and

unbelief, and brought to worship thee; through him whom thou hast sent to be our salvation, the same thy Son, Jesus Christ our Lord. Amen.

Let us pray for those in affliction or distress.

ALMIGHTY Father, be present this night, we beseech thee, with those who are in sorrow, in suffering, or in distress; [especially . . .] and be thou their abiding stay and succour; for the sake of Jesus Christ our Lord. Amen.

¶ If it is desired to pray for other needs, it shall be sufficient to say,

Let us pray for . . . and silence shall be kept for a space; and after each space of silence there shall follow :

V. Lord, hear our prayer;

R. And let our cry come unto thee.

¶ Note, that, subject to any direction which the Ordinary may give, the Minister may here offer prayer in his own words.

¶ Then shall he say, Let us sum up our worship and our petitions in the words which our

Saviour Christ hath taught us, and say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil:

For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

GENERAL SUPPLICA-
TION.

Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

FOR grace to love thee with all our heart, with all our mind, with all our soul, and with all our strength, we beseech thee.

R. O Lord, hear our Prayer.

For the peace that is from on high, and for tranquillity in our days, we beseech thee.

R. O Lord, hear our Prayer.

For the holy Catholick Church, which is from one end of the earth unto the other, we beseech thee.

R. O Lord, hear our Prayer.

For N., our Chief Pastor, the bishop of this diocese; and for all the Bishops of the Church of God, in their several stations, we beseech thee.

R. O Lord, hear our Prayer.

For our *pastor* in this place; and for all ministers serving thee throughout the world, we beseech thee.

R. O Lord, hear our Prayer.

For this *parish*, and all who dwell therein, we beseech thee.

R. O Lord, hear our Prayer.

For all chief rulers called to be stewards of thine authority in their several places; and especially for thy servant *GEORGE* our King, we beseech thee.

R. O Lord, hear our Prayer.

For *Elizabeth* the Queen, *Mary* the Queen Mother, the Princess *Elizabeth*, and all the Royal Family, we beseech thee.

R. O Lord, hear our Prayer.

For all who seek after thee; for those under instruction for baptism or confirmation at home, and in heathen lands, we beseech thee.

R. O Lord, hear our Prayer.

For all others, also, upon whom thou hast laid the burden and care of high and responsible office, we beseech thee.

R. O Lord, hear our Prayer.

For all who labour with heart and hand and brain, in the service of the common weal, we beseech thee.

R. O Lord, hear our Prayer.

For those who give liberally of their substance, and who remember the poor, we beseech thee.

R. O Lord, hear our Prayer.

For those who defend us from wrong and oppression, at home and abroad, by sea and land and air, we beseech thee.

R. O Lord, hear our Prayer.

For all fathers and mothers and children; and for the preservation of home life, we beseech thee.

R. O Lord, hear our Prayer.

For widows and orphans; for the lonely and the desolate, we beseech thee.

R. O Lord, hear our Prayer.

For all who seek after thee; for those under instruction for baptism or confirmation at home, and in heathen lands, we beseech thee.

R. O Lord, hear our Prayer.

For the missionaries of thy Gospel, sent forth to labour in all the world for the baptizing and teaching of the nations, we beseech thee.

R. O Lord, hear our Prayer.

For all who travel by land, air, or water; and for our friends in other lands, now absent from us, we beseech thee.

R. O Lord, hear our Prayer.

For the sick; for those in old age and infirmity; for the sorrowful; and for the oppressed, we beseech thee.

R. O Lord, hear our Prayer.

For all sinful men and women, needing repentance, we beseech thee.

R. O Lord, hear our Prayer.

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For ourselves, that we may be mindful of the holy apostles and martyrs, and the great cloud of witnesses compassing us about, who by thy help, and the help of each other, have finished their course, and now rest in thy peace, we beseech thee.

R. O Lord, hear our Prayer.

O Lord, God of hosts, graciously hear our supplications, we beseech thee.

R. O Lord, hear our Prayer.

That we may lay aside every weight, and may run with patience the race that is set before us, let us beseech the Lord.

R. O Lord, hear our Prayer.

That unto us may be granted, after this life's pilgrimage, a peaceful and Christian end, let us entreat the Lord.

R. O Lord, hear our Prayer.

That the divine and holy bond of love and fellowship may ever unite us, let us beseech the Lord.

R. O Lord, hear our Prayer.

That we may be kept in holiness, righteousness, and sobriety, in the fulness

of the Catholick Faith, let us entreat the Lord.

R. O Lord, hear our Prayer.

¶ Note, that, subject to any direction which the Ordinary may give, the Minister may here offer prayer in his own words.

¶ Then shall he say,
Let us sum up our worship and our petitions in the words which our Saviour Christ hath taught us, and say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil:

For thine is the kingdom, The power, And the glory, For ever and ever. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

2. AN ALTERNATIVE FORM OF EVENING PRAYER,

TO BE USED WITH THE CONSENT OF THE ORDINARY.

¶ All standing up, the Reader shall say,

THE Lord Almighty grant us a quiet night and a perfect end. *Amen.*

BRETHREN, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith.

1 St. Peter 5. 8, 9.

V. But thou, O Lord, have mercy upon us;

R. Thanks be to God.

V. O God, make speed to save us;

R. O Lord, make haste to help us.

V. Glory be to the Father, and to the Son : and to the Holy Ghost;

R. As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

V. Praise ye the Lord;

R. The Lord's Name be praised.

¶ Then shall follow one or more Psalms, taken from the Psalter at discretion or from the selection following:

Cum invocarem.

Psalm 4.

HEAR me when I call, O God of my righteousness : thou hast set me in liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O YE sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after lying?

Know this also, that the LORD hath chosen to himself the man that is godly : when I call upon the LORD, he will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the LORD.

THERE be many that say : Who will shew us any good?

LORD, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart : more than men have, when corn and wine increase.

I will lay me down in peace, and take my rest : for it is thou, LORD, only, that makest me dwell in safety.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

In te, Domine, speravi.

Psalm 31. 1-6.

IN thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me : make haste to deliver me.

And be thou my strong rock, and house of defence : that thou mayest save me.

For thou art my strong rock, and my castle : be thou also my guide, and

lead me for thy Name's sake.

Draw me out of the net, that they have laid privily for me : for thou art my strength.

Into thy hands I command my spirit : for thou hast redeemed me, O LORD, thou God of truth.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Qui habitat.

Psalm 91.

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

I will say unto the LORD, Thou art my hope, and my strong hold : my God, in him will I trust.

FOR he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;

For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

FOR thou, LORD, art my hope : thou hast set thine house of defence very high.

THERE shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

BECAUSE he hath set his love upon me, therefore will I deliver him ; I will

set him up, because he hath known my Name.

He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

With long life will I satisfy him : and shew him my salvation.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Ecce nunc.

Psalm 134.

BEHOLD now, praise the LORD : all ye servants of the LORD ;

Ye that by night stand in the house of the LORD : even in the courts of the house of our God.

Lift up your hands in the sanctuary : and praise the LORD.

THE LORD that made heaven and earth : give thee blessing out of Sion.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be read a Lesson taken from any part of holy Scripture, but in place of such Lesson one or other of the following passages shall suffice:

THOU, O LORD, art in the midst of us, and we are called by thy Name; leave us not, O LORD our God.

Jeremiah 14. 9.

Or:

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

St. Matthew 11. 28-30.

Or:

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Hebrews 13. 20, 21.

¶ Here may follow a Sermon or an Address.

¶ Then may be said:

V. Into thy hands, O Lord, I commend my spirit;

R. For thou hast redeemed me, O Lord, thou God of truth.

¶ Here may follow this or some other Hymn:

BEFORE the ending of the day,
Creator of the world, we pray

That thou with wonted love wouldest keep
Thy watch around us while we sleep.

O let no evil dreams be near,
Or phantoms of the night appear;
Our ghostly enemy restrain,
Lest aught of sin our bodies stain.

Almighty Father, hear our cry
Through Jesus Christ our Lord most high,
Who with the Holy Ghost and thee
Doth live and reign eternally. Amen.

¶ Then the Reader shall say,

V. Keep me as the apple of an eye;

R. Hide me under the shadow of thy wings.

Reader and people:

SAVE us, O Lord, while waking, and guard us while sleeping, that while we are awake we may watch with Christ, and when we sleep we may rest in peace.

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Reader and people:

SAVE us, O Lord, while waking, and guard us while sleeping, that while we are awake we may watch with Christ, and when we sleep we may rest in peace.

¶ Then shall be said the Apostles' Creed by the Reader and people, standing:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

Let us pray.
¶ And after that, these Prayers following, all devoutly kneeling:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

V. Blessed art thou, Lord God of our fathers;

R. To be praised and glorified above all for ever.

V. Let us bless the Father, the Son, and the Holy Ghost;

R. Let us praise him and magnify him for ever.

V. Blessed art thou, O Lord, in the firmament of heaven;

R. To be praised and glorified above all for ever.

V. The Almighty and most merciful Lord guard us and give us his blessing.

R. Amen.

¶ Then the Reader and people shall say together:

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, That we have sinned in thought, word, and deed, Through our own grievous fault. Wherefore we pray God to have mercy upon us.

Almighty God, have mercy upon us, Forgive us all our sins, Deliver us from all evil, Confirm and strengthen us in all goodness, And bring us to life everlasting; Through Jesus Christ our Lord. Amen.

¶ Let the Priest, if he be present, stand up and say,

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

¶ Then shall the Reader say,

V. Wilt thou not turn again and quicken us;

R. That thy people may rejoice in thee?

V. O Lord, shew thy mercy upon us;

R. And grant us thy salvation.

I Vouchsafe, O Lord, to keep us this night without sin;

R. O Lord, have mercy upon us, have mercy upon us.

V. O Lord, hear our prayer;

R. And let our cry come unto thee.

Let us pray.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

¶ Here may follow any special Prayers, at discretion.

V. We will lay us down and take our rest;

R. For it is thou, Lord, only, that makest us dwell in safety.

V. The Lord be with you;

R. And with thy spirit.

V. Let us bless the Lord;

R. Thanks be to God.

THE Almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve us this night and for evermore. Amen.

NOTE. This Office, or that part thereof which followeth the Apostles' Creed, will be found suitable for use at Evening Worship in the Home.

ARTICLES OF RELIGION

AGREED UPON BY THE ARCHBISHOPS AND
BISHOPS OF BOTH PROVINCES AND THE
WHOLE CLERGY, IN THE CONVOCATION
HOLDEN AT LONDON IN THE YEAR 1562
FOR THE AVOIDING OF THE DIVERSITIES
OF OPINIONS, AND FOR THE ESTABLISH-
ING OF CONSENT TOUCHING
TRUE RELIGION

*Received and approved by the Archbishops and Bishops
and the rest of the Clergy of Ireland, in the
Synod holden in Dublin, A.D. 1634*

*Received and approved by the Archbishops and Bishops,
and the Clergy and the Laity of the Church of Ireland,
in the Convention holden in Dublin, A.D. 1870*

ARTICLES OF RELIGION.

1. Of Faith in the Holy Trinity.

THREE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very

Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

AS Christ died for us, and was buried, so also it is to be believed that he went down into hell.

4. Of the Resurrection of Christ.

CHRIST did truly arise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

5. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

6. Of the Sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS.

Exodus,

Leviticus,

Numbers,

Deuteronomy,

Joshua,

Judges,

Ruth,

The First Book of Samuel,
The Second Book of Samuel,

The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,

The Second Book of Chronicles,

The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received,

we do receive and account them for Canonical.

7. Of the Old Testament.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

8. Of the Three Creeds.

THE Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most

certain warrants of holy Scripture.

9. Of Original or Birth-sin.

ORIGINAL Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, φρόνητα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupisence and lust hath of itself the nature of sin.

10. *Of Free-Will.*

THIS condition of Man is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Horily of Justification.

12. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of

God's judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

13. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. *Of Works of Supererogation.*

VOLOUNTARY Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as

much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin (as Saint John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such

as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repented.

17. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons

of God by adoption : they be made like the image of his only-begotten Son Jesus Christ : they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

19. Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture : and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

18. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Antioch, have erred : so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21. Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with

the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick

authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

24. Of Speaking in the Congregation in such a Tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

25. Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometime the

evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

27. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men

are discerned from other that be not christened, but is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or

the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or

Sacrament of so great a thing.

30. Of both kinds.

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one Oblation of Christ finished upon the Cross.

THE offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of

single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicate Persons, how they are to be avoided.

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

IT is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through

his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by

ARTICLES OF RELIGION

the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1 *O*f the right use of the Church.

2 Against peril of Idolatry.

3 Of repairing and keeping clean of Churches.

4 Of good Works, first of Fasting.

5 Against Gluttony and Drunkenness.

6 Against Excess of Apparel.

7 Of Prayer.

8 Of the Place and Time of Prayer.

9 That Common Prayers and Sacraments ought to be ministered in a known tongue.

10 Of the reverent estimation of God's Word.

11 Of Abns-doing.

12 Of the Nativity of Christ.

13 Of the Passion of Christ.

14 Of the Resurrection of Christ.

15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

16 Of the Gifts of the Holy Ghost.

17 For the Rogation Days.

18 Of the state of Matrimony.

19 Of Repentance.

20 Against Idleness.

21 Against Rebellion.

36. Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious or ungodly. And therefore, whosoever are consecrate or ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37. Of the Civil Magistrates.

THE King's Majesty hath the chief power in this Realm of England,

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and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself: that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men

with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

38. Of Christian men's Goods which are not common.

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possessest, liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

A TABLE OF THE ARTICLES.

1. Of Faith in the Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
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26. Of the Unworthiness of the Ministers.
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30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecration of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

- | | |
|--------------------------------|---------------------------------------|
| <i>A Man may not marry his</i> | <i>A Woman may not marry with her</i> |
| 1 G RANDMOTHER, | 1 G RANDFATHER, |
| 2 Grandfather's Wife, | 2 Grandmother's Husband, |
| 3 Wife's Grandmother. | 3 Husband's Grandfather. |
| 4 Father's Sister, | 4 Father's Brother, |
| 5 Mother's Sister, | 5 Mother's Brother, |
| 6 Father's Brother's Wife. | 6 Father's Sister's Husband. |
| 7 Mother's Brother's Wife, | 7 Mother's Sister's Husband, |
| 8 Wife's Father's Sister, | 8 Husband's Father's Brother, |
| 9 Wife's Mother's Sister, | 9 Husband's Mother's Brother. |
| 10 Mother, | 10 Father, |
| 11 Step-Mother, | 11 Step-Father, |
| 12 Wife's Mother. | 12 Husband's Father. |
| 13 Daughter, | 13 Son, |
| 14 Wife's Daughter, | 14 Husband's Son, |
| 15 Son's Wife. | 15 Daughter's Husband. |
| 16 Sister, | 16 Brother, |
| 17 Wife's Sister, | 17 Husband's Brother, |
| 18 Brother's Wife. | 18 Sister's Husband. |
| 19 Son's Daughter, | 19 Son's Son, |
| 20 Daughter's Daughter, | 20 Daughter's Son, |
| 21 Son's Son's Wife. | 21 Son's Daughter's Husband. |
| 22 Daughter's Son's Wife, | 22 Daughter's Daughter's Husband. |
| 23 Wife's Son's Daughter, | 23 Husband's Son's Son, |
| 24 Wife's Daughter's Daughter, | 24 Husband's Daughter's Son, |
| 25 Brother's Daughter, | 25 Brother's Son, |
| 26 Sister's Daughter, | 26 Sister's Son, |
| 27 Brother's Son's Wife, | 27 Brother's Daughter's Husband. |
| 28 Sister's Son's Wife, | 28 Sister's Daughter's Husband, |
| 29 Wife's Brother's Daughter, | 29 Husband's Brother's Son, |
| 30 Wife's Sister's Daughter. | 30 Husband's Sister's Son, |

PREAMBLE AND DECLARATION

Adopted by the General Convention in the Year 1870.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen: Whereas it hath been determined by the Legislature that on and after the first day of January, 1871, the Church of Ireland shall cease to be established by law; and that the Ecclesiastical Law of Ireland shall cease to exist as Law save as provided in the Irish Church Act, 1869; and it hath thus become necessary that the Church of Ireland should provide for its own regulation:

We, the Archbishops and Bishops of this the Ancient Catholick and Apostolick Church of Ireland, together with the Representatives of the Clergy and Laity of the same, in General Convention assembled in Dublin in the year of our Lord God one thousand eight hundred and seventy, before entering on this work, do solemnly declare as follows:

1.

The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the Primitive Church.

The Church of Ireland will continue to minister the Doctrine, and Sacraments, and the Discipline of Christ, as the Lord hath commanded; and will maintain inviolate the Three Orders of Bishops, Priests or Presbyters, and Deacons in the sacred Ministry.

The Church of Ireland, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship, whereby the Primitive Faith hath been from time to

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time defaced or overlaid, and which at the Reformation this Church did disown and reject.

2.

The Church of Ireland doth receive and approve *The Book of the Articles of Religion*, commonly called the Thirty-nine Articles, received and approved by the Archbishops and Bishops and the rest of the Clergy of Ireland in the Synod holden in Dublin, A.D. 1634; also, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, as approved and adopted by the Synod holden in Dublin, A.D. 1662, and hitherto in use in this Church. And this Church will continue to use the same, subject to such alterations only as

may be made therein from time to time by the lawful authority of the Church.

3.

The Church of Ireland will maintain Communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration; and will set forward, so far as in it lieth, quietness, peace, and love among all Christian people.

4.

The Church of Ireland, deriving its authority from Christ, Who is the Head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishops and Bishops, and of Representatives of the Clergy and Laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its Episcopal Constitution.

CONSTITUTIONS AND CANONS ECCLESIASTICAL,

Agreed to and Decreed, by the Archbishops and Bishops, and the Representatives of the Clergy and Laity of the Church of Ireland, and embodied in the Constitution of the Church.

1. Of the Prescribed Form of Divine Service.

THAT form of Liturgy or Divine Service which is comprised in the Book of Common Prayer and Administration of the Sacraments, or which may be otherwise prescribed by the lawful authority of the Church of *Ireland*, and no other, shall be used in the Churches of the same.

2. Of the Form of Consecrating and Ordering Archbishops, Bishops, Priests, and Deacons.

THAT form of Ordination which is contained in the Book of Ordering Bishops, Priests, and Deacons, or which may be otherwise prescribed by the lawful authority of the Church of *Ireland*, and no

other, shall be used in this Church.

3. Of the due Celebration of Sundays and Holy-days.

THE Lord's Day, commonly called Sunday, shall be duly observed, according to God's holy will and pleasure, and the order of this Church. Holy-days authorized by the Church shall also be duly observed.

4. Of the use of the Prescribed Form of Divine Service on Sundays and Holy-days, with all decency and due reverence.

ON every Lord's Day, commonly called Sunday, and Holy-day appointed by the Church, unless dispensed with by the Ordinary, the Parsons, Vicars, and Curates, shall

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celebrate Divine Service at convenient and usual times of the day, and in such place in every Church or other suitable building provided for the purpose, as the Bishop of the Diocese or Ecclesiastical Ordinary of the place shall think meet, so as the people may be most edified. All Ministers shall likewise use and observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures and saying of Prayers as in administration of the Sacraments, without either diminishing or adding any thing in the matter or form thereof, save as hereinafter provided.

Every Archbishop and Bishop, at all times of his publick ministration of the Services of the Church, shall use the customary Ecclesiastical Apparel of his Order. And every Presbyter and Deacon, at all times of his publick ministration of the Services of the Church, shall wear a plain white Surplice with sleeves, and such Minister may wear Bands, and upon the Surplice the customary Scarf

5. Of the Ordering of Divine Service.

EVERY Minister, at all times of his publick ministration of the Services of the Church, shall speak in a distinct and audible voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up Publick Prayer shall his back be turned to the Congregation.

And every Minister

of plain black silk, and being a Graduate of a University he may wear the Hood pertaining to his degree. And no Minister shall wear any other Ecclesiastical vestment or ornament: Provided that any Minister shall be at liberty to wear a plain black Gown when preaching. And if any question shall arise touching the suitableness of any vestment or ornament worn by any Minister during the publick ministration of the Services of the Church, the same shall be decided by the Ordinary, subject to an appeal to the Court of the General Synod.

when saying the Prayer of Consecration in the Service prescribed for the administration of the Lord's Supper shall stand at the north side of the Table, by which, both here and in the Rubric of the Communion Office, is to be understood that side or end of the Table which, in Churches lying East and West, is towards the North. And if any question shall arise as to the interpretation or application of this Canon in any particular case, the same shall be decided by the Ordinary, subject to an appeal to the Court of the General Synod.

It shall be unlawful to use in any Publick Office of the Church any Psalm, Hymn, or Prayer, other than those prescribed in the Office itself, or ordered or permitted by the Ordinary, or other lawful authority of the Church; except the words "Glory be to thee, O Lord," at the beginning, and the words "Thanks be to thee, O Lord," or "Hallelujah," at the end, of the Gospel. But there may be used, at the discretion of the Minister, subject to the control of the Ordinary,

a Hymn or Psalm so authorized, at the beginning or end of any Office, or after the Third Collect in Morning or Evening Prayer; or a Prayer, with or without a Hymn or Psalm so authorized, at the beginning or end of a Sermon; or an occasional Prayer at any other part of the Service directed by the Ordinary. Morning Prayer with or without the Litany, Evening Prayer, the Litany, and the Communion Service, are to be regarded as distinct Offices.

No Minister or other person during the time of Divine Service shall make the sign of the Cross, save where prescribed in the Rubric; nor shall he bow, or do any other act of obeisance to the Lord's Table, or any thing there or thereon; nor shall any bell be rung during the time of Divine Service.

It shall be competent for the Ordinary to restrain and prohibit in the conduct of Publick Worship any practice not enjoined in the Book of Common Prayer, or in any Rubric or Canon enacted by lawful authority of the Church of Ireland.

i. Of Divine Service in the Irish Tongue.

WHEN the Congregation consists wholly or in part of Irish-speaking people, the Minister may use such portions of the Service in the Irish tongue at such times as the Ordinary shall direct.

7. Of the Duty of Preaching.

EVERY Incumbent shall provide that one Sermon at least be preached on every Sunday in every Church, or other building licensed for the purpose, in which Divine Service is performed within his Cure, unless he be excused therefrom by the Ordinary. And therein the Preacher shall teach no vain opinions, no heresies, nor Popish errors, disagreeing from the Articles of Religion or the Book of Common Prayer, nor any thing whereby the people may be stirred up to the desire of novelties or contention; but shall soberly, sincerely, and rightly divide the Word of Truth, to the Glory of God, and to the best edification of the people.

8. Of the Duty of Catechising.

IT shall be the duty of every Incumbent to take care that the young and ignorant within his Cure shall be instructed in the Word of God and the Catechism, and to this end it is desirable that every Incumbent or Curate upon every Sunday, or at some other convenient time, with the aid of pious and competent persons, being members of the Church of Ireland, shall diligently instruct and teach them in the same. And all fathers, mothers, masters, and mistresses shall be exhorted to cause their children, servants, and apprentices to come to such instruction at the time appointed.

9. Ministers not to refuse to Christen or Bury.

NO Minister, due notice having been given to him thereof, shall refuse or delay to christen, according to the form in the Book of Common Prayer, any child that is brought to the Church to him on Sundays or Holy-days to be christened, either of whose parents is resident within his Cure; or to

bury in such manner as is prescribed by said Book any person who may have died within his Cure or whose family may possess a burial-place within the Church or Churchyard: Provided that twelve hours' notice shall have been given to the Minister beforehand, and that no burial shall take place during the stated hours of Divine Service. In the event of such refusal or delay, he shall be suspended from his ministry by the space of three months, unless he shall satisfy the Bishop that there was sufficient cause therefor.

10. Ministers not to defer Christening if the Child be in danger.

NO Minister, being duly informed of the weakness and danger of death of any unbaptized infant in his Parish, and thereupon desired to go to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse or negligently delay so to do.

11. Of the Solemnization of Marriages.

NO Clergyman shall solemnize marriage be-

tween parties who are within the degrees expressed in the table already set forth, or in such as may be hereafter set forth by the authority of the Church.

12. Of Sponsors.

SPONSORS must be persons of discreet age, and members of the Church of Ireland, or of a Church in communion therewith.

13. A Registry to be kept of Christenings and Burials.

IN every Parish or District Parochial Church and Chapel of the Church of Ireland, within this Realm, where there is authority to christen or bury, there shall be provided by the Select Vestry a book or books, wherein shall be written the day and year of every christening and burial which shall be in such Parish or District, of members of the said Church, and such books shall be in the custody of the Minister of the Parish.

14. Of Confirmation or the Laying on of Hands.

EVERY Minister having Cure of Souls shall, for the better accomplishing

of the orders prescribed in the Book of Common Prayer, take heed that none may be presented to the Bishop for Confirmation, for him to lay his hand upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. The Bishop also every third year (at least) shall perform the duty of Confirmation at convenient places within his Diocese; and whensover the time shall by him be assigned, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can, to be then brought to be confirmed.

15. Of the Celebration of the Holy Communion.

IN every Church or Chapel where Sacraments are to be administered, the Holy Communion shall be ministered at least once every month, unless the Bishop shall otherwise order, and also on such of the days for which Proper Prefaces are provided in the Communion Service as the Bishop of the Diocese shall direct.

16. Ministers not to administer the Communion in Private Houses.

THE Holy Communion shall not be administered in any private house, except when any person, being impotent or dangerously sick, is desirous of partaking of that Holy Sacrament, and is unable to come to the Church, or for any other sufficient reason: Provided that houses are here reputed for private houses wherein are no Chapels dedicated or allowed by the Laws of this Church.

17. Of Archdeacons.

IT is the duty and office of an Archdeacon, from ancient times, to aid and assist the Bishop in his pastoral care and office. He is at all times to watch, enquire, and report whatsoever may need the consideration and control of the Bishop, and more especially when the Bishop may direct him to make enquiry. He is also generally to assist the Bishop in his administration as the Bishop may require. It belongs also to the office of an Archdeacon to examine, or

assist in examining, such persons as are to be promoted to Holy Orders, or to be instituted into Ecclesiastical Benefices, and to present persons, examined and approved, unto the Bishop for Imposition of Hands and Canonical Institution.

18. Four solemn Times appointed for the making of Ministers.

IN accordance with the ancient custom of the Church, whereby certain times were allotted in which only Sacred Orders might be given or conferred, and following this holy and religious example, it is hereby constituted and decreed that no Deacon or Presbyter shall be made and ordained but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called Ember weeks, except as otherwise allowed in the Preface to the Ordinal. And this shall be done in the time of Divine Service, in the presence of the Archdeacon or his Deputy, and of at least two Presbyters. And no person, of what quality or gifts soever, shall

be made a Deacon and a Presbyter on the same day.

19. Titles of such as are to be made Ministers.

NO person shall be admitted into Sacred Orders unless he exhibit to the Bishop of whom he desires Imposition of Hands a nomination to some Ecclesiastical Preference, then void in that Diocese, or to some Church within the said Diocese, where he may attend the Cure of Souls, or to some Minister's place vacant, either in the Cathedral Church of that Diocese or in some other Collegiate Church therein; or unless he be a Fellow of Trinity College, Dublin, or a Master of Arts of five years' standing, living of his own charge in the said College; or unless by the Bishop himself he be shortly after to be admitted to some Benefice or Curacy then void, not to be removed until he be otherwise provided for, except for sufficient cause: Provided that the Bishop may ordain for general assistance, or for Missionary purposes in his Diocese or in foreign parts, pursuant to

any rules made by the General Synod in that behalf.

20. Of Letters Dimissory.

NO Bishop shall admit any person into Sacred Orders for any Diocese other than his own, except he bring Letters Dimissory from the Bishop from whose Diocese he comes.

21. The Quality of such as are to be made Ministers.

NO Bishop shall admit any person into Sacred Orders except, desiring to be a Deacon, he be Three-and-twenty years old (unless he have a faculty), and to be a Presbyter, Four-and-twenty years complete; and except either he hath taken a degree in some University within the King's Dominions, or he be able to yield an account of his faith according to the Articles of Religion received in the Church of *Ireland*, and to confirm the same by sufficient testimonies out of the holy Scriptures; and except, moreover, he shall then exhibit Letters Testimonial, or authentical certificate of his good life and conversation, under the seal of some College where before he

remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

22. The Examination of such as are to be made Ministers.

BEFORE any person be admitted to Sacred Orders he shall be carefully examined by the Bishop; by the Archdeacon, or in his absence by one appointed in his stead; and if the Bishop shall think fit, by one or more other Clergymen appointed by him for that purpose: Provided that if the Bishop has any lawful hindrance it shall suffice that every such person shall be carefully examined by the said Ministers. And if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, the Archbishop of that Province, having notice thereof, and being assisted by one Bishop, may suspend the Bishop or Suffragan so offending from the making

of Deacons, or the ordering of Priests or Presbyters, for a period not exceeding two years, subject to an appeal to the Court of the General Synod.

23. Caution for Institution of Ministers into Benefices.

NO Bishop shall institute any into a Benefice, who hath been ordained by any other Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour; and, lastly, shall appear upon due examination to be worthy of his ministry.

24. Patrons of Ecclesiastical Benefices.

THE Bishop shall earnestly and diligently exhort Patrons of Benefices that they consider the requirements of the Churches, and nominate no man to any Ecclesiastical Living, but him who by doctrine, judgement, godliness, honesty, and innocency of life is able to bear so heavy a burthen; and that they do nothing therein but uprightly, uncorruptly, and truly.

25. To prevent Simoniacal Contracts.

TO avoid the detestable sin of Simony, because buying and selling Ecclesiastical functions, Dignities, and Cures of Souls is contrary to the Word of God and the Laws of the Church, every Archbishop or Bishop, before ordaining any person to Holy Orders, or installing, instituting, or collating any person to any Ecclesiastical Dignity or Cure of Souls, shall require every such person in his presence to make and subscribe the following declaration against Simony:

I, A. B., have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever (save that I will faithfully perform my duty) touching or concerning the obtaining of [the Sacred Order of —, the Chaplaincy of —, the Curacy of —, or the Benefice of —, each to be specially stated by each Declarant] nor will I at any time hereafter perform or satisfy, in whole or in part, any

such payment, contract, or promise made by any other person, with or without my knowledge or consent.

26. Residence of those to whom Cure of Souls is committed.

FORASMUCH as the Cure of Souls requires constant and earnest exercise of the Ministry of God's Word to all within the Cure, it is ordained, according to the order and practice of the best times, that all to whom the Cure of Souls is committed shall reside as near as may be to their Cures—that is to say, in the House of Residence, if there be one; and if not, within the Parish, or the City, Town, or Place, where the Benefice is, and within two miles of the Church; subject to the following exceptions, where allowed by licence of the Bishop under his hand and seal:

(1.) Where there is no Ecclesiastical Residence, and no suitable residence to be had within the Cure, the Bishop may license a Minister to reside without the Cure, in such specified place as may be con-

venient for the discharge of his duties.

(2.) Where a Minister resides in a mansion of his own, within or without his Cure, but convenient for the discharge of his duties, provided he keep the House of Residence, if any, in repair, to the satisfaction of the Bishop and the Diocesan Council.

(3.) Where a Clergyman is prevented from residing as aforesaid by any illness or infirmity of himself or his wife, or of his child residing with him as part of his family; such illness or infirmity to be proved by such medical evidence as the Bishop may think sufficient.

(4.) Where the Bishop may require an Incumbent to reside near him as Registrar of the Diocese, or as Chaplain performing the duties of that office.

Provided that, in respect of exceptions numbered (3) and (4), the Incumbent shall make provision for the discharge of the duties of his Cure, to the satisfaction of the Bishop.

In any cases not hereinbefore provided for, it shall be in the power of the Bishop, with the con-

sent in writing of the Metropolitan, endorsed on the licence, to give licence of non-residence, subject to due provision for the discharge of duty. It shall be in the power of the Bishop to revoke any licence for non-residence: Provided that any Clergyman who may think himself aggrieved by the refusal or revocation of licence of non-residence, or any Select Vestry feeling aggrieved by the grant of such licence, may appeal from the Bishop to the Archbishop, and from the Archbishop's decision on appeal, or in his own Diocese, to the Court of the General Synod.

No Clergyman shall, at the same time, hold two Cures which oblige to Residence. Institution to a second Cure shall make the former void, as if the Incumbent had died, or resigned the same.

27. Curates of Non-Resident Incumbents.

WHERE an Incumbent is non-resident by licence, it shall be in the discretion of the Bishop to appoint, by writing, filed in the Registry of the Diocese, the salary of the

Curate; and where there is a House of Residence and Glebe, to assign to the Curate such House and Glebe, or such part of it as the Bishop may think fit, during such non-residence. And if the Incumbent return to residence, such Curate shall, on one month's notice in writing from such Incumbent, approved in writing by the Bishop, give up to such Incumbent possession of such House and Glebe, subject to such claim for emblements as can be enforced in any Court of Law or Equity, or under any arbitration agreed to by the parties. And where there is no House of Residence, the Curate shall reside within the Cure, or at such other convenient place as the Bishop in writing under his hand may authorize. Any act done under this Canon shall be subject to such appeal as is given in the Canon next preceding.

28. Provision to be made for duty unperformed or neglected.

WHEVER it shall appear to the satisfaction of any Bishop-

either of his own knowledge or by proof laid before him, that the duties of any Cure within his Diocese are inadequately performed by reason of the negligence of the Incumbent thereof, the Bishop may appoint a Curate at such stipend as he may think fit, to be paid out of the income of the Cure: Provided that such appointment, and the grounds therefor, shall be entered in the Registry of the Diocese: Provided also, that the same appeal as is in Canon 26 shall be given to any person who shall feel himself aggrieved by such appointment.

29. None to be Curates but those allowed by the Bishop.

NO Curate or Minister shall be permitted to serve in any place without examination first made of his sufficiency, sobriety, and fitness every way for the ministration whereunto he is to be deputed. And, being found worthy by the Bishop of the Diocese, he shall be admitted by him by instrument in writing under his hand and seal. No Curate or Minister, if he remove

from one Diocese to another, shall be admitted to serve without testimony, in writing, of the Bishop of the Diocese (or his Commissary) from whence he came, of his honesty, ability, and conformity to the Ecclesiastical Laws of the Church of Ireland: Provided that no Incumbent shall by this Canon be debarred from nominating an able Curate so often as the said Curacy shall be void, to be examined and admitted by the Bishop as aforesaid.

30. Strangers not admitted to preach without a Licence.

NEITHER the Minister nor Churchwardens of any Church shall suffer any stranger to preach unto the people therein, except they know him to be sufficiently authorized thereto; and if any in his Sermon shall publish any doctrine either strange, or disagreeing from the Word of God, or from the Thirty-nine Articles of Religion, or from the Book of Common Prayer received in the Church of Ireland, they shall, by their letters subscribed with the hands of some

that neard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the matter, and take such order therein as he shall think convenient.

31. Ministers to use diligence to banish Error.

EVERY Minister, being a Preacher, and having within his Cure any persons holding any erroneous and strange doctrines, contrary to the Word of God, shall labour diligently to reclaim them from their errors.

32. Ministers to Visit the Sick and the Whole in their Cures.

THE Minister and Curate shall visit from time to time those resident in the Cure, for such exercise of his ministry as may be found fitting and convenient, and when any person or persons are dangerously sick in any Cure, the Minister or Curate having knowledge thereof, shall visit them (although they have not previously resorted to the Church), in order to instruct and comfort them in their distress, according to the Order of the Book of Com-

mon Prayer, or as he shall think most needful and convenient.

33. Sobriety of Conversation required in Ministers.

NO Ecclesiastical persons shall at any time, except in the discharge of their duty, resort to any place unsuitable to their sacred office, or give themselves to any practice unbecoming their function. But at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which appertain to honesty, and endeavouring to profit the Church of God, having always in mind that they should be examples to the people to live well and Christianly.

34. Of the Communion Table.

THE Communion Table shall be a movable table of wood, and shall have such decent covering only as the Ordinary shall approve of; but for the administration of the Lord's Supper, it shall be covered as provided by the Rubric.

35. Of Lights at the Communion Table, or elsewhere.

THERE shall not be any lighted lamps or candles on the Communion Table, or in any other part of the Church, during the celebration of the Services or the administration of the Sacraments, or any other of the Publick or Common Prayers or Rites of the Church, or during Publick Preaching, except when they are necessary for the purpose of giving light.

36. Crosses on or behind the Communion Table forbidden.

THERE shall not be any cross, ornamental or otherwise, on the Communion Table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table, in any of the Churches or other places of worship of the Church of Ireland.

37. Of the Administration of the Lord's Supper.

IN the administration of the Lord's Supper, the elevation of the Paten or

Cup beyond what is necessary for taking the same into the hands of the officiating Minister, the use of wine mixed with water, or of wafer bread, and all acts, words, ornaments, and ceremonies other than those that are prescribed by the Order in the Book of Common Prayer, are hereby declared to be unlawful, and are prohibited: Provided always, that nothing herein contained shall be taken to prohibit the customary act of reverence when the name of our Blessed Lord is mentioned in reciting the Nicene Creed.

38. Of Incense.

NO incense or any substitution therefor, or imitation thereof, shall at any time be used in any Church or Chapel, or other place in which the Publick Services of the Church are celebrated.

39. Of Processions.

IT shall be unlawful to carry any cross, banner, or picture through any Church or Churchyard, in any religious service or ceremonial. Nor shall any procession take place

therein as a Rite or Ceremony in connection with any part of such Service, unless prescribed by the Bishop, or by the Rubrics of the Book of Common Prayer.

40. Of the Ornaments of the Church.

NO change shall be made in the structure, ornaments, or monuments of any Church (whether by introduction, alteration, or removal), unless with the consent of the Incumbent and Select Vestry, and until an accurate description or design of the proposed change shall have been approved of by the Bishop or Ordinary: Provided always, that any person aggrieved by such proposed change, or by the refusal of the Ordinary, Incumbent, or the Select Vestry, shall have a right to appeal to the Diocesan Court, which Court shall have full authority to hear and determine such appeal: and an appeal from said Court shall, in all cases lie to the Court of the General Synod, which shall have full authority to hear and determine the same.

41. Of Consecrating Churches.

AS often as Churches are newly built, or re-built, or Churchyards are appointed for burial, they shall be dedicated and consecrated: Provided that the ancient Churches and Churchyards shall not be put to any base or unworthy use.

42. Duty of Churchwardens.

THE Churchwardens shall diligently see that, during the time of Divine Service, none do walk or stand idle or talking in the Churchyard or Church porch; and that in every meeting of the Congregation peace be well kept, and that none behave themselves rudely or disorderly in the Church; neither shall they suffer any person to disturb the service or sermon, either by untimely ringing of bells, or by walking, talking, laughing, or any other noise which may hinder the Minister or offend the people; neither shall they suffer the Church, Chapel, or Churchyard to be ap-

plied to any common or profane use.

43. Seats in Parish Churches.

IN every Parish Church or Chapel, unless the Select Vestry shall have directed that no assignment of sittings therein shall be made, it shall be the duty of the Churchwardens to assign to the members of the Congregation sittings according to the numbers in their families, giving preference to residents in the Parish or District. From their decision an appeal shall lie to the Ordinary.

44. Churches and Churchyards to be kept in sufficient Reparation.

THE Churchwardens and Select Vestry shall take care to provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained; that the windows be well glazed, and that the floors be kept plain and even; and all things in such orderly and decent sort (without dust or any thing that may be noisome or unseemly) as best becometh

the House of God. The like care they shall take that the Churchyards be well and sufficiently repaired, fenced, and maintained.

45. All Churches to be furnished with things necessary for the Celebration of Divine Service, Preaching, and Administration of the Sacraments.

THE Churchwardens and Select Vestry shall provide in every Church two Books of Common Prayer, and one or two books of the Communion Office, and a Bible in the Authorized Version. And where the whole, or any part of Divine Service is conducted in Irish, they shall also provide the said Books in the Irish tongue. They shall also provide a suitable Desk for the Minister to read Service at; a comely and decent Pulpit, to be set in a convenient place for the preaching of God's Word; and also a suitable Surplice for each officiating Clergyman; a Font of stone, for the ministration of Baptism; together with a fair Table, and a proper

Cup or Cups, and a Paten or Patens, and a fair Linen Cloth, and a fair Linen Napkin, for the celebration of the Holy Communion.

46. To provide things necessary for each Communion.

THE Churchwardens and Select Vestry shall, against the time of every Communion, with the advice and direction of the Minister, provide a sufficient quantity of fine White Bread, and of good and wholesome Wine, for the number of Communicants that shall from time to time there receive, which Wine they shall cause to be brought to the Communion Table in a proper Flagon.

47. Right of Appeal.

ANY person aggrieved by the decision of the Ordinary, or by his refusal to hear and determine on any matter left to his decision by these Canons, shall have the right to appeal to the Diocesan Court, and from it to the Court of the General Synod.

48. The Authority of the General Synod established.

THE General Synod of the Church of Ireland, in the Name of Christ lawfully assembled, being the supreme authority in matters ecclesiastical in this Church, doth pronounce and decree that if any person holding any office within the same shall wilfully contemn, neglect, or violate any of the Canons thereof, and shall have been duly convicted, he shall for the first offence be admonished or suspended from his office for a period not exceeding the term of three months, according to the nature or extent of such offence; and for a second or subsequent offence he shall be admonished, suspended, or deprived of his office, according to the extent and nature of the offence, and in each case with or without costs.

49. Of Notorious Sinners intending to come to the Holy Communion.

IF the Minister apprehends that any person intends to come to the

Holy Communion whom, from facts within his own knowledge, or communicated to him in a writing signed by at least two Communicants, members of the Congregation, he believes to be living in notorious sin, he shall proceed, as nearly as possible, in the following manner, in order to prevent the scandal that would arise from the presence at the Lord's Table of a notorious and impenitent sinner.

The Minister shall first privately confer with the offender, and remind him of the sin and danger of all who come unworthy to that Holy Sacrament; and further, if need be, the Minister shall advise him of the scandal which his partaking of the Holy Communion would cause, and shall warn him not to present himself thereto, until, by amendment of life, he shall have removed the cause of offence. If the offender shall neglect such warning, and, while still living in open and notorious sin, shall come to the Lord's Table, the Minister shall not receive him as a communicant. But if he shall forsake his

50. Ministers Warning or Repelling, to notify the Ordinary thereof.

EVERY person so warned shall have a right to appeal to the Ordinary, and every Minister so warning or repelling any person shall give in writing an account of the same and of his reasons for so doing, within three days after, to the Ordinary, who upon receiving such appeal or communication shall, either in the first instance or after a conference with the accused person, give directions on the subject to the Minister. And if the accused person shall feel aggrieved by such directions, he shall have a right to demand a reconsideration of his case by the Ordinary either in his Diocesan Court or in private, as the Appellant may choose.

51. Appeal Proceedings.

IF the appeal shall be to the Diocesan Court, the Ordinary shall by his

Registrar convene such Court for a fixed time and place, and the Registrar shall transmit to the Appellant a copy of the Minister's statement, and shall summon him and the Minister and the persons, if any, with whom the complaint originated, to attend such Court, which shall be constituted as defined in Chapter viii., section 3 preceding; but the seventh, eighth, ninth, eleventh, fourteenth, and twenty-first sections of the same Chapter shall not be applicable thereto; and no person shall have a right to be present at such Court except the persons summoned as above, the counsel, witnesses, and vestrymen of the Congregation.

52. Conditions of admission to the Holy Communion.

THE Court (or the Ordinary, if he shall have heard the appeal in private) shall decide, and record in writing, whether and upon what conditions the Appellant shall be admitted to the Holy Communion, and such decision shall be final.

53. Sentence of Exclusion to be valid.

ANY sentence of exclusion from the Lord's Table, so pronounced, shall be valid in every part of the Church of Ireland, and no Clergyman having knowledge of any such sentence shall administer the Holy Communion to the person affected thereby, except such person be in peril of death, and have satisfied the Clergyman of his sincere repentance.

54. Restoration of Penitents to the Communion of the Church.

IF any person upon whom such sentence shall have been passed shall satisfy the Minister that he earnestly repents of his sin, and intends to lead a new life, following the Commandments of God, the Minister shall notify the same to the Ordinary of the Diocese in which the sentence was passed; who thereupon, if satisfied of the sincerity of such repentance, may restore the penitent to the Communion of the Church.

By direction of the General Synod is here

printed the thirtieth of the English Canons of 1604, which is referred to in the Rubric at the end of the Office of *Publick Baptism of Infants* in the Prayer Book of the Church of Ireland."

The Thirtieth of the English Canons.

The Lawful Use of the Cross in Baptism explained.

That Rubric is as follows:

"Whereas the sign of the Cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or necessary to it; or that the using that sign is of any virtue or efficacy of itself; but only to remind all Christians of the Death and Cross of Christ, which is their hope and their glory; and to put them in mind of their obligation to bear the Cross in such manner as God shall think fit to lay it upon them, and to become conformable to Christ in his sufferings; as more largely is expressed in the thirtieth Canon of the Church of England, which Canon is printed by direction of the General Synod at the end of the

WE are sorry that his Majesty's most princely care and pains taken in the Conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church, we do commend to all the true members of the Church of England these our directions and observations ensuing.

First it is to be observed, that although the Jews and

Ethnicks derided both the Apostles and the rest of the Christians, for preaching and believing in him who was crucified upon the Cross ; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles did honour the name of the Cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of his Death and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' time (for ought that is known to the contrary) of the Sign of the Cross which the Christians shortly after used in all their actions : thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge

him for their Lord and Saviour who died for them upon the Cross. And this Sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptism the name of the Cross did represent. And this use of the Sign of the Cross in Baptism was held in the Primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the Sign whereof they could no better endure. This continual and general use of the Sign of the Cross is evident by many testimonies of the ancient Fathers.

Thirdly, it must be confessed, that in process of time the Sign of the Cross was greatly abused in the Church of *Rome*, especially after that corruption of Popery had once possessed

it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of *England* to forsake and reject the Churches of *Italy*, *France*, *Spain*, *Germany*, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of *England* confesseth, it doth with reverence retain those ceremonies which do neither endarnage the Church of God, nor offend the minds of sober men ; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders.

In which respect, amongst some other very ancient ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgement and practice of those reverend Fathers and great Divines in the days of King *Edward* the Sixth, of whom some constantly suffered for the profession of the truth ; and others being exiled in the time of Queen *Mary*, did after their return, in the beginning of the reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion Book in King *Edward* the Sixth his days, and by the harmony of Confessions of later years because, indeed, the use of this Sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of *England*, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism is no part of the substance of that Sacrament, for, when the Minister, dipping the infant in water, or laying water upon the face of it (as the manner also is), hath pronounced these words, *I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost*, the infant is

fully and perfectly baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book that the infant baptized is, by virtue of Baptism, before it be signed with the Sign of the Cross, received into the Congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of *England* hath retained still the Sign of it in Baptism; following therein the primitive and Apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service

of Him that died upon the Cross, as by the word used in the Book of Common Prayer it may appear.

Lastly, the use of the Sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of *England* to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgement of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by publick authority: considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.