

A
**Book of
Common Prayer**

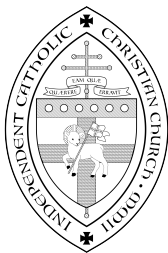
and ADMINISTRATION OF THE SACRAMENTS and
OTHER RITES AND CEREMONIES OF THE CHURCH

According to the Traditional English Use

Together with
THE PSALTER OR PSALMS OF DAVID
Pointed as they are to be Sung or Said in Churches



Set forth by authority for use in the
Independent Catholic Christian Church



RENÉ VILATTE PRESS, MMXXII

Preface

IT is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigencies of times and occasions.”

The wisdom of our fathers under the good hand of God gave to the Church of England the Book of Common Prayer in English speech. It is, and we believe that it will always be, one of the great books of the world. Nothing save the English version of the Holy Scriptures is enwoven so closely in the language and the deepest thoughts of English speaking people.

The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that “The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and al-

terable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein; as to those who are in places of authority should, from time to time, seem either necessary or expedient.”

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

In all things we have set before our eyes the duty of faithfulness to the teaching of Scripture and the godly and decent order of the ancient Fathers, and we pray that by God's blessing upon our work those who use this book may be enabled to keep the unity of the Spirit

PREFACE

in the bond of peace.

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kalendar

Tables and rules Table to find Easter Day Rules to Order the service Every service begins "in the name of ... cros"

The Kalendar

JANUARY

1	A	KL	Circumcision of our Lord.
2	b	iv n'	
3	c	iii n'	
4	d	prid. n'	
5	e	NONES	
6	f	viii id'	Epiphany of our Lord.
7	g	vij id'	
8	A	vj id'	S. Lucian, Bishop of Beauvais, Martyr. †c. 290
9	b	v id'	
10	c	iv id'	
11	d	iii id'	
12	e	prid. id'	
13	f	IDES	<i>S. Hilary, Bp. of Poitiers. †368</i>
14	g	xix kl'	
15	A	xviii kl'	
16	b	xvij kl'	
17	c	xvj kl'	S. Anthony of Egypt, Abbot. †356
18	d	xv kl'	S. Prisca, Virgin Martyr of Rome. †1st cent.
19	e	xiv kl'	S. Wulfstan, Bishop of Worcester. †1095
20	f	xiii kl'	S. Fabian, Bp. of Rome †250, and S. Sebastian, †303, Martyrs.
21	g	xij kl'	S. Agnes, Virgin Martyr of Rome. †303
22	A	xj kl'	S. Vincent, Deacon of Saragossa, Martyr. †304
23	b	x kl'	
24	c	ix kl'	S. Timothy, Bishop of Ephesus, Martyr. †97
25	d	viii kl'	Conversion of S. Paul.
26	e	vij kl'	S. Polycarp, Bishop of Smyrna, Martyr. †167
27	f	vj kl'	S. John Chrysostom, Bishop of Constantinople. †407
28	g	v kl'	
29	A	iv kl'	S. Francis de Sales, Bishop of Geneva. †1622
30	b	iii kl'	
31	c	prid. kl'	S. Ignatius, Bishop of Antioch, Martyr in Rome, †c. 110

FEBRUARY

1	d	KL	S. Bride, Abbess of Kildare, Virgin. †525
2	e	iv n'	Purification of the Virgin Mary.
3	f	iii n'	S. Blaise, Bishop of Sebaste, Martyr. †c. 316
4	g	prid. n'	
5	A	NONES	S. Agatha, Virgin Martyr of Catania. †251

THE KALENDAR

6	b	viiij	id'	S. Titus, Bifhop of Gortyn. †107
7	c	vij	id'	
8	d	vj	id'	
9	e	v	id'	
10	f	iv	id'	S. Scholaftica, Abbefs of Monte Caffino, Virgin. †543
11	g	iiij	id'	
12	A	prid.	id'	
13	b	IDES		
14	c	xvj	kl'	S. Valentine, Martyr. †c. 270
15	d	xv	kl'	
16	e	xiv	kl'	·S. Franciszek Hodur, Bifhop of Scranton. †1953
17	f	xiiij	kl'	
18	g	xij	kl'	
19	A	xj	kl'	
20	b	x	kl'	
21	c	ix	kl'	
22	d	viiij	kl'	
23	e	vij	kl'	
24	f	vj	kl'	S. Matthias , Apofle. <i>In Leap Year this Feaft is kept on the following day, and the le</i>
25	g	v	kl'	
26	A	iv	kl'	
27	b	iiij	kl'	
28	c	prid.	kl'	

MARCH

1	d	KL	S. David, Bifhop of Menevia. †544
2	e	vj <i>n'</i>	S. Chad, Bifhop of Lichfield. †672
3	f	v <i>n'</i>	
4	g	iv <i>n'</i>	
5	A	iiij <i>n'</i>	
6	b	prid. <i>n'</i>	
7	c	NONES	SS. Perpetua and Felicity, Martyrs at Carthage. †203
8	d	viiij <i>id'</i>	S. Thomas of Aquino, Confeflor. †1274
9	e	vij <i>id'</i>	S. Gregory, Bifhop of Nyffa. †c. 394
10	f	vj <i>id'</i>	
11	g	v <i>id'</i>	
12	A	iv <i>id'</i>	S. Gregory the Great, Bifhop of Rome. †604
13	b	iiij <i>id'</i>	
14	c	prid. <i>id'</i>	
15	d	IDES	
16	e	xvij <i>kl'</i>	S. Jofeph of Arimethea, Confeflor. †1st cent.
17	f	xvj <i>kl'</i>	S. Patrick, Bifhop, Apofle of Ireland. †465.
18	g	xv <i>kl'</i>	S. Cyril, Bifhop of Jerufalem. †386
19	A	xiv <i>kl'</i>	S. Jofeph, Spoufe of the Bleffed Virgin Mary
20	b	xiiij <i>kl'</i>	S. Cuthbert, Bifhop of Lindisfarne. †687

APRIL

21	c	xij	<i>kl'</i>	S. Benedict, Abbot of Monte Cassino. †543
22	d	xj	<i>kl'</i>	
23	e	x	<i>kl'</i>	
24	f	ix	<i>kl'</i>	
25	g	viii	<i>kl'</i>	Annunciation of the Blessed Virgin Mary.
26	A	vij	<i>kl'</i>	S. Carlos Duarte Costa, Bishop of Botucatu. †1961
27	b	vj	<i>kl'</i>	
28	c	v	<i>kl'</i>	
29	d	iv	<i>kl'</i>	
30	e	iii	<i>kl'</i>	
31	f	prid.	<i>kl'</i>	

APRIL

1	g	KL		
2	A	iv	<i>n'</i>	
3	b	iii	<i>n'</i>	S. Richard, Bishop of Chichester. †1253
4	c	prid.	<i>n'</i>	S. Ambrose, Bishop of Milan. †397
5	d	NONES		
6	e	viii	<i>id'</i>	
7	f	vij	<i>id'</i>	
8	g	vj	<i>id'</i>	
9	A	v	<i>id'</i>	
10	b	iv	<i>id'</i>	
11	c	iii	<i>id'</i>	S. Leo, Bishop of Rome. †461
12	d	prid.	<i>id'</i>	
13	e	IDES		
14	f	xviii	<i>kl'</i>	
15	g	xvij	<i>kl'</i>	
16	A	xvj	<i>kl'</i>	
17	b	xv	<i>kl'</i>	
18	c	xiv	<i>kl'</i>	
19	d	xiii	<i>kl'</i>	S. Alphege, Bishop of Canterbury, Martyr. †1012
20	e	xij	<i>kl'</i>	
21	f	xj	<i>kl'</i>	S. Anselm, Bishop of Canterbury. †1109
22	g	x	<i>kl'</i>	
23	A	ix	<i>kl'</i>	S. George, Martyr. †c. 303
24	b	viii	<i>kl'</i>	
25	c	vij	<i>kl'</i>	S. Mark, Evangelist & Martyr.
26	d	vj	<i>kl'</i>	
27	e	v	<i>kl'</i>	
28	f	iv	<i>kl'</i>	
29	g	iii	<i>kl'</i>	S. Catherine of Siena, Virgin. †1380
30	A	prid.	<i>kl'</i>	

THE KALENDAR

MAY

1	b	KL	Ss. Philip & James , Apostles.
2	c	vj <i>n'</i>	S. Athanasius, Bishop of Alexandria. †373
3	d	v <i>n'</i>	Invention of the Holy Crofs. 326
4	e	iv <i>n'</i>	S. Monica, Mother of S. Auguftin. †387
5	f	iiij <i>n'</i>	
6	g	prid. <i>n'</i>	S. John Evangelift, <i>ante Portam Latinam</i> .
7	A	NONES	
8	b	viiij <i>id'</i>	S. Julian, Anchorefs of Norwich. †c. 1417
9	c	vij <i>id'</i>	S. Gregory of Nazianzus, Bifhop of Conftantinople. †390
10	d	vj <i>id'</i>	
11	e	v <i>id'</i>	
12	f	iv <i>id'</i>	
13	g	iiij <i>id'</i>	
14	A	prid. <i>id'</i>	S. Dominique-Marie Varlet, Bifhop of Babylon. †1742.
15	b	IDES	
16	c	xvij <i>kl'</i>	
17	d	xvj <i>kl'</i>	
18	e	xv <i>kl'</i>	
19	f	xiv <i>kl'</i>	S. Dunftan, Bifhop of Canterbury. †988
20	g	xiiij <i>kl'</i>	
21	A	xij <i>kl'</i>	
22	b	xj <i>kl'</i>	
23	c	x <i>kl'</i>	
24	d	ix <i>kl'</i>	
25	e	viiij <i>kl'</i>	S. Aldhelm, Bifhop of Sherborne. †709
26	f	vij <i>kl'</i>	S. Auguftin, Bifhop of Canterbury. †604
27	g	vj <i>kl'</i>	S. Bede, Monk of Jarrow. †735
28	A	v <i>kl'</i>	
29	b	iv <i>kl'</i>	
30	c	iiij <i>kl'</i>	
31	d	prid. <i>kl'</i>	

JUNE

1	e	KL	S. Nicomede, Martyr. †1st cent.
2	f	iv <i>n'</i>	
3	g	iiij <i>n'</i>	
4	A	prid. <i>n'</i>	
5	b	NONES	S. Boniface, Bifhop of Mainz and Apoftle of Germany, & his Companions, Martyrs. †754
6	c	viiij <i>id'</i>	
7	d	vij <i>id'</i>	
8	e	vj <i>id'</i>	
9	f	v <i>id'</i>	S. Columba, Abbot of Iona. †597
10	g	iv <i>id'</i>	

JULY

11	A	iiij	id'	S. Barnabas , Apostle.
12	b	prid.	id'	
13	c	IDES		S. Anthony, Confessor of Padua, †1231
14	d	xviii	kl'	S. Basil, Bishop of Caesarea. †379
15	e	xvii	kl'	
16	f	xvj	kl'	
17	g	xv	kl'	
18	A	xiv	kl'	
19	b	xiii	kl'	S. Margaret, Queen of Scotland. †1093
20	c	xij	kl'	Translation of S. Edward, King of the West Saxons. †978
21	d	xj	kl'	
22	e	x	kl'	S. Alban, Protomartyr of England. †c. 304
23	f	ix	kl'	
24	g	viii	kl'	Nativity of S. John the Baptist.
25	A	vii	kl'	
26	b	vj	kl'	S. George Cummins, Bishop of New York City. †1876
27	c	v	kl'	
28	d	iv	kl'	S. Irenaeus, Bishop of Lyons and Martyr. †202
29	e	iiij	kl'	S. Peter , Apostle.
30	f	prid.	kl'	

JULY

1	g	KL		
2	A	vj	n'	The Visitation of the Blessed Virgin Mary.
3	b	v	n'	
4	c	iv	n'	Translation of S. Martin. 478
5	d	iiij	n'	
6	e	prid.	n'	
7	f	NONES		
8	g	viii	id'	S. Joseph René Vilatte, Bishop of Buffalo. †1929. <i>The Commemoration of the Holy Relics (Many Ma</i>
9	A	vii	id'	
10	b	vj	id'	
11	c	v	id'	
12	d	iv	id'	
13	e	iiij	id'	
14	f	prid.	id'	
15	g	IDES		Translation of S. Swithun, Bishop of Winchester. †862
16	A	xvii	kl'	
17	b	xvj	kl'	
18	c	xv	kl'	
19	d	xiv	kl'	S. Vincent de Paul, Confessor. †1660
20	e	xiii	kl'	S. Margaret, Virgin & Martyr of Antioch. †3rd-4th cent.
21	f	xij	kl'	
22	g	xj	kl'	S. Mary Magdalene.
23	A	x	kl'	S. Bridget of Sweden, Abbess of Vadstena. †1373

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24	b	ix	<i>kl'</i>	S. Aftimios Ofiefh, Bifhop of Brooklyn. †1966
25	c	viiij	<i>kl'</i>	S. James the Great , Apofle.
26	d	vij	<i>kl'</i>	S. Anna, Mother of the Bleffed Virgin Mary.
27	e	vj	<i>kl'</i>	
28	f	v	<i>kl'</i>	
29	g	iv	<i>kl'</i>	S. Martha of Bethany.
30	A	iiij	<i>kl'</i>	
31	b	prid.	<i>kl'</i>	S. Ignatius of Loyola, Confefför. †1556

AUGUST

1	c	KL	<i>Lammas Day.</i> .S. Mikhail Itkin of California, Bifhop. †1989.
2	d	iv	<i>n'</i>
3	e	iiij	<i>n'</i>
4	f	prid.	<i>n'</i>
5	g	NONES	S. Dominic, Confeffor. †1222
6	A	viiij	Transfiguration of our Lord Jefus Chrift.
7	b	vij	The Moft Sweet Name of Jefus.
8	c	vj	<i>id'</i>
9	d	v	<i>id'</i>
10	e	iv	<i>id'</i>
11	f	iiij	<i>id'</i>
12	g	prid.	<i>id'</i>
13	A	IDES	S. Clare of Affifi, Abbefs and Virgin. †1253
14	b	xix	<i>kl'</i>
15	c	xviii	<i>kl'</i>
16	d	xvij	<i>kl'</i>
17	e	xvj	<i>kl'</i>
18	f	xv	<i>kl'</i>
19	g	xiv	<i>kl'</i>
20	A	xiii	<i>kl'</i>
21	b	xij	<i>kl'</i>
22	c	xj	<i>kl'</i>
23	d	x	<i>kl'</i>
24	e	ix	<i>kl'</i>
25	f	viiij	<i>kl'</i>
26	g	vij	<i>kl'</i>
27	A	vj	<i>kl'</i>
28	b	v	<i>kl'</i>
29	c	iv	<i>kl'</i>
30	d	iiij	<i>kl'</i>
31	e	prid.	<i>kl'</i>
			S. Laurence, Deacon at Rome, Martyr. †258
			S. Bernard, Abbot of Clairvaux. †1153
			S. Aydan, Bifhop of Lindisfarne. †651
			S. Auguftine, Bifhop of Hippo. †430
			Beheading of S. John Baptift.
			Assumption of the Bleffed Virgin Mary.
			S. Bartholomew, Apofle.

SEPTEMBER

OCTOBER

1	f	KL	S. Giles, Abbot in Provence. †c. 712
2	g	iv n'	
3	A	iii n'	
4	b	prid. n'	
5	c	NONES	
6	d	viii id'	
7	e	vij id'	S. Evurtius, Bishop of Orleans. †c. 340
8	f	vj id'	Nativity of the Blessed Virgin Mary.
9	g	v id'	
10	A	iv id'	
11	b	iii id'	
12	c	prid. id'	
13	d	IDES	S. Cyprian, Bishop of Carthage and Martyr. †258
14	e	xviii kl'	Holy Cross Day, 629
15	f	xvij kl'	
16	g	xvj kl'	S. Ninian, Bishop in Galloway. †5th cent.
17	A	xv kl'	S. Lambert, Bishop of Maastricht, Martyr. †c. 700
18	b	xiv kl'	S. Hildegard, Abbess of Bingen, Virgin. †1179
19	c	xiii kl'	S. Theodore of Tarsus, Bishop of Canterbury. †690
20	d	xij kl'	
21	e	xj kl'	S. Matthew , Apostle and Evangelist.
22	f	x kl'	
23	g	ix kl'	S. Thecla, Virgin and Protomartyr of Women.
24	A	viii kl'	
25	b	vij kl'	
26	c	vj kl'	S. Cyprian, Bishop, and S. Justina, Virgin, Martyrs of Antioch. †304
27	d	v kl'	SS. Cosmas & Damian, Martyrs in Cilicia. †c. 297
28	e	iv kl'	
29	f	iii kl'	S. Michael and All Angels.
30	g	prid. kl'	S. Hierome, Priest at Bethlehem. †420

OCTOBER

1	A	KL	S. Remigius, Bishop of Rheims. †533
2	b	vj n'	
3	c	v n'	
4	d	iv n'	S. Francis of Assisi, Confessor. †1226
5	e	iii n'	
6	f	prid. n'	S. Faith, Virgin and Martyr in Aquitaine. †c. 287
7	g	NONES	
8	A	viii id'	
9	b	vij id'	S. Denys, Bishop and Martyr at Paris. †c. 286
10	c	vj id'	
11	d	v id'	
12	e	iv id'	
13	f	iii id'	Translation of S. Edward the Confessor, King. †1066

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14	g	prid.	<i>id'</i>	
15	A	IDES		S. Terefa of Avila, Virgin. †1582
16	b	xvij	<i>kl'</i>	
17	c	xvj	<i>kl'</i>	Tranflation of S. Etheldreda, Abbefs of Ely. †679
18	d	xv	<i>kl'</i>	S. Luke , Evangelift.
19	e	xiv	<i>kl'</i>	
20	f	xiii	<i>kl'</i>	
21	g	xij	<i>kl'</i>	
22	A	xj	<i>kl'</i>	
23	b	x	<i>kl'</i>	
24	c	ix	<i>kl'</i>	
25	d	viii	<i>kl'</i>	S. Crifpin & S. Crifpinian, Martyrs at Soiffons. †288
26	e	vij	<i>kl'</i>	
27	f	vj	<i>kl'</i>	
28	g	v	<i>kl'</i>	SS. Simon & Jude , Apoftles.
29	A	iv	<i>kl'</i>	
30	b	iii	<i>kl'</i>	
31	c	prid.	<i>kl'</i>	

NOVEMBER

1	d	KL		All Saints' Day.
2	e	iv	<i>n'</i>	<i>Commemoration of All Souls.</i>
3	f	iii	<i>n'</i>	
4	g	prid.	<i>n'</i>	
5	A	NONES		
6	b	viii	<i>id'</i>	S. Leonard, Abbot at Limoges. †559
7	c	vij	<i>id'</i>	
8	d	vj	<i>id'</i>	
9	e	v	<i>id'</i>	
10	f	iv	<i>id'</i>	S. George Alexander McGuire, Bp. of New York. †1934
11	g	iii	<i>id'</i>	S. Martin, Bifhop of Tours. †397
12	A	prid.	<i>id'</i>	
13	b	IDES		S. Britius, Bifhop of Tours. †444
14	c	xviii	<i>kl'</i>	
15	d	xvij	<i>kl'</i>	S. Machutus, Bifhop of Aleth. †621
16	e	xvj	<i>kl'</i>	S. Gregory, Bifhop of Neo-Cæsarea. †271
17	f	xv	<i>kl'</i>	S. Hugh, Bifhop of Lincoln. †1200
18	g	xiv	<i>kl'</i>	S. Rudolph Edward, Prince de Landas Berghes, Bifhop in New York. †1920
19	A	xiii	<i>kl'</i>	S. Elizabeth, Princefs of Hungary. †1231
20	b	xij	<i>kl'</i>	S. Edmund, King of Eaft Anglia, Martyr. †870
21	c	xj	<i>kl'</i>	
22	d	x	<i>kl'</i>	S. Cecilia, Virgin and Martyr at Rome. †230
23	e	ix	<i>kl'</i>	S. Clement, Bifhop of Rome, Martyr. †c. 100
24	f	viii	<i>kl'</i>	S. John of the Crofs, Confellor. †1591
25	g	vij	<i>kl'</i>	S. Katherine, Virgin and Martyr at Alexandria. †307

DECEMBER

26 A vj *kl'*
 27 b v *kl'*
 28 c iv *kl'*
 29 d iij *kl'*
 30 e prid. *kl'*

(The Sunday today or following is the First Sunday of Advent)

S. Antonina Maria Izabela Witucka-Kowalska, Bishop of Felicjanów. †1946

S. Andrew, Apofle.

DECEMBER

1 f **KL**
 2 g iv *n'*
 3 A iij *n'*
 4 b prid. *n'*
 5 c NONES
 6 d viij *id'*
 7 e vij *id'*
 8 f vj *id'*
 9 g v *id'*
 10 A iv *id'*
 11 b iij *id'*
 12 c prid. *id'*
 13 d IDES
 14 e xix *kl'*
 15 f xvij *kl'*
 16 g xvj *kl'*
 17 A xv *kl'*
 18 b xiv *kl'*
 19 c xiiij *kl'*
 20 d xij *kl'*
 21 e xj *kl'*
 22 f x *kl'*
 23 A ix *kl'*
 24 b viij *kl'*
 25 c vij *kl'*
 26 d vj *kl'*
 27 e v *kl'*
 28 f iv *kl'*
 29 g iij *kl'*
 30 A prid. *kl'*

S. Clement, Priefst at Alexandria. †c. 210

S. Nicholas, Bishop of Myra. †4th cent.

Conception of the Blessed Virgin Mary.

S. Lucy, Virgin and Martyr at Syracuse. †303

S. Pierre Martin Ngô Đình Thục, Bishop of Hue. †1984

S. Arnold Mathew, Bishop in England. †1919

S. Thomas, Apofle.

Christmas Day

S. Stephen, the First Martyr.

S. John, Apofle and Evangelist.

Childermas.

S. Thomas, Bishop of Canterbury, Martyr. †1170

S. Sylvefter, Bishop of Rome. †335

THE KALENDAR

A TABLE TO FIND EASTER-DAY

Golden Number	Month	Day	Sunday Letter
xiv	March	22	d
iiij	"	23	e
	"	24	f
xj	"	25	g
	"	26	A
xix	"	27	b
viiij	"	28	c
	"	29	d
xvj	"	30	e
v	"	31	f
	April	1	g
xiiij	"	2	A
ij	"	3	b
	"	4	c
x	"	5	d
	"	6	e
xviiij	"	7	f
vij	"	8	g
	"	9	A
xv	"	10	b
iv	"	11	c
	"	12	d
xij	"	13	e
j	"	14	f
	"	15	g
ix	"	16	A
xviiij	"	17	b
vj	"	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, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 2099 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, the A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Ta-

HOW THE PSALTER IS APPOINTED TO BE READ

ble is the Sunday Letter.

0	1	2	3	4	5	6
A	G	F	E	D	C	B

For the next Century, that is, from the year 2100 till the year 2199 inclusive, add to the current year its fourth part, and also the number 5, 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.

The Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons from the Year 1900, to the Year 2199 inclusive.

HOW THE PSALTER IS APPOINTED TO BE READ

PSALMS to be read at Morning and at Evening Prayer are appointed for every Sunday in the year, and for certain other Holy-days. Otherwise the Psalter will be read through in order once every month as is appointed.

Whensoever Proper Psalms are appointed, then the Psalms of ordinary course for the day of the month shall be omitted.

On week days (unless Proper Psalms are provided) shall be read the Psalms for the day of the month, as they are appointed, for Morning and Evening Prayer.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that on the last day of any one of the said months being an ordinary week day shall be read the Psalms assigned to the 30th day, or else the Psalms of the monthly course omitted on one of the Sundays in that month; So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th 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.

THE KALENDAR

Note, that the Pfaller followeth the Divifion of the Hebrews, and the Tranflation of the great Englifh Bible, fet forth and ufed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

TABLE OF PROPER PSALMS FOR CERTAIN DAYS

	MATTINS	EVENSONG
Firft Sunday in Advent	1, 7	46, 48
Second Sunday in Advent	9, 11	50, 67
Third Sunday in Advent	73	75, 76, 82
Fourth Sunday in Advent	94	96, 97, 98
Chriftmas Eve	—	89 (1-36)
Chriftmas Day	19, 85	132
1st Sunday after Chriftmas	2, 8	45, 110, 113
New Year's Eve	—	90, 133, 134
Circumcifion	119 (1-32)	91, 121
2nd Sunday after Chriftmas	103	104
Eve of Epiphany	—	19, 87
Epiphany	72	96, 97, 117
1st Sunday after Epiphany	46, 47, 67	18
2nd Sunday after Epiphany	27, 36	68
3rd Sunday after Epiphany	42, 43	33, 34
4th Sunday after Epiphany	60, 63	74
5th Sunday after Epiphany	99, 112	106
6th Sunday after Epiphany	80, 81	78
Septuagesima	104	147, 148
Sexagesima	139	25, 26
Quinquagesima	15, 20, 23	30, 31
Afh Wednefday	6, 32, 38	102, 130, 143
1st Sunday in Lent	51	6, 32, 143
2nd Sunday in Lent	119 (1-32)	119 (33-72)
3rd Sunday in Lent	119 (73-104)	119 (105-144)
4th Sunday in Lent	119 (145-176)	39, 40
5th Sunday in Lent	22	51
6th Sunday in Lent	61, 62	86, 130
Monday in Holy Week	13, 25	26, 27, 28
Tuefday in Holy Week	31	88

PROPER PSALMS FOR CERTAIN DAYS

	MATTINS	EVENSONG
Wednesday in Holy Week	41, 42, 43	54, 55
Thursday in Holy Week	56, 64	23, 109
Good Friday	22	40, 69
Eafter Even	23, 30, 142	115, 116, 117
Eafter Day	2, 16, 111	113, 114, 118
1st Sunday after Eafter	3, 57	103
2nd Sunday after Eafter	120, 121, 122, 123	65, 66
3rd Sunday after Eafter	124, 125, 126, 127	81, 84
4th Sunday after Eafter	128, 129, 130, 131	145, 146
5th Sunday after Eafter	132, 133, 134	107
<i>Rogation Monday</i>	34, 127	62, 63
<i>Rogation Tuesday</i>	65, 66, 67	102
<i>Rogation Wednesday</i>	121, 144	
Eve of Ascension	—	15, 97, 99
Ascension Day	8, 21	24, 47, 110
Sunday after Ascension Day	93, 96	148, 149, 150
Eve of Whitsunday	—	48, 145
Whitsunday	68	104
Trinity Sunday	29, 33	93, 99, 115
1st Sunday after Trinity	1, 3, 5	4, 7, 8
2nd Sunday after Trinity	10, 12, 13	15, 16, 17
3rd Sunday after Trinity	18	19, 20, 21
4th Sunday after Trinity	24, 25	22, 23
5th Sunday after Trinity	26, 28	27, 29, 30
6th Sunday after Trinity	31, 32	33, 36
7th Sunday after Trinity	34	37
8th Sunday after Trinity	39, 40	41, 42, 43
9th Sunday after Trinity	46, 47, 48	44, 45
10th Sunday after Trinity	50, 53	51, 54
11th Sunday after Trinity	56, 57	61, 62, 63
12th Sunday after Trinity	65, 66	68
13th Sunday after Trinity	71	67, 72
14th Sunday after Trinity	75, 76	73, 77
15th Sunday after Trinity	84, 85	89
16th Sunday after Trinity	86, 87	90, 91
17th Sunday after Trinity	92, 93	100, 101, 102
18th Sunday after Trinity	103	107
19th Sunday after Trinity	111, 112, 113	120, 121, 122, 123
20th Sunday after Trinity	114, 115	124, 125, 126, 127

THE KALENDAR

	MATTINS	EVENSONG
21st Sunday after Trinity	116, 117	128, 129, 130, 131
22nd Sunday after Trinity	118	132, 133, 134
23rd Sunday after Trinity	110, 135	137, 138, 139
24th Sunday after Trinity	136	140, 141, 142
25th Sunday after Trinity	49	79, 83
26th Sunday after Trinity	84, 144	105
Sunday next before Advent	145, 146	147, 148, 149, 150
Michaelmas Eve	—	91
Michaelmas	34, 103	148
All Hallows's Eve	—	146, 148
All Saints'	I, 15	145
Eve of a Greater Feaft	—	I, 30
A Greater Feaft	III, 112	148, 149
Eve of the Dedication	—	84, 87
Feaft of the Dedication	132	122, 133, 134
Harveft Thanksgiving	103	65, 67
	104	147, 150

PSALMS FOR SPECIAL OCCASIONS

One or more of the following Pfalms may be ufed on the occasions fpecified:—

Eves of Holy-days and Holy-days.—I, 15, 24, 30, 34, 42, 43, 84, 91, 103, III, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Feaft of Dedication or Patronal Feaft.—24, 48, 84, 122, 132, 133, 134.

Thanksgiving for Harveft.—65, 67, 103, 104, 144, 145, 147, 148, 150.

For Home Miſſions and Miſſions beyond the Seas.—2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of trouble or anxiety.—23, 25, 46, 77, 80, 86, 90, 130.

Occaſions of thanksgiving.—30, 33, 65, 107, III, 115, 138, 145, 146, 148, 150.



Table of Lessons

TO BE READ IN COURSE THROUGHOUT THE YEAR

(The Table of 1922, as revised in 1928)

This Table is arranged according to the weeks of the ecclesiastical year, beginning with the First Sunday in Advent. The Lessons for the Immoveable Feasts not given in this Table are to be found in the Calendar following the Table.

Except on Septuagesima Sunday, and the Sunday next before Advent, on every Sunday on which Lessons from the Gospels are provided both for Mattins and Evensong, one of such Lessons shall always be read.

It is convenient that, when alternative Lessons are provided, choice be exercised according to some scheme of consecutive reading.

Proper Lessons Feast of Dedication or Patronal Feast

Thanksgiving for Harvest

Certain Notes

FOR THE MORE PLAIN EXPLANATION AND DECENT
MINISTRATION OF THINGS CONTAINED IN THIS
BOOK

THE word 'Minifter' in this Book includes bishops, priests, and deacons. When the word 'Bishop' is used, none but a bishop may say the words there appointed; when the word 'Priest', then may none but a bishop or priest use the words; when the word 'Deacon' is used, then shall the words appointed to the deacon be said by one who is in that office, or by a bishop or priest executing that office for the occasion, or by the priest himself when there is no other minister.

A Clerk is any person appointed to lead in the singing, or to serve the minister and to lead in the responses; the clerk may also read the Lessons and the Epistle.

When one service follows upon another, opportunity shall be given for people to come and go between the services, whether by the singing of a hymn or by a pause. And none shall go out of church during any service or sermon except in case of necessity.

A sermon shall be preached every Sunday at the time appointed. On Sundays and Holy-days in gen-

eral, a lecture or sermon on a catechetical topic may be delivered after the Second Lesson at Evensong, or the Priest, or one chosen by him for this purpose as Catechist, may instruct the young people of his parish.

The *Gloria* is always to be added to the Psalms, and to the Canticles specified in the rubric, except from Morning Prayer on Maundy Thursday until Evening Prayer on Easter Even; and also it is omitted at all Funeral and Memorial services.

When any minister or reader says a prayer or other form together with the people, he that reads shall say alone the opening words (as, *Our Father, I believe in God, Glory be to God on high*, and in other places as far as the comma); and the clerks and people shall take up the following words with him.

The full ending of a Collect may be used on any occasion, whether it be printed or not; except that when more than two Collects are said together, without any intermediate bidding, the first and the last shall have the full ending (and the people shall say *Amen*), and the intermediate Collects shall have no ending. The normal full ending is, *Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end*; or, if our Lord has been already mentioned in the Collect, *Through the same thy Son Jesus Christ, &c.*; or if the Holy Spirit has been already mentioned, *who liveth and reigneth with thee and the same Spirit &c.*

When Anthems are appointed, they are to be sung in full before the Psalm, and to be repeated at the end of the *Gloria* (or of the Psalm itself, when there is no *Gloria* said); but in any Procession the Anthem may be repeated after each verse, if necessity require.

Saying is to be taken to include singing; and words that are appointed to be sung may be said, if need be. But words which are directed to be said in a humble voice should be said without any musical note or inflection.

To avoid a continual repetition of rubrics, let it here also be said that a minister who is reading the service is not included in a general direction to kneel. He stands to read, unless it be expressly stated that he is to kneel down. All others present kneel during prayers, unless it be otherwise stated, except any who are helping the priest in his ministration.

Whenever any passage from the Scripture is read, he that reads shall stand and turn towards the people, who may sit; except that when the Liturgical Gospel is read, they also shall stand, and turn towards the minister who reads. And whenever the priest speaks to the people, as in absolutions and benedictions, he shall turn to them. All are to stand when Canticles are sung; but during the singing of the Psalms it is lawful to sit.

And since there must of necessity be many things not mentioned in these Notes, we may well, for the rest, observe that golden rule of the venerable Coun-

cil of Nicæa, “Let ancient customs prevail,” till reason plainly requires the contrary.



An Introduction to Morning or Euening 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 xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalme l. 3.*

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

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalme l. 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 ij. 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 ix. 9, 10.*

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

Jeremiah x. 24, Psalm vj. 1.

Repent ye; for the Kingdom of Heaven is at hand.

St. Matthew iij. 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 xv. 18, 19.

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

Psalm cxliij. 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, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 St. John i. 8, 9.

¶ *Then the Minister shall say,*

DEARLY 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 cloak 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

AN INTRODUCTION

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;

¶ *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 Jesu 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.

The people shall answer here, and at the end of all other prayers,

R. Amen.

¶ *If no priest be present the person saying the service shall read the Collect for the Twenty-First Sunday after Trinity, that person and the people still kneeling.*



THE ORDER FOR
Mattins
DAILY THROUGHOUT THE YEAR.

¶ *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.*

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.

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

¶. O Lord, open thou my lips. R. And my mouth shall shew forth thy praise.

O GOD, ✠ make speed to save me. R. O Lord, make haste to help me.

¶. 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.

Alleluya.

From First Evensong of Septuagesima until Easter, instead of

Alleluya is said:

¶. Praise ye the Lord. R. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following; Except on Easter Day, upon which another Anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.*

¶ *On the days hereafter named, before this Psalm and after the Gloria Patri which follows it, may be sung or said the Invitatory:*

On the Sundays in Advent.—Our King and Saviour draweth nigh * O come, let us adore him.

On Christmas Day and until the Epiphany.—Alleluya. Unto us a child is born * O come, let us adore him. Alleluya.

On the Epiphany and seven days after, and on the Feast of the Transfiguration.—The Lord hath manifested forth his glory * O come, let us adore him.

On the Purification and the Annunciation.—The Word was made flesh * O come, let us adore him.

On the Monday following the first Sunday after Easter, and until Ascension Day.—Alleluya. The Lord is risen indeed * O come, let us adore him. Alleluya.

On Ascension Day and until Whitsunday.—Alleluya. Christ the Lord ascendeth into heaven * O come, let us adore him. Alleluya.

On Whitsunday and six days after.—Alleluya. The Spirit of the Lord filleth the world * O come, let us adore him. Alleluya.

On Trinity Sunday.—One God in Trinity, and Trinity in Unity * O come, let us adore him.

On other Festivals for which a proper Epistle and Gospel are appointed.—The Lord is glorious in his saints * O come, let

THE ORDER FOR MATTINS

us adore him.

Venite, exultemus Domino. Psalm xcv.

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

2 Let us come before his presence with thanksgiving; * 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.

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 in order as they be appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

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 distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Table of Lessons, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present.*

¶ *Note, that before every Lesson the Minister 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.

¶ *And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, except from Septuagesima until Easter: during which time shall be used instead Benedicite, omnia opera, in English, as followeth:*

Te Deum Laudamus.

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

THE ORDER FOR MATTINS

2 All the earth doth worship thee, * the Father everlasting.

3 To thee all Angels cry aloud; * the Heavens, and all the Powers therein.

4 To thee Cherubin and Seraphin * continually do cry,

5 Holy, Holy, Holy, * Lord God of Sabaoth;

6 Heaven and earth are full of the Majesty * of thy glory.

7 The glorious company of the Apostles * praise thee.

8 The goodly fellowship of the Prophets * praise thee.

9 The noble army of Martyrs * praise thee.

10 The holy Church throughout all the world * doth acknowledge thee;

11 The Father, * of an infinite Majesty;

12 Thine honourable, true, * and only Son;

13 Also the Holy Ghost, * the Comforter.

THOU art the King of Glory, * O Christ.

15 Thou art the everlasting Son * of the Father.

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

17 When thou hadst overcome the sharpness of death, * thou didst open the Kingdom of Heaven to all believers.

18 Thou sittest at the right hand of God, * in the glory of the Father.

19 We believe that thou shalt come * to be our Judge.

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

21 Make them to be numbered with thy Saints, * in glory everlasting.

O LORD, save thy people, * and bleſs thine heritage.
23 Govern them, * and lift them up for ever.

24 Day by day * we magnify thee;

25 And we worship thy Name * ever, world without end.

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

27 O Lord, have mercy upon us, * have mercy upon us.

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

29 O Lord, in thee have I truſted; * let me never be confounded.

Or this Canticle,

THE SONG OF THE THREE CHILDREN

Benedicite, omnia opera. vv. 35-66.

O ALL ye Works of the Lord, bleſs ye the Lord; *
praiſe him, and magnify him for ever.

2 O ye Angels of the Lord, bleſs ye the Lord; * O ye
Heavens, bleſs ye the Lord.

THE ORDER FOR MATTINS

3 O ye Waters that be above the firmament, blefs ye the Lord; * O all ye Powers of the Lord, blefs ye the Lord.

4 O ye Sun and Moon, blefs ye the Lord; * O ye Stars of heaven, blefs ye the Lord.

5 O ye Showers and Dew, blefs ye the Lord; * O ye Winds of God, blefs ye the Lord.

6 O ye Fire and Heat, blefs ye the Lord; * O ye Winter and Summer, blefs ye the Lord.

7 O ye Dews and Frofts, blefs ye the Lord; * O ye Froft and Cold, blefs ye the Lord.

8 O ye Ice and Snow, blefs ye the Lord; * O ye Nights and Days, blefs ye the Lord.

9 O ye Light and Darknefs, blefs ye the Lord; * O ye Lightnings and Clouds, blefs ye the Lord.

O LET the Earth blefs the Lord; * yea, let it praife him, and magnify him for ever.

11 O ye Mountains and Hills, blefs ye the Lord; * O all ye Green Things upon the earth, blefs ye the Lord.

12 O ye Wells, blefs ye the Lord; * O ye Seas and Floods, blefs ye the Lord.

13 O ye Whales, and all that move in the waters, blefs ye the Lord; * O all ye Fowls of the air, blefs ye the Lord.

14 O all ye Beasts and Cattle, blefs ye the Lord; * O ye Children of Men, blefs ye the Lord.

O LET Ifrael blefs the Lord; * praife him, and magnify him for ever.

16 O ye Priests of the Lord, bleſs ye the Lord; * O ye Servants of the Lord, bleſs ye the Lord.

17 O ye Spirits and Souls of the Righteous, bleſs ye the Lord; * O ye holy and humble Men of heart, bleſs ye the Lord.

18 O Ananias, Azarias, and Miſael, bleſs ye the Lord; * praife him, and magnify him for ever.

Let us bleſs the Father, and the Son, and the Holy Ghoſt; * let us praife him and magnify him for ever.

Bleſſed art thou, O Lord, in the firmament of heaven; * and to be praized and exalted above all for ever.

On week days, the following Cantic Benedictus es Domine may be ſaid or ſung inſtead; or, from Septuageſima until Eaſter, Pfalm 51, pg. 565

THE SONG OF THE THREE CHILDREN

Benedictus es Domine. vv. 29-34

BLESSED art thou, O Lord God of our fathers; * praized and exalted above all for ever.

2 Bleſſed art thou for the Name of thy Majeſty; * praized and exalted above all for ever.

3 Bleſſed art thou in the temple of thy holineſs; * praized and exalted above all for ever.

4 Bleſſed art thou that beholdeſt the depths, and dwelleſt between the Cherubim: * praized and exalted above all for ever.

THE ORDER FOR MATTINS

5 Blessed art thou on the glorious throne of thy Kingdom: * praised and exalted above all for ever.

6 Blessed art thou in the firmament of heaven: * praised and exalted above all 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.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following.*

THE SONG OF ZACHARY *Benedictus*. St. Luke i. 68.

BLESSED ✠ be the Lord God of Israel; * for he hath visited and redeemed his people;

2 And hath raised up a mighty salvation for us, * in the house of his servant David;

3 As he spake by the mouth of his holy Prophets, * which have been since the world began;

4 That we should be saved from our enemies, * and from the hand of all that hate us.

5 To perform the mercy promised to our forefathers, * and to remember his holy Covenant;

6 To perform the oath which he swore to our father Abraham, * that he would give us;

7 That we being delivered out of the hand of our enemies * might serve him without fear;

8 In holines and righteoufnefs before him, * all the days of our life.

9 And thou, Child, fhalt be called the Prophet of the Higheft: * for thou fhalt go before the face of the Lord to prepare his ways;

10 To give knowledge of faluation unto his people * for the remiffion of their fins,

11 Through the tender mercy of our God; * whereby the day-fpring from on high hath vifited us;

12 To give light to them that fit in darknefs, and in the fhadow of death, * and to guide our feet into the way of peace.

Glory be to the Father, and to the Son, * and to the Holy Ghof;

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

¶ *Then fhall be fung or faid the Apoftle's Creed, by the Miniſter and the people ſtanding: Except only ſuch days as the Creed of Saint Athanaſius is appointed to be read.*

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 Ghof, 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

THE ORDER FOR MATTINS

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,*

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 Minister standing up shall say,

℣. O Lord, shew thy mercy upon us. ℞. And grant us thy salvation.

℣. O Lord, save the State. ℞. And mercifully hear us when we call upon thee.

℣. Endue thy Ministers with righteousness. ℞. And make thy chosen people joyful.

℣. O Lord, save thy people. ℞. And bleſs thine inheritance.

℣. Give peace in our time, O Lord. ℞. Becauſe there is none other that fighteth for us, but only thou, O God.

℣. O God, make clean our hearts within us. ℞. And take not thy Holy Spirit from us.

℣. The Lord be with you. ℞. And with thy ſpirit.

Let us pray.

¶ *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 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 ever-laſting 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

THE ORDER FOR MATTINS

fin, 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. *R.* Amen.

Ps. The Lord be with you. *R.* And with thy spirit.

Ps. Let us bless the Lord. *R.* Thanks be to God.

¶ *Here may follow any of the Occasional Prayers and Thanksgivings, as need may require, ending with one of the Conclusions.*

Here endeth the Order of Morning Prayer throughout the Year.



The Order for Evensong

Daily Throughout the Year.

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.

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

○ GOD, ✠ make speed to save me. *R.* O Lord, make haste to help me.

✠. 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.

Alleluya.

From First Evensong of Septuagesima until Easter, instead of

Alleluya is said:

✠. Praise ye the Lord. *R.* The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

THE ORDER FOR EVENSONG

THE SONG OF THE BLESSED VIRGIN MARY *Magnificat.*

St. Luke i. 46.

MY ✠ soul doth magnify the Lord, * and my spirit
hath rejoiced in God my Saviour.

2 For he hath regarded * the lowliness of his hand-
maiden.

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

4 For he that is mighty hath magnified me; * and
holy is his Name.

5 And his mercy is on them that fear him * through-
out all generations.

6 He hath shewed strength with his arm; * he hath
scattered the proud in the imagination of their hearts.

7 He hath put down the mighty from their seat, *
and hath exalted the humble and meek.

8 He hath filled the hungry with good things; * and
the rich he hath sent empty away.

9 He remembering his mercy hath holpen his ser-
vant Israel; * as he promised to our forefathers, Abra-
ham 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.

¶ *Then a Lesson of the New Testament, as it is appointed. And after
that Nunc dimittis (or the Song of Symeon) in English, as followeth.*

THE SONG OF SYMEON *Nunc dimittis*. St. Luke ij. 29.

LORD, ✠ now lettest thou thy fervant depart in
peace, * according to thy word.

2 For mine eyes have seen * thy salvation,

3 Which thou hast prepared * before the face of all
people;

4 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.

¶ *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 Fa-
ther 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.

THE ORDER FOR EVENSONG

¶ *And after that, these Prayers following, all devoutly kneeling,*

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 Minister standing up shall say,

¶. O Lord, shew thy mercy upon us. *R.* And grant us thy salvation.

¶. O Lord, save the *State*. *R.* And mercifully hear us when we call upon thee.

¶. Endue thy Ministers with righteousness. *R.* And make thy chosen people joyful.

¶. O Lord, save thy people. *R.* And bless thine inheritance.

¶. Give peace in our time, O Lord. *R.* Because there is none other that fighteth for us, but only thou, O God.

¶. O God, make clean our hearts within us. *R.* And take not thy Holy Spirit from us.

¶. The Lord be with you. *R.* And with thy spirit.

Let us pray.

¶ *Then shall follow three Collects; the first of the day; The second for Peace; The third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

THE SECOND COLLECT, *for Peace.*

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. *R.* Amen.

THE THIRD COLLECT, *for Aid against all Perils.*

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. *R.* Amen.

¶. The Lord be with you. *R.* And with thy spirit.

¶. Let us bless the Lord. *R.* Thanks be to God.

¶ *In Quires and Places where they sing here followeth the Anthem.*

¶ *Here may follow any of the Occasional Prayers and Thanksgivings, as need may require, ending with one of the Conclusions.*

Here endeth the Order of Evening Prayer throughout the Year.



Quicumque vult

¶ *Upon these Feasts; Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitunday, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Athanasius, by the Minister and people standing.*

¶ *Quicumque vult may also be sung or said at Mattins upon these Feasts; Saint Matthias, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, and Saint Andrew*

Quicumque vult.

WHOSOEVER will be saved, * before all things it is necessary that he hold the Catholick Faith.

2 Which Faith except every one do keep whole and undefiled, * without doubt he shall perish everlastingly.

AND the Catholick Faith is this: * That we worship one God in Trinity, and Trinity in Unity;

4 Neither confounding the Persons, * nor dividing the Substance.

5 For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

6 But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; * the Glory equal, the Majesty co-eternal.

7 Such as the Father is, such is the Son, * and such is the Holy Ghost.

8 The Father uncreate, the Son uncreate, * and the Holy Ghof t uncreate.

9 The Father incomprehenfible, the Son incomprehenfible, * and the Holy Ghof t incomprehenfible.

10 The Father eternal, the Son eternal, * and the Holy Ghof t eternal.

11 And yet they are not three eternals, * but one eternal.

12 As alfo there are not three incomprehenfibles, nor three uncreated; * but one uncreated, and one incomprehenfible.

13 So likewife the Father is Almighty, the Son Almighty, * and the Holy Ghof t Almighty.

14 And yet they are not three Almightyes, * but one Almighty.

15 So the Father is God, the Son is God, * and the Holy Ghof t is God.

16 And yet they are not three Gods, * but one God.

17 So likewife the Father is Lord, the Son Lord, * and the Holy Ghof t Lord.

18 And yet not three Lords, * but one Lord.

19 For like as we are compelled by the Chriftian verity * to acknowledge every Perfon by himfelf to be both God and Lord;

20 So are we forbidden by the Catholick Religion * to fay, There be three Gods, or three Lords.

21 The Father is made of none; * neither created, nor begotten.

22 The Son is of the Father alone; * not made, nor created, but begotten.

23 The Holy Ghost is of the Father and of the Son; * neither made, nor created, nor begotten, but proceeding.

24 So there is one Father, not three Fathers; one Son, not three Sons; * one Holy Ghost, not three Holy Ghosts.

25 And in this Trinity none is afore, or after other; * none is greater, or less than another;

26 But the whole three Persons are co-eternal together, * and co-equal.

27 So that in all things, as is afore said, * the Unity in Trinity and the Trinity in Unity is to be worshipped.

28 He therefore that will be saved * must think thus of the Trinity.

FURTHERMORE, it is necessary to everlasting salvation * that he also believe rightly the Incarnation of our Lord Jesus Christ.

30 For the right Faith is, that we believe and confess * that our Lord Jesus Christ, the Son of God, is God and Man;

31 God, of the substance of the Father, begotten before the worlds; * and Man of the substance of his Mother, born in the world;

32 Perfect God and perfect Man: * of a reasonable soul and human flesh subsisting.

33 Equal to the Father, as touching his Godhead,
* and inferior to the Father, as touching his manhood;

34 Who, although he be God and Man, * yet he is
not two, but one Chrif;

35 One, not by conversion of the Godhead into
flesh, * but by taking of the Manhood into God;

36 One altogether; not by confufion of Subftance,
* but by unity of Perfon.

37 For as the reaſonable ſoul and fleſh is one man,
* ſo God and Man is one Chrif;

38 Who ſuffered for our ſalvation: * deſcended
into hell, roſe again the third day from the dead.

39 He aſcended into heaven, he ſitteth at the right
hand of the Father, God Almighty: * from whence he
will come to judge the quick and the dead.

40 At whoſe coming all men will riſe again with
their bodies, * and ſhall give account for their own
works.

41 And they that have done good ſhall go into life
everlaſting; * and they that have done evil into everlaſt-
ing 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.

QUICUNQUE VULT



The Litany

¶ *Here followeth the Litany, or General Supplication, to be sung or said upon Sundays, Wednesdays, and Fridays (except on Christmas Day, Easter Day, and Whitsunday), on the Rogation Days, and at other times when it shall be commanded by the Ordinary.*

The Invocations.

O GOD the Father, of héaven : have mercy upon us.
O God the Father, of héaven : have mercy upon us.

O God the Son, Redeemer of the wórlđ : have mercy upon us.

O God the Son, Redeemer of the wórlđ : have mercy upon us.

O God the Holy Ghóft, proceeding from the Father and the Són : have mercy upon us.

O God the Holy Ghóft, proceeding from the Father and the Són : have mercy upon us.

O holy, bleſſed, and glorious Trinity, three Perſons and one Gód : Have mercy upon us.

O holy, bleſſed, and glorious Trinity, three Perſons and one Gód : Have mercy upon us.

HOLY Virgin Mary, Mother of God our Saviour Jeſus Chríſt:

Pray for us.

All holy Angels and Archangels and all holy orders of bleſſed Spírits:

Pray for us.

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All holy Patriarchs and Prophets, Apostles, Martyrs, Confessors, and Virgins, and all the blessed company of Héaven:

Pray for us.

The Deprecations.

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 éver:

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, 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 dévil,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from · sudden déath,

Good Lord, deliver us.

From all fedition, privy confpiracy, and rebellion;
from all falfe doctrine, herefy, and fchifm; from hard-
nefs of heart, and contempt of thy Word · and Com-
mándment,

Good Lord, deliver us.

The Obfecrations.

BY the myftery of thy holy Incarnation; by thy holy
Nativity and Circumcifion; by thy Baptifm, Fast-
ing, · and Temptátion,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Crofs
and Paffion; by thy precious Death and Burial; by thy
glorious Refurrection and Afcenfion, and by the Com-
ing of the · Holy Ghóft,

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 júdge-
ment,

Good Lord, deliver us.

The Interceffions.

WE finners do befceech thee to hear us, O Lord God;
and that it may pleafe thee to rule and govern
thy holy Church univerfal in · the right wáy;

We befceech thee to hear us, good Lord.

That it may pleafe thee fo to rule the heart of thy
fervant, *The Prefident of the United States*, that *he* may
above all things feek thy ho-nour and glóry;

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We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Rulers and 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 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 thy servants at this time [to be admitted to the Order of Deacons or of Priests, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy name;

To be used in the Ember Weeks, and on the day of an Ordination.

We beseech thee to hear us, good Lord.

That it may please thee to send forth labourers in-to thy harvest;

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 cóncord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love
and dread thee, and diligently to live after · thy com-
mándments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people in-
crease of grace to hear meekly thy Word, and to receive
it with pure affection, and to bring forth the fruits · of
the Spírit;

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 Sa-
tan un·der our féet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and com-
fort, all that are in danger, necessity, and · tribulátion;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by
land, by water, or by air; all women labouring of child,
all sick persons, and young children; and to shew thy
pity upon all prison·ers and cáptives;

We beseech thee to hear us, good Lord.

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That it may please thee to defend, and provide for,
the fatherless children, and widows, and all that are def-
olate · 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, per-
secutors, 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.

The Conclusion.

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;

A SUPPLICATION

Have mercy upon us.

O Chrift, hear us.

O Chrift, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chrift, have mercy upon us.

Chrift, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *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 trefpaffes, As we forgive them that trefpafs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *On ordinary days, the Litany continues at The Station on pg. 55.*

A SUPPLICATION

¶ *On Rogation Days, during penitential ſeaſons, and in times of trouble, the Litany may continue thus,*

¶. O Lord, deal not with us after our ſins. R. Neither reward us after 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 which we make

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before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought; and by the providence of thy goodness 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. *R.* Amen.

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

ψ. 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.

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

ψ. 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.

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

ψ. From our enemies defend us, O Christ. *R.* Graciously look upon our afflictions.

ψ. Pitifully behold the sorrows of our hearts. *R.* Mercifully forgive the sins of thy people.

ψ. Favourably with mercy hear our prayers. *R.* O Son of David, have mercy upon us.

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✠. Both now and ever vouchsafe to hear us, O Christ. *R.* Graciously hear us, O Christ; graciously hear us, O Lord Christ.

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✠. O Lord, let thy mercy be shewed upon us; *R.* 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 only Mediator and Advocate, Jesus Christ our Lord. *R.* Amen.

¶ *The following two prayers, For the State and For the Church, may be replaced on Wednesdays and Fridays with Other Prayers below.*

A Prayer for The President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold and bless thy servant *The President of the United States*, and all others in authority; and so replenish them with the grace

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of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *R.* Amen.

A Prayer for the Clergy and People.

ALmighty and everlasting God, who alone workst great marvels; Send down upon our Bishops, and Clergy, and all Congregations 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. *R.* Amen.

¶ *Other approved prayers may be included, ad libitum.*

¶ *During Ember Weeks, the prayer 9. For them that are to be admitted into Holy Orders shall be said here.*

A Prayer for Mercy.

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. *R.* Amen.

THE STATION

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 doest 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. *R.* Amen.

2 Corinthians 13.

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

Here endeth the Litany.



Prayers and Thanksgivings upon feveral Occasions

*To be uſed before the final two prayers at the Litany, or after Mattins
or Evenſong; or at other times.*

FOR THE STATE

1. A Prayer for Congreſs, to be uſed during their Seſſion.

MOST gracious God, we humbly beſeech thee, as for the people of theſe United States in general, ſo eſpecially for their Senate and Representatives in Congreſs 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 thy people; 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 neceſſaries, 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. **R.** Amen.

2. For Courts of Juſtice.

ALmighty God, who fitteſt in the throne judging right; We humbly beſeech thee to bleſs the courts of juſtice and the magiſtrates in all this land; and give

FOR THE STATE

unto them the spirit of wisdom and understanding, that they may discern the truth and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son, our Saviour, Jesus Christ. *R.* Amen.

3. *For a State Legislature.*

O GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is truth; We beseech thee so to guide and bless the Legislature of this State, that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *R.* Amen.

4. *For Our Country.*

ALmighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home,

and that, through obedience to thy law, we may shew forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *R.* Amen.

FOR THE CHURCH

5. *For the Church.*

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. *R.* Amen.

6. *For Unity.*

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. *R.* Amen.

FOR THE CHURCH

7. *For the Increase of the Sacred Ministry.*

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to the ministry of thy Church, so that by their labours thy light may shine in the darkness, and the kingdom of thy Son be hastened by the perfecting of thine elect; through Jesus Christ our Lord. *R.* Amen.

8. *For Missions.*

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all 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. *R.* Amen.

9. *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 indwelling; through the same Jesus Christ our

Lord. *R.* Amen.

10. *In the Ember Weeks, to be said every day, for them that 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. *R.* Amen.

11. *For Synods and Chapters of the Church.*

ETERNAL God, the fountain of all wiſdom, who didſt ſend thy Holy Spirit to lead the diſciples into all the truth; Vouchſafe that he being preſent with thy ſervants and handmaidens, the Biſhops [*or* Biſhop] and Presbyters about to aſſemble [*or* now aſſembled] in the Synod of this jurifdiction, may ſo rule their hearts and guide their counſels that in all things they may ſeek only thy glory and the good of thy holy Church; through Jeſus Chriſt our Lord. *R.* Amen.

FOR THE NATURAL ORDER

FOR THE NATURAL ORDER

12. *For Rain.*

O GOD, heavenly Father, who by thy Son Jefus Chrift haft promised to all them that seek thy kingdom, and the righteoufnefs thereof, all things neceffary to their bodily fufenance; Send us, we befeech thee, in this our neceffity, fuch moderate rain and fhowers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jefus Chrift our Lord. *R.* Amen.

13. *For Fair Weather.*

ALMIGHTY God, our Heavenly Father, who art the author and giver of all good things; Look, we befeech thee, in thy loving-kindnefs upon us thine unworthy fervants, and grant to us at this time fuch fair weather that we may receive the fruits of the earth in their feafon, to our comfort and the glory of thy holy Name, through Jefus Chrift, our Mediator and Advocate. *R.* Amen.

14. *In the time of Dearth and Famine.*

O GOD, our heavenly Father, who by thy bleffed Son haft taught us to ask our daily bread of thee; Behold, we befeech thee, the affliction of thy people, and fend us a feafonable relief in this our neceffity. Increate the fruits of the earth by thy heavenly benediction; and grant that we, receiving with thankfulnefs

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. *R.* Amen.

15. *In the time of any common Plague or Sicknes.*

GRANT, we beseech thee, merciful Lord, help and deliverance unto us, who are visited with grievous mortality and sickness. Sanctify to us this our sore distress, and prosper with thy continual blessing those who labour to devise for mankind protection against disease and pain; through him who both healed and glorified pain, thy Son Jesus Christ our Lord. *R.* Amen.

16. *In Time of Calamity.*

O GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *R.* Amen.

17. *On the Rogation Days.*

ALmighty God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth and ever rejoice in thy goodness,

FOR THE SOCIAL ORDER

to the praise of thy holy Name; through Jesus Christ our Lord. *R.* Amen.

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 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. *R.* Amen.

A LMIGHTY Father, who by thy Son Jesus Christ hast sanctified labour to the welfare of mankind: Prosper, we pray thee, the industries of this land and all those who are engaged therein; that shielded in all their temptations and dangers, and receiving a rich reward of their labours, they may praise thee by living according to thy will; through Jesus Christ our Lord. *R.* Amen.

FOR THE SOCIAL ORDER

18. *For Children.*

O LORD, Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that being made strong by thy Holy Spirit they may resist temptation and overcome evil; and may rejoice in the life that now is, and dwell

with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end.

R. Amen.

19. *For Every Man in his Work.*

ALmighty God, our heavenly Father, who declarest thy glory and shewest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son, Jesus Christ our Lord.

R. Amen.

20. *For Christian Service.*

OLORD our heavenly Father, whose blessed Son came not to be ministered unto, but to minister; We beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them with wisdom, patience, and courage, that they may strengthen the weak and raise up those who fall; and, being inspired by thy love, may worthily minister in thy Name to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son, our Saviour, Jesus Christ. *R.*

Amen.

21. *For Social Justice.*

ALMIGHTY God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. *R.* Amen.

22. *For the Family of Nations.*

ALMIGHTY God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. *R.* Amen.

23. *In the time of War and Tumults.*

O ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee: Be now and evermore our defence: look in pity upon the wounded and the prisoners; cheer the anxious; comfort the bereaved; succour the dying; have mercy on the fallen; and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. *R.* Amen.

24. *In the time of Insurrection.*

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. *R.* Amen.

25. *For Soldiers.*

O LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country; Support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *R.* Amen.

26. *Memorial Days.*

ALMIGHTY God, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good

work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *R.* Amen.

27. *In Commemoration of the Faithful Departed.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord: Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light; for the sake of the same thy Son, Jesus Christ, our Lord and Saviour. *R.* Amen.

28. *A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.*

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

PRAYERS AND THANKSGIVINGS

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 prayers are desired;*] that it may please thee 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. *R.* Amen.

THANKSGIVINGS

I. *A General Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy servants 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 vouchsafed 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,

** This is to be said when any desire the Prayers of the Congregation.*

† This is to be said when any that have been prayed for desire to return praise.

THANKSGIVINGS

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. *R.* Amen.

2. *For Rain*

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee to send us rain to our great comfort, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *R.* Amen.

3. *For Seasonable Weather.*

O LORD God, who hast in thy mercy relieved and comforted thy servants by this seasonable change of weather: We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *R.* Amen.

4. *For the Blessings of Harvest.*

O LORD God Almighty, the Creator and Father of all, we yield thee hearty thanks that thou hast ordained for mankind both feedtime and harvest, and

dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious Name; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *R.* Amen.

5. *For Plenty.*

O MOST 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. *R.* Amen.

6. *For Peace, and Deliverance from our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *R.* Amen.

THANKSGIVINGS

7. *For restoring Publick Peace at Home.*

O ETERNAL God, our heavenly Father, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We blefs thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading 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. *R.* Amen.

8. *For Deliverance from Common Sicknes.*

O LORD God, who dost not willingly afflict the children of men: We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction, and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church; through Jesus Christ our Lord. *R.* Amen.

PRAYERS AND THANKSGIVINGS

CONCLUSIONS

1. *2 Corinthians xiiij.*

2 Corinthians 13.

THE grace ✝ of our Lord Jefus Chrift, and the love of God, and the fellowfhip of the Holy Ghoft, be with us all evermore. *R.* Amen.

2. *after Numbers vj.*

THE LORD ✝ blefs us, and keep us: the LORD make his face to fhine upon us, and be gracious unto us: the LORD lift up the light of his countenance upon us, and give us peace, now and for evermore. *R.* Amen.

3. *1 Timothy i.*

NOW unto the King eternal, immortal, invifible, the only wife God, ✝ be honour and glory for ever and ever. Amen.

4. *At Night.*

THE almighty and merciful God blefs ✝ us and keep us this night and for evermore. *R.* Amen.

5. *For the Departed.*

MAY the fouls ✝ of the faithful, through the mercy of God, reft in peace. *R.* Amen.

A BIDDING PRAYER

To be ufed before Sermons, or on Special Occafions.

¶ *And NOTE, That the Miniſter, in his diſcretion, may omit any of the clauſes in this Prayer, or may add others, as occaſion may*

require.

GOOD Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the *President of these United States*, and for the *Governor of this State*, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops (and herein more especially for our Bishop), that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons, that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

And ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the

youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

Ye shall pray for all the people of *these United States*, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel by land, sea, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Finally, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

All which things let us humbly ask in the words which Christ himself hath taught us, saying:

A BIDDING PRAYER

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 trespaffes, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Or,

YE shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and more especially for that branch of the same planted by God in this land.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops, and likewise for all Priests and Deacons.

Ye shall pray for the *President of these United States*, and for the *Governor of this State*, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Also ye shall pray for all the people of *these United States*, that they may live in the true faith and fear of God and in brotherly charity one to another.

Finally let us praise God for all those which are departed out of this life in the faith of Christ, and pray

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unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

Our Father, *Ec.*



The Collects, Epistles, and Gospels

To Be Used Throughout the Year.

- ¶ *Note, 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.*
- ¶ *Note also, 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 Bishop.*

THE FIRST SUNDAY IN ADVENT

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. *R.* Amen.

This Collect is to be repeated after the other Collects every day in Advent, until Christmas Eve.

The Epistle. Romans 13. 8.

WE no man any thing, but to love one another: 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 commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering 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. Matthew 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

THE SECOND SUNDAY IN ADVENT

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 strewed 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

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. *R.* Amen.

The Epistle. Romans 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 receive 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 THIRD SUNDAY IN ADVENT

The Gospel. St. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, 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

The Collect.

OH 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 fight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *R.* Amen.

The Epistle. I Corinthians 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 by 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. Matthew 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

THE FOURTH SUNDAY IN ADVENT

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

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. *R.* Amen.

The Epistle. Philippians 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. Be careful for nothing: 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 I. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerufalem 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 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

CHRISTMAS DAY

[December 25]

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. *R.* Amen.

The Epistle. Hebrews I. I.

GOD, who at fundry 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 firstbegotten

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.

SAINT STEPHEN'S DAY

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.

SAINT STEPHEN'S DAY

[December 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. *R.* Amen.

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For 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. Matthew 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 Jerusaleme, Jerusaleme, thou that killest the prophets, and stonest them which are sent unto thee, how often

SAINT JOHN THE EVANGELIST'S DAY

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

[December 27]

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. *R.* Amen.

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

The Epistle. I St. John I. I.

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

THE INNOCENTS' DAY

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

[December 28]

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. *R.* Amen.

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Revelation 14. 1.

AND 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 beasts, 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 firstfruits 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. Matthew 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 Rama was there a voice heard, lamentation, and weeping, and

THE SUNDAY AFTER CHRISTMAS DAY

great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

THE SUNDAY AFTER CHRISTMAS DAY

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, one God, world without end. *R.* Amen.

The Epistle. Galatians 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. Matthew 1. 18.

NOW 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 firstborn son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST

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 lufts, we may in all things obey thy bleffed will; through the fame thy Son Jefus Chrift our Lord. *R.* Amen.

The Epiftle. Romans 4. 8.

BLESSED is the man to whom the Lord will not impute fin. Cometh this bleffednefs then upon the circumcifion only, or upon the uncircumcifion alfo? for we fay that faith was reckoned to Abraham for righteoufnefs. How was it then reckoned? when he was in circumcifion, or in uncircumcifion? Not in circumcifion, but in uncircumcifion. And he received the fign of circumcifion, a feal of the righteoufnefs of the faith which he had yet being uncircumcifed: that he might be the father of all them that believe, though they be not circumcifed; that righteoufnefs might be imputed unto them alfo: And the father of circumcifion to them who are not of the circumcifion only, but who alfo walk in the fteps of that faith of our father Abraham, which he had being yet uncircumcifed. For the promife, that he fhould be the heir of the world, was not to Abraham, or to his feed, through the law, but through the righteoufnefs of faith. For if they which are of the law be heirs, faith is made void, and the promife made of none effect.

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.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

THE SECOND SUNDAY AFTER CHRISTMAS

The Collect.

L OREM ipsum *Rx.* Amen.

The Epistle. 2 Corinthians 9. 9.

L OREM ipsum.

THE EPIPHANY

The Gospell. St. John i. 14.

L OREM ipsum.

THE EPIPHANY

Or the Manifestation of Christ to the Gentiles.

[January 6]

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 God-head; through Jesus Christ our Lord. *R.* Amen.

The Epistle. Ephesians 3. 1.

F OR 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 fellowheirs, 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 unfathomable 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 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. Matthew 2. 1.

WHEN Jesus was born in Bethlehem of Judaea 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 Judaea: 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, en-

THE FIRST SUNDAY AFTER THE EPIPHANY

quired 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 FIRST SUNDAY AFTER THE EPIPHANY

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. *R.* Amen.

The Epistle. Romans 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

THE SECOND SUNDAY AFTER THE EPIPHANY

him in the temple, fitting 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 forrowing. 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

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. *R.* Amen.

The Epistle. Romans 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 cheerfulnefs. Let love be without diffimulation. 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 bufinefs; fervent in fpirit; ferving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Diftributing to the neceffity of faints; given to hofpitality. Blefs them which perfecute you: blefs, and curfe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the fame mind one toward another. Mind not high things, but condefcend to men of low eftate.

The Gospel. St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jefus was there: And both Jefus was called, and his difciples, to the marriage. And when they wanted wine, the mother of Jefus faith unto him, They have no wine. Jefus faith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, Whatfoever he faith unto you, do it. And there were fet there fix waterpots of ftone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jefus faith unto them, Fill the waterpots with water.

THE THIRD SUNDAY AFTER THE EPIPHANY

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 miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY

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. *R.* Amen.

The Epistle. Romans 12. 16.

BE 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. Matthew 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 to 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

THE FOURTH SUNDAY AFTER THE EPIPHANY

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 selfsame hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

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. *R.* Amen.

The Epistle. Romans 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 damnation. 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. Matthew 8. 23.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch 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 be-

THE FIFTH SUNDAY AFTER THE EPIPHANY

fore the time? And there was a good way off from them an herd of many fwine feeding. So the devils befought him, saying, If thou cast us out, suffer us to go away into the herd of fwine. And he said unto them, Go. And when they were come out, they went into the herd of fwine: and, behold, the whole herd of fwine 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 befought him that he would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY

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. *R.* Amen.

The Epistle. Colossians 3. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 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. Matthew 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

THE SIXTH SUNDAY AFTER THE EPIPHANY

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. *R.* Amen.

The Epistle. I 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. Matthew 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe 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 together his elect from the four

winds, from one end of heaven to the other.

The Sunday called

SEPTUAGESIMA

or the third Sunday before Lent.

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. *R.* Amen.

The Epistle. 1 Corinthians 9. 24.

KNOW 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 so 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 cast-away.

The Gospel. St. Matthew 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 marketplace, 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 said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said 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 said 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 goodman 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

SEXAGESIMA

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.

The Collect.

O LORD God, who seeest 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. *R.* Amen.

The Epistle. 2 Corinthians II. 19.

Y^E 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 wheresoever 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. Beside 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 hundredfold. 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

QUINQUAGESIMA

fee, 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.

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. *R.* Amen.

The Epistle. 1 Corinthians 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 through a glass, 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 passeth 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 shall 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

The Collect.

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. *R.* Amen.

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

For the Epistle. Joel 2. 12.

TURN ye even to me 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 repenteth 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

THE FIRST SUNDAY IN LENT

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. Matthew 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

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. *R.* Amen.

¶ *The Collect from the Firſt Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epiſtle. 2 Corinthians 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 imprifonments, 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. Matthew 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 hungered. 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

The Collect.

ALmighty God, who feest 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. *R.* Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. I Thessalonians 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 any matter: because that the Lord is the avenger of all such, 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

THE THIRD SUNDAY IN LENT

his Holy Spirit.

The Gospel. St. Matthew 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 wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT

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. *R.* Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. Ephesians 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 among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: 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 reprov'd 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 Chrifft fhall give thee light.

The Gofpel. St. Luke II. 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 lifted 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

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.

R. Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. Galatians 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 bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman 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

THE FOURTH SUNDAY IN LENT

is mount Sinai in Arabia, and answereth to Jerufalem which now is, and is in bondage with her children. But Jerufalem 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 travailest 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 faith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, 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 lifted 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, faith 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

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.

R. Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

THE FIFTH SUNDAY IN LENT

The Epistle. Hebrews 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 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.

The Gospel. St. John 8. 46.

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 dishonour 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 makest 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

commonly called

PALM SUNDAY

The Collect.

ALmighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Savior 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,

PALM SUNDAY

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. *R.* Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. Philippians 2. 5.

LET this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, 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. Matthew 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, which 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 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 said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; inasmuch 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

MONDAY BEFORE EASTER

teeth. Now from the fixth 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 veil 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 the 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

For the Epiſtle. Iſaiah 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 winefat? I have trodden the winepress 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 lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 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 founding of thy bowels and of thy mercies toward 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 whenſoever ye will ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand 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 goodman of the house, The Master saith, Where is the guestchamber, 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 passover. 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? couldest 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 faith 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 faith, 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

priefts and all the council fought for witnefs againſt Jeſus to put him to death; and found none. For many bare falſe witnefs againſt him, but their witnefs agreed not together. And there aroſe certain, and bare falſe witnefs 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 witnefs agree together. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſweſt thou nothing? what is it which theſe witnefs 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, Prophecy: 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

TUESDAY BEFORE EASTER

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 Galilaean, 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

For the Epistle. Ifaiah 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, that 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 them, 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 received 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, Eloi, Eloi, 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

The Epistle. Hebrews 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 while 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 of others; 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 furnished with Ifcariot, 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 good-man of the house, The Master saith unto thee, Where is the guestchamber, 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 likewise 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 which 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, which 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 Galilaean. 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, saying, Prophecy, 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

THURSDAY BEFORE EASTER

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

The Epistle. 1 Corinthians II. 17.

IN this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not. For 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 damnation 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 for 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, begin-

ning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerufalem at that time. And when Herod saw Jefus, he was exceeding glad: for he was defirous to fee him of a long feafon, becaufe he had heard many things of him; and he hoped to have feen fome miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and fcribes flood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the fame day Pilate and Herod were made friends together: for before they were at enmity between themfelves. 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 thofe things whereof ye accufe him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chaftife him, and releafe him. (For of neceffity he muft releafe one unto them at the feaft.) And they cried out all at once, faying, Away with this man, and releafe unto us Barabbas: (Who for a certain fedition made in the city, and for murder, was caft 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 the 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 other, 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 fight, beholding the things which 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

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for whom 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. *R.* 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 Savior Jesus Christ. *R.* Amen.

O GOD, who didst choose Israel to be thine inheritance: Have mercy upon us and forgive us for violence and wickedness against our brother Jacob; the arrogance of our hearts and minds hath deceived us, and shame hath covered our face. Take away all pride and prejudice in us, and grant that we, together with

the people whom thou didst first make thine own, may attain to the fulness of redemption which thou hast promised; to the honour and glory of thy most holy Name.*R.* Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. Hebrews 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.

THEN Pilate therefore took Jesus, and scourged him. And the foldiers 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 judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, 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 Caesar. 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 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

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. *Rz.* Amen.

¶ *The Collect from the First Day of Lent is to be read every day in Lent after the Collect appointed for the Day.*

The Epistle. 1 St. Peter 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 of the filth of the flesh, but the answer of a good conscience toward 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. Matthew 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

*At Morning Prayer, inſtead of the Pſalm, O come, let us ſing, &c..
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 v. 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 vj. 9.*

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 xv. 20.*

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

EASTER DAY

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

The Collect.

ALmighty God, who through thine only-begotten Son Iesus 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 Iesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. Colossians 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.

MONDAY IN EASTER WEEK

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly

befeech 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. *R.* Amen.

For 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 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 them 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, which 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 beside 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 toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER WEEK

The Collect.

ALmighty God, who through thine only-begotten Son Iesus Chrift haft 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 Ieſus Chrift our Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *R.* Amen.

For 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 Moses. 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 honeycomb. 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

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 always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *R.* Amen.

THE FIRST SUNDAY AFTER EASTER

The Epistle. 1 St. John 5. 4.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

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 said 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: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER

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. *R.* Amen.

The Epistle. 1 St. Peter 2. 19.

THIS is thankworthy, 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 know my sheep, and am known of mine. As the Father knoweth me, even so know I 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 fold, and one shepherd.

THE THIRD SUNDAY AFTER EASTER

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. *R.* Amen.

The Epistle. 1 St. Peter 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 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 cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE FOURTH SUNDAY AFTER EASTER

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

The Collect.

OMNIPOTENT 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 fundry 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. *R.* Amen.

The Epistle. St. James I. 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 reprove the world of sin, and of righteousness, and of judgement: of sin, because they be-

ROGATION SUNDAY

lieve not on me; of righteoufnefs, becaufe I go to my Father, and ye fee me no more; of judgement, becaufe the prince of this world is judged. I have yet many things to fay 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 fhall not fpeak of himfelf; but whatfoever he fhall hear, that fhall he fpeak: and he will fhew you things to come. He fhall glorify me: for he fhall receive of mine, and fhall fhew it unto you. All things that the Father hath are mine: therefore faid I, that he fhall take of mine, and fhall fhew it unto you.

THE FIFTH SUNDAY AFTER EASTER

commonly called

ROGATION SUNDAY

The Collect.

O LORD, from whom all good things do come: Grant to us thy humble fervants, that by thy holy infpiration we may think thofe things that be good, and by thy merciful guiding may perform the fame; through our Lord Jefus Chrif. *R.* Amen.

The Epiftle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own felves. 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 glafs. For he beholdeth himfelf, and goeth his way, and ftraightway 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.

VERILY, verily I ſay unto you, Whatſoever ye ſhall ask the Father in my name, he will give it 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: but the time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall ask in my name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we believe that thou cameſt forth from God. Jeſus

THE ASCENSION DAY

answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

THE ASCENSION DAY

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.
R. Amen.

For the Epistle. Acts i. i.

THE former treatise 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 Jerufalem, but wait for the promise of the Father, which, faith 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 Jerufalem, and in all Judaea, 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 ev-

SUNDAY AFTER ASCENSION DAY

ery creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 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.

SUNDAY AFTER ASCENSION DAY

The Collect.

O GOD 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 liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen.

The Epistle. 1 St. Peter 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.

WHITSUNDAY

WHITSUNDAY

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.
R. Amen.

For 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 Galilaeans? 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 Judæa, 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 profelytes, 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.

MONDAY IN WHITSUN WEEK

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

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.

R. Amen.

For the Epistle. Acts 10. 34.

THEN 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 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 reproved. 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

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 Savior, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.
R. Amen.

For 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

TRINITY SUNDAY

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.

TRINITY SUNDAY

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 thy Divine Majesty to worship the Unity: We beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *R.* Amen.

For the Epistle. Revelation 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 beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts 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 beasts give glory, and hon-

our, 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 Pharifees, 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. 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

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. *R.* 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 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. 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 life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which 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

THE SECOND SUNDAY AFTER TRINITY

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

The Collect.

O LORD, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt 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. *R.* 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 bowels of 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 toward 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,

THE THIRD SUNDAY AFTER TRINITY

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 high-ways 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

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. *R.* Amen.

The Epistle. 1 St. Peter 5. 5.

ALL of you be subject 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 stedfast 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 repenteth, 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

THE FOURTH SUNDAY AFTER TRINITY

that repenteth.

THE FOURTH SUNDAY AFTER TRINITY

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. *R.* Amen.

The Epistle. Romans 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 travaileth 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.

BE ye 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

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. *R.* Amen.

THE FIFTH SUNDAY AFTER TRINITY

The Epistle. 1 St. Peter 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 Gennefareth, and ſaw two ſhips ſtanding by the lake; but the fiſhmen 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

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. *R.* Amen.

THE SIXTH SUNDAY AFTER TRINITY

The Epistle. Romans 6. 3.

KNOW ye not that so many of us as were baptized into Iesus 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 Iesus Christ our Lord.

The Gospel. St. Matthew 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 of 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; leave there 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, whiles thou art in the way with him; lest at any time the adversary deliver 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

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. *R.* Amen.

The Epistle. Romans 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 right-

teoufnefs, unto holinefs. For when ye were the fervants of fin, ye were free from righteoufnefs. What fruit had ye then in thofe things whereof ye are now afhamed? for the end of thofe things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holinefs, and the end everlasting life. For the wages of fin is death: but the gift of God is eternal life, through Jefus Chrift our Lord.

The Gofpel. St. Mark 8. 1.

IN thofe days the multitude being very great, and having nothing to eat, Jefus called his difciples unto him, and faith unto them, I have compaffion on the multitude, becaufe they have now been with me three days, and have nothing to eat: and if I fend them away fafting to their own houfes, they will faint by the way; for divers of them came from far. And his difciples answered him, From whence can a man fatisfy thefe men with bread here in the wildernefs? And he asked them, How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground. And he took the feven loaves, and gave thanks, and brake, and gave to his difciples to fet before them; and they did fet them before the people. And they had a few fmall fifhes; and he bleffed, and commanded to fet them alfo before them. So they did eat, and were filled: and they took up of the broken meat that was left feven baskets. And they that had eaten were about

four thousand: and he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY

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. *R.* Amen.

The Epistle. Romans 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. Matthew 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

THE NINTH SUNDAY AFTER TRINITY

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

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Rx.* Amen.

The Epistle. I Corinthians 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 wildernes. 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

THE TENTH SUNDAY AFTER TRINITY

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 commended 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 of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

THE TENTH SUNDAY AFTER TRINITY

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. *R.* Amen.

The Epistle. 1 Corinthians 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 divers 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

THE ELEVENTH SUNDAY AFTER TRINITY

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

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. *R.* Amen.

The Epistle. 1 Corinthians 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:

THE TWELFTH SUNDAY AFTER TRINITY

for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY

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 whereof 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. *R.* Amen.

The Epistle. 2 Corinthians 3. 4.

SUCH trust have we through Christ to God-ward: 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, he 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

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. *R.* Amen.

The Epistle. Galatians 3. 16.

TO Abraham and his seed were the promises made. He faith 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

THE FOURTEENTH SUNDAY AFTER TRINITY

thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY

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. *R.* Amen.

The Epistle. Galatians 3. 16.

ISAY 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 of 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 which 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

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.
R. Amen.

The Epistle. Galatians 6. 11.

Y^E see how large a letter 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. Matthew 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, Take no thought 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 taking thought can add one cubit unto his stature? And why take ye thought 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 grafs 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? Therefore take no thought, 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. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY

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. *R.* Amen.

THE SIXTEENTH SUNDAY AFTER TRINITY

The Epistle. Ephesians 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 fancies, 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 Judæa, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY

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.
R. Amen.

The Epistle. Ephesians 4. 1.

ITHEREFORE 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-

THE EIGHTEENTH SUNDAY AFTER TRINITY

day, that they watched him. And behold, there was a certain man before him which had the dropfy. 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 a 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

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 minds to follow thee the only God; through Jesus Christ our Lord.
R. Amen.

The Epistle. 1 Corinthians 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. Matthew 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

THE NINETEENTH SUNDAY AFTER TRINITY

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

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. *R.* Amen.

The Epistle. Ephesians 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 righteoufnefs and true holinefs. Wherefore putting away lying, fpeak every man truth with his neighbour: for we are members one of another. Be ye angry and fin not: let not the fun go down upon your wrath: neither give place to the devil. Let him that stole fteal 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 ufe of edifying, that it may minifter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitternefs, and wrath, and anger, and clamour, and evil-fpeaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chrif's fake hath forgiven you.

The Gofpel. St. Matthew 9. 1.

JESUS entered into a fhip, and paffed over, and came into his own city. And behold, they brought to him a man fick of the palfy, lying on a bed. And Jefus, feeing their faith, faid unto the fick of the palfy, Son, be of good cheer, thy fins be forgiven thee. And behold, certain of the Scribes faid within themfelves, This man blaſphemeth. And Jefus, knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is eafier to fay, Thy fins be forgiven thee? or to fay, Arife,

THE TWENTIETH SUNDAY AFTER TRINITY

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 multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY

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 wouldst have done; through Jesus Christ our Lord. **R.** Amen.

The Epistle. Ephes. 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. Matth. 22. 1. JESUS said, The kingdom of heaven is like unto a certain king, which

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 burned 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.

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. *R.* Amen.

The Epistle. Ephes. 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 breastplate 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. THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea 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 Judaea into Galilee.

The Twenty-second Sunday after Trinity.

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. *R.* 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 which 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 bowels 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. Matth. 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.

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 Iesus Christ our Lord. *R.* 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 crosse 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 Iesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matth. 22. 15. THEN went the Pharisees, and took counsell 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 Iesus 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, Ren-

der 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 bands 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. *R.* 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 fellowservant, 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 under-

standing; 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. Matth. 9. 18. WHILE he spake these things unto them, 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.

THE COLLECTS, EPISTLES, AND GOSPELS

THE SUNDAY NEXT BEFORE ADVENT

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. *R.* Amen.

For the Epistle. Jeremiah 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, said 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.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

SAINT ANDREW'S DAY

[November 30]

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. *R.* Amen.

The Epistle. Romans 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. Matthew 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

[December 21]

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in 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. *R.* Amen.

The Epistle. Ephesians 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. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands

THE CONVERSION OF SAINT PAUL

the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, 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. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

THE CONVERSION OF SAINT PAUL

[January 25]

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. *R.* Amen.

For 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 that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at

Damascus, proving that this is very Christ.

The Gospel. St. Matthew 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 hundredfold, 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
[February 2]

The Collect.

ALMIGHTY and everliving 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.
R. Amen.

THE PURIFICATION OF SAINT MARY THE VIRGIN

For the Epistle. Malachi 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, saith 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 offering 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 forcerers, 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 turtledoves, or two young pigeons. And, behold, there was a man in Jerufalem, 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

SAINT MATTHIAS'S DAY

that infant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerufalem. 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

[February 24]

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choofe thy faithful fervant 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. *R.* Amen.

For the Epistle. Acts I. 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 head-long, he burft afunder in the midft, and all his bowels gushed out. And it was known unto all the dwellers at Jerufalem; infomuch as that field is called in their proper tongue, Aceldama, that is to fay, The field of blood. For it is written in the book of Pfalms, Let his habitation be defolate, and let no man dwell therein: and his bifhoprick let another take. Wherefore of thefe men which have companied with us all the time that the Lord Jefus went in and out among us, Beginning from the baptifm of John, unto that fame day that he was taken up from us, muft one be ordained to be a witnefs with us of his refurrection. And they appointed two, Joſeph called Barſabas, who was furnamed Juftus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of thefe two thou haſt choſen, That he may take part of this miniftry and apoſtleſhip, from 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. Matthew II. 25.

AT that time Jefus 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

ANNUNCIATION OF THE BLESSED VIRGIN MARY

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.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

[March 25]

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 same Jesus Christ our Lord. *R.* Amen.

For the Epistle. Isaiah 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord 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 Lord. 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 Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. John I. 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 Lord 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 Lord 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

SAINT MARK'S DAY

holy thing which fhall be born of thee fhall be called the Son of God. And, behold, thy coufin Elifabeth, ſhe hath alſo conceived a ſon in her old age: and this is the fixth month with her, who was called barren. For with God nothing fhall 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

[April 25]

The Collect.

O ALMIGHTY God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangelift 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. *R.* Amen.

The Epistle. Ephesians 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

SAINT PHILIP AND SAINT JAMES'S DAY

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

[May 1]

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. *Rx.* Amen.

The Epistle. St. James I. I.

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

[June 11]

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.
R. Amen.

For the Epistle. Acts II. 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

SAINT JOHN BAPTIST'S DAY

to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: 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

[June 24]

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptift 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. *R.* Amen.

For the Epistle. Isaiah 40. 1.

COMFORT ye, comfort ye 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 i. 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 Judaea. And all they that 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 dayspring 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

[June 29]

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excel-

SAINT PETER'S DAY

lent 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. *R.* Amen.

For 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. Matthew 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 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

SAINT MARY MAGDALEN

whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Vifitation of the Blessed Virgin Mary July 2 The Collect. O God, who didst lead the Blessed Virgin Mary to visit Elifabeth to their mutual joy and comfort: Grant unto thy people that as Mary did rejoice that she was called the Mother of the Lord, so they may ever joyfully believe that he truly took flesh, who is thine eternal and only-begotten Son; through the same Jesus Christ our Lord. *R.* Amen.

SAINT MARY MAGDALEN

[July 22]

The Collect.

O ALMIGHTY God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and alway serve thee in the power of his endless life, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *R.* Amen.

The Epistle. 2 Corinthians 5. 14.

THE love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which

died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Gospel. St. John 20. 11.

MARY stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalen came and told the disciples that she had seen the Lord,

SAINT JAMES THE APOSTLE

and that he had spoken these things unto her.

SAINT JAMES THE APOSTLE

[July 25]

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. *R.* Amen.

For the Epistle. Acts II. 27, and part of chapter 12.

IN those 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 Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. 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. Matthew 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

THE TRANSFIGURATION

[August 6]

The Collect.

O ALMIGHTY and everlasting God, whose blessed Son revealed himself to his chosen Apostles when he was transfigured on the holy mount, and amidst the excellent glory spake with Moses and Elias of his decease which he should accomplish at Jerusalem: Grant to us thy servants that, beholding the brightness of thy countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord. *R.* 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.

The Gospel. St. Mark 9. 2.

JESUS taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as

fnow; fo as no fuller on earth can white them. And there appeared unto them Elias with Mofes: and they were talking with Jefus. And Peter answered and faid to Jefus, Mafter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mofes, and one for Elias. For he wift not what to fay; for they were fore afraid. And there was a cloud that overfhadowed them: and a voice came out of the cloud, faying, This is my beloved Son: hear him.

SAINT BARTHOLOMEW THE APOSTLE

[Auguft 24]

The Collect.

O ALMIGHTY and everlafting God, who didft give to thine Apoftle Bartholomew grace truly to believe and to preach thy Word: Grant, we befeech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the fame; through Jefus Chrift our Lord. *R.* Amen.

For the Epiftle. Acts 5. 12.

BY the hands of the apoftles were many figns and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the reft durft no man join himfelf to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) infomuch that they brought forth the fick

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

[September 21]

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custome 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. *R.* Amen.

The Epistle. 2 Corinthians 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 commending 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.

SAINT MICHAEL AND ALL ANGELS

The Gospel. St. Matthew 9. 9.

AND as Jefus paffed forth from thence, he faw a man named Matthew, fitting at the receipt of cuftom: and he faith unto him, Follow me. And he arofe, and followed him. And it came to pafs, as Jefus fat at meat in the houfe, behold, many publicans and finners came, and fat down with him and his difciples. And when the Pharifees faw it, they faid unto his difciples, Why eateth your Mafter with publicans and finners? But when Jefus heard that, he faid unto them, They that be whole need not a phyfician, but they that are fick. But go ye and learn what that meaneth, I will have mercy, and not facrifice; for I am not come to call the righteous, but finners to repentance.

SAINT MICHAEL AND ALL ANGELS

[September 29]

The Collect.

OVERLASTING God, who haft ordained and constituted the fervices of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels alway do thee fervice in heaven, fo by thy appointment they may fuccour and defend us on earth; through Jefus Chrift our Lord. *Rx.* Amen.

For the Epiftle. Revelation 12. 7.

THERE was war in heaven: Michael and his angels fought againft 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. Matthew 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

SAINT LUKE THE EVANGELIST

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

[October 18]

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangelift, 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. *R.* Amen.

The Epistle. 2 Timothy 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

SAINT SIMON AND SAINT JUDE, APOSTLES

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

[October 28]

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; 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. *R.* 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,

ALL SAINTS' DAY

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 cloak 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

[November 1]

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.

R. Amen.

For the Epistle. Revelation 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 Nephthalim 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.

ALL SAINTS' DAY

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 beasts, 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. Matthew 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 peacemakers: 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.



THE COLLECTS, EPISTLES, AND GOSPELS
OF THE
Lesser Feasts and Fasts
AND OTHER DAYS WHICH IT IS PERMITTED TO
OBSERVE

CHRISTMAS EVE

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. *R.* Amen.

Lesson. Micah 5. 2–5. Thou Bethlehem Ephrathah ... shall be the peace.

Gospel. St. Luke 2. 1–14. It came to pass ... goodwill towards men.

IN LENT after Ash-Wednesday.

THURSDAY. *Lesson.* Exodus 24. 12–18. The LORD said unto Moses ... forty nights.

Gospel. St. Matthew 8. 5–13. When Jesus was entered ... fellowsame hour.

FRIDAY. *Lesson.* 1 Kings 19. 3–8. Elijah arose and went ... the mount of God.

LESSER FEASTS AND FASTS

Gospel. St. Matthew 5. 43—6. 6. Ye have heard ... reward thee.

SATURDAY. *Lesson.* Ifaiah 38. 1—6. In those days ... I will deliver thee.

Gospel. St. Mark 6. 45—56. Jesus constrained his disciples ... were made whole.

THE FIRST WEEK OF LENT

MONDAY. *Lesson.* Ezekiel 34. 11—16. Thus saith the Lord GOD ... that which was sick.

Gospel. St. Matthew 25. 31—46. When the Son of man ... into life eternal.

TUESDAY. *Lesson.* Ifaiah. 55. 6—11. Seek ye the LORD ... whereto I sent it.

Gospel. St. Matthew 21. 10—16. When he was come ... perfected praise.

WEDNESDAY. *Lesson.* Ifaiah 58. 1—9. Cry aloud, spare not ... Here I am.

Gospel. St. Matthew 12. 38—50. Certain of the scribes ... sister, and mother.

THURSDAY. *Lesson.* Ifaiah 58. 9—14. If thou take away ... hath spoken it.

Gospel. St. John 8. 31—45. Then said Jesus ... ye believe me not.

FRIDAY. *Lesson.* Ezekiel 18. 20—25. The soul that sinneth ... your ways unequal?

Gospel. St. John 5. 2—15. There is at Jerusalem ... had made him whole.

THE SECOND WEEK OF LENT

SATURDAY. *Lesson.* Ezekiel 18. 26–32. When a righteous man ... and live ye.

Gospel. St. Matthew 17. 1–9. After six days Jesus taketh ... from the dead.

THE SECOND WEEK OF LENT

MONDAY. *Epistle.* Hebrews 2. 1–10. We ought to give earnest heed ... perfect through sufferings.

Gospel. St. John 8. 21–30. Jesus said unto the Pharisees, I go ... believed on him.

TUESDAY. *Epistle.* Hebrews 2. 11–18. Both he that sanctifieth ... them that are tempted.

Gospel. St. Matthew 23. 1–12. Then spake Jesus ... shall be exalted.

WEDNESDAY. *Epistle.* Hebrews 3. 1–6. Wherefore, holy brethren ... unto the end.

Gospel. St. Matthew 20. 17–28. Jesus going up to Jerusalem ... a ransom for many.

THURSDAY. *Epistle.* Hebrews 3. 7–19. Wherefore, as the Holy Ghost saith ... because of unbelief.

Gospel. St. John 5. 30–47. Jesus said, I can of mine own self ... believe my words?

FRIDAY. *Epistle.* Hebrews 4. 1–16. Let us fear lest ... in time of need.

Gospel. St. Matthew 21. 33–46. There was a certain householder ... for a prophet.

SATURDAY. *Epistle.* Hebrews 5. 1–14. Every high priest ... good and evil.

LESSER FEASTS AND FASTS

Gospel. St. Luke 15. 11–32. A certain man had two sons ... and is found.

THE THIRD WEEK OF LENT

MONDAY. *Epistle.* Hebrews 6. 1–10. Leaving the principles ... do minifter.

Gospel. St. Luke 4. 23–30. Jefus faid unto them, Ye will ... went his way.

TUESDAY. *Epistle.* Hebrews 6. 11–20. We defire that every one ... order of Melchizedek.

Gospel. St. Matthew 18. 15–22. If thy brother ... until feventy times feven.

WEDNESDAY. *Epistle.* Hebrews 7. 1–10. This Melchizedek ... met him.

Gospel. St. Matthew 15. 1–20. Then came to Jefus ... defileth not a man.

THURSDAY. *Epistle.* Hebrews 7. 11–25. If perfection were ... interceffion for them.

Gospel. St. John 6. 26–35. Jefus faid, Verily, verily, I fay ... fhall never thirft.

FRIDAY. *Epistle.* Hebrews 7. 26–28. Such an high prieft ... for ever more.

Gospel. St. John 4. 5–26. Then cometh Jefus to a city ... am he.

SATURDAY. *Epistle.* Hebrews 8. 1–6. Of the things which ... upon better promifes.

Gospel. St. John 8. 1–11. Jefus went unto the mount ... fin no more.

THE FOURTH WEEK OF LENT

THE FOURTH WEEK OF LENT

MONDAY. *Epistle*. Hebrews II. 1-6. Faith is the substance ... diligently seek him.

Gospel. St. John 2. 13-25. The Jews' passover ... what was in man.

TUESDAY. *Epistle*. Hebrews II. 13-16. These all died ... to be called their God.

Gospel. St. John 7. 14-24. Now about the midst ... righteous judgement.

WEDNESDAY. *Epistle*. Hebrews 12. 1-11. Seeing we also ... exercised thereby.

Gospel. St. John 9. 1-17. As Jesus passed by ... He is a prophet.

THURSDAY. *Epistle*. Hebrews 12. 12-17. Lift up the hands ... carefully with tears.

Gospel. St. John 5. 17-27. Jesus answered them ... the Son of man.

FRIDAY. *Epistle*. Hebrews 12. 22-29. Ye are come unto Mount Zion ... a consuming fire.

Gospel. St. John 11. 33-46. When Jesus saw Mary weeping ... Jesus had done.

SATURDAY. *Epistle*. Hebrews 13. 7-21. Remember them ... for ever and ever. Amen.

Gospel. St. John 8. 12-20. Then spake Jesus ... not yet come.

PASSION WEEK

MONDAY. *Epistle*. Colossians I. 13-23. God hath

LESSER FEASTS AND FASTS

delivered us ... under heaven.

Gospel. St. John 7. 1-13. After these things ... for fear of the Jews.

TUESDAY. *Epistle.* Colossians 2. 8-12. Beware lest any man ... from the dead.

Gospel. John 7. 32-39. The Pharisees heard ... not yet glorified.

WEDNESDAY. *Epistle.* Colossians 2. 13-19. And you, being dead ... increase of God.

Gospel. St. John 7. 40-52. Many of the people, when ... no prophet.

THURSDAY. *Epistle.* Colossians 3. 8-11. Put off all these ... and in all.

Gospel. St. John 10. 22-38. It was at Jerusalem ... I in him.

FRIDAY. *Epistle.* Colossians 3. 12-17. Put on therefore, as ... the Father by him.

Gospel. St. John 11. 47-54. Then gathered the chief priests ... with his disciples.

SATURDAY. *Epistle.* Colossians 4. 2-6. Continue in prayer ... every man.

Gospel. St. John 6. 53-71. Jesus said unto the Jews, Verily ... one of the twelve.

EASTER WEEK

WEDNESDAY. *Lesson.* Acts 3. 12-18. When Peter saw it ... he hath so fulfilled.

ROGATION DAYS

Gospel. St. John 20. 11–18. Mary stood without ... unto her.

THURSDAY. *Lesson.* Acts 8. 26–40. The angel of the Lord ... to Cæsarea.

Gospel. St. John 21. 1–14. Jesus shewed himself ... from the dead.

FRIDAY. *Epistle.* 1 St. Peter 3. 18–22. Christ also hath ... subject unto him.

Gospel. St. Matthew 28. 16–20. The eleven disciples ... end of the world.

SATURDAY. *Epistle.* 1 St. Peter 2. 1–10. Laying aside ... obtained mercy.

Gospel. St. John 20. 24–31. Thomas, one of the twelve ... his name.

ROGATION DAYS

MONDAY. *Epistle.* St. James 5. 7–11. Be patient therefore ... of tender mercy.

Gospel. St. Luke 6. 36–42. Be ye merciful ... thy brother's eye.

TUESDAY. *Epistle.* St. James 5. 16–20. Confess your faults ... multitude of sins.

Gospel. St. Luke 11. 5–13. Jesus said unto them ... that ask him?

ASCENSION EVE. *Epistle.* Ephesians 4. 7–13. Unto every one of us ... fulness of Christ.

Gospel. St. John 17. 1–11. These words spake Jesus ... as we are.

LESSER FEASTS AND FASTS

WHITSUN WEEK

WEDNESDAY. *Lesson.* Acts 2. 14–21. Peter, standing up ... shall be saved.

Gospel. John 6. 44–51. No man can come ... of the world.

THURSDAY. *Lesson.* Acts 2. 22–28. Ye men of Israel ... with thy countenance.

Gospel. St. Luke 9. 1–6. Jesus called his twelve disciples ... healing every where.

FRIDAY. *Lesson.* Acts 8. 5–8. Philip went down ... in that city.

Gospel. St. Luke 5. 17–26. It came to pass ... strange things to day.

SATURDAY. *Lesson.* Acts 13. 44–52. The next sabbath day ... with the Holy Ghost.

Gospel. St. Matthew 20. 29–34. As they departed ... they followed him.

THE LESSER FEASTS

May 6. ST. JOHN BEFORE THE LATIN GATE.

Collect, Epistle, and Gospel of St. John Evangelist's Day (Dec. 27).

July 2. VISITATION OF THE B. V. MARY.

Collect. O God, who didst lead the Blessed Virgin Mary to visit Elifabeth, to their exceeding joy and comfort; Grant unto thy people, that as Mary did rejoice to

THE LESSER FEASTS

be called the Mother of the Lord, so they may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *R.* Amen.

Lesson. 1 Samuel 2. 1-3. My heart rejoiceth ... actions are weighed.

Gospel. St. Luke 1. 39-45. Mary arose in those days ... from the Lord.

August 7. THE NAME OF JESUS.

Collect. Almighty God, who hast taught us that in the Name of Jesus Christ alone is salvation; Mercifully grant that thy faithful people, ever glorying in his Name, may make thy salvation known to all the world; through the same Jesus Christ our Lord. *R.* Amen.

Lesson. Acts 4. 8-12. Then Peter, filled with the Holy Ghost ... must be saved.

Gospel. St. Matthew 1. 20-23. While Joseph thought on these things ... God with us.

[August 15. The Falling Asleep of the Blessed Virgin Mary - SA]

August 29. THE BEHEADING OF SAINT JOHN BAPTIST

Collect. O God, who didst vouchsafe to thy servant John Baptist to be in birth and death the forerunner of thy Son; Grant that as he was slain for truth and righteousness, so we may contend for the same unto the

end; for the love of thy Son Jefus Chrifft our Lord. *R.*
Amen.

Leffon. 2 Chronicles 24. 17–21. Now after ... houfe
of the LORD.

Gofpel. St. Matthew 14. 1–12. At that time Herod ...
and told Jefus.

September 8. THE NATIVITY OF THE B. V. MARY.

Collect. O merciful God, hear the prayers of thy fer-
vants who commemorate the Nativity of the mother
of the Lord; and grant that by the incarnation of thy
dear Son we may indeed be made nigh unto him; who
liveth and reigneth with thee and the Holy Ghofth, one
God, world without end. *R.* Amen.

September 14. HOLY CROSS DAY

Collect. O God, who by the paffion of thy blessed
Son haft made the inftrument of fhameful death to be
unto us the means of life and peace; Grant us fo to glory
in the Crofs of Chrifft, that we may gladly fuffer fhame
and lofs; for the fake of the fame thy Son our Lord. *R.*
Amen.

Epiftle. 1 Corinthians 1. 17–25. Chrifft fent me not to
baptize ... ftronger than men.

Gofpel. St. John 12. 27–33. Jefus faid, Now is my foul
troubled ... he fhould die.

November 2. COMMEMORATION OF ALL SOULS

THE LESSER FEASTS

Collect. O Lord, the maker and redeemer of all believers; Grant to the faithful departed all the unfearchable benefits of thy Son's passion; that in the day of his appearing they may be manifested as thy true children; through the same thy Son Jesus Christ our Lord. *R.* Amen.

Or, O Eternal Lord God, *Ec.* (OCCASIONAL PRAYERS § 31).

Lesson. Revelation 20. 11-45. I saw a great ... lake of fire.

Gospel. St. John 11. 21-27 Then said Martha unto Jesus, Lord ... should come into the world.

Note that this Service may be used on any day when desired, not being a Holy-day, or a day within the octave of Christmas, Easter, or Whitfunday.

November 8. SAINTS, MARTYRS, MISSIONARIES, AND DOCTORS OF THE CHURCH OF ENGLAND

Collect. We beseech thee, O Lord, to multiply thy grace upon us who commemorate the saints of our *tradition*: that, as we rejoice to be their fellow-citizens on earth, so we may have fellowship also with them in heaven; through Jesus Christ our Lord. *R.* Amen.

Lesson. Revelation 19. 5-8. A voice came ... righteousness of saints.

Gospel. St. John 17. 18-23. Jesus said, As thou hast sent me ... as thou hast loved me.

December 8. CONCEPTION OF THE B. V. MARY.

LESSER FEASTS AND FASTS

Collect. O Merciful God, hear the prayers of thy servants who commemorate the Conception of the Mother of the Lord; and grant that by the incarnation of thy dear Son we may indeed be made nigh unto him; who liveth and reigneth with thee and the Holy Ghost; one God, world without end. Amen.

[December 16. O Sapientia.]

COMMON OF SAINTS

OF A MARTYR OR MARTYRS

Collect. Almighty God, by whose grace and power thy holy Martyr *N.* or *M.* triumphed over suffering, and despised death; Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with the noble army of martyrs receive the crown of everlasting life; through Jesus Christ our Lord. *R.* Amen.

Epistle. Hebrews 11. 32—12. 2. And what shall I ... the throne of God.

Gospel. St. Matthew 16. 24—27. Jesus said to his disciples, If any man ... to his works.

OF A DOCTOR OR CONFESSOR

Collect. O God, who hast enlightened thy Church by the teaching of thy servant *N.*; Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses, who by their life and doctrine may set forth to all men the truth of thy salvation; through Jesus Christ our Lord. *R.* Amen.

COMMON OF SAINTS

Lesson. Wisdom 7. 7–14. I prayed, and understanding ... from learning.

Gospel. St. Matthew 13. 51–52. Jesus saith ... new and old.

OF A BISHOP

Collect. O God, the light of the faithful, and shepherd of souls, who didst set blessed *N.* to be a bishop in the Church, that *he* might feed thy sheep by *his* word and guide them by *his* example; Grant us, we pray thee, to keep the faith which *he* taught, and to follow in *his* footsteps; through Jesus Christ our Lord. *R.* Amen.

Epistle. 1 St. Timothy 3. 15–16. Thou knowest how thou oughtest ... into glory.

Gospel. St. Mark 4. 26–32. Jesus said, So is the kingdom ... shadow of it.

OF AN ABBOT OR ABBESS.

Collect. O God, by whose grace the blessed Abbot (Abbess) *N.*, enkindled with the fire of thy love, became a burning and a shining light in thy Church; Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *R.* Amen.

Lesson. Proverbs 10. 27–32. The fear of the LORD ... speaketh frowardness.

Gospel. Luke 6. 20–23. Jesus lifted up his eyes ... great in heaven.

LESSER FEASTS AND FASTS

OF MISSIONARIES

Collect. O Lord Jesus Christ, who callest to thee whom thou willest and sendest them whither thou dost choofe; We thank thee for calling thy servant *N.* to preach thy Gospel to the nations; and we humbly pray thee to raise up among us those who shall be heralds and evangelists of thy Kingdom, and shall build up thy Church in every land; who live and reign with the Father and the Holy Spirit, one God world without end. *R.* Amen.

Epistle. 2 Corinthians 4. 5–10. We preach . . . in our body.

Gospel. St. Matthew 28. 16–20. Then the eleven ... end of the world. Amen.

OF A VIRGIN OR VIRGIN MARTYR

Collect. O God, who didst endue thy holy Virgin *N.* with grace to witness a good confession (and to suffer gladly for thy sake); Grant that we, after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast; through the same thy Son Jesus Christ our Lord. *R.* Amen.

Lesson. Ecclesiasticus 51. 10–12. I called upon the Lord ... thy name, O Lord.

Gospel. St. Matthew 25. 1–13. Then shall the kingdom ... Son of man cometh.

OF A MATRON

COMMON OF SAINTS

Collect. O God, who hast built up thy Church through the divers gifts and graces of thy faints; We give thee humble thanks for the example of holy women, and especially this day for thy fervant *N.*, and we beseech thee to maintain among us the shelter of a mother's love and the protection of a mother's prayer, in the grace of thy Son, Jesus Christ our Lord. *R.* Amen.

Epistle. 1 St. Peter 1. 3–9. Blessed be the God and Father ... salvation of your souls.

Gospel. St. Luke 10. 38–42. Jesus entered into a certain village ... from her.

OF ANY SAINT

Collect. O Almighty God, who willest to be glorified in thy faints and didst raise up thy fervant *N.* to shine as a light in the world: Shine, we pray thee, in our hearts, that we also in our generation may shew forth thy praises, who hast called us out of darkness into thy marvellous light; through Jesus Christ our Lord. *R.* Amen.

Lesson. Revelation 7. 13–47. One of the elders ... from their eyes.

Gospel. St. Mark 10. 42–45. Jesus called his disciples ... for many.

FOR EMBER DAYS

Collect. Almighty God, our heavenly Father, who hast purchafed to thyfelf an univerfal Church by the precious blood of thy dear Son: Mercifully look upon the fame, and fo guide and govern the minds of thy fervants the Bifhops and Pafors of thy flock, that they may lay hands fuddenly on no man, but faithfully and wifely make choice of fit perfons to ferve in the fared miniftry of thy Church. And to thofe which fhall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may fet forth thy glory, and fet forward the falvation of all men; through Jefus Chrift our Lord. *R.* Amen.

Or, Almighty God, the giver of all good gifts, who of thy divine providence haft appointed divers Orders in thy Church: Give thy grace, we humbly befeech thee, to all thofe who are to be called to any office and adminiftration in the fame; and fo replenifh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ferve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jefus Chrift our Lord. *R.* Amen.

Leffon. Acts 13. 44–49. The next fabbath day ... all the region.

Or, Acts 20. 28–35. Take heed unto yourfelves ... to receive.

Or, Epifile. Ephesians 4. 7–16. Unto every one of us

... in love.

Gospel. St. Matthew 9. 35–38. Jefus went about ... into his harveft.

Or, St. Luke 4. 16–21. Jefus came to Nazareth ... in your ears.

Or, St. John 10. 1–16. Verily, verily, I fay ... known of mine, even as the Father knoweth me and I know the Father: and I lay down my life for the fheep. And other fheep I have which are not of this fold; them alfo I muft bring, and they fhall hear my voice; and there fhall be one flock, and one fhepherd.

FEAST OF THE DEDICATION OR CONSECRATION OF A CHURCH

If the day of Consecration be not known, the feaft may be obferved on the firft Sunday in October.

Collect. O God, by whofe providence we celebrate again the confecration [*or* dedication] of this church; Send down upon us, we befeech thee, thy heavenly bleffing; and, becaufe holinefs becometh thine houfe for ever, make us living temples, holy and acceptable unto thee; through Jefus Chrift our Lord. *R.* Amen.

Epiftle. 1 Corinthians 3. 9–17. We are labourers ... ye are.

Or, 1 Peter 2. 1–5. Laying afide all malice ... by Jefus Chrift.

Gospel. St. Matthew 21. 12–16. Jefus went into the temple ... perfected praife?

LESSER FEASTS AND FASTS

*Or, St. John 10. 22–29. It was at Jerufalem ... hand.
The Collect, Epistle, and Gospel of this day may be used on the seven
days following, except where other provision is made in this Book.*

PATRONAL FEAST OF A CHURCH

*If no proper Collect, Epistle, or Gospel is provided in this book for the
Saint's day, those which are provided in the Common of Saints may
be used, on the Patronal Festival, and also on the seven days follow-
ing, except where other provision is made in this Book.*

THANKSGIVING FOR HARVEST

*On a Sunday or Holy-day the Collect Epistle and Gospel of the Day
shall be used, and the Collect here given shall follow the Collect of
the Day.*

Collect. Almighty and everlasting God, who hast graciously given to us the fruits of the earth in their season; We yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord. *R.* Amen.

Epistle. Galatians 6. 6–10. Let him that is taught ... household of faith.

Gospel. St. John 4. 31–36. In the mean while ... rejoice together.

THANKSGIVING FOR THE INSTITUTION OF HOLY BAPTISM

Collect. Almighty God, our heavenly Father who hast given us the Sacrament of Holy Baptism that souls thereby being born again may be made heirs of everlasting salvation; We yield thee hearty thanks for this

thy gift, and humbly we beseech thee to grant that we who have thus been made partakers of the death of thy Son may also be partakers of his resurrection; through the same Jesus Christ, our Lord. *R.* Amen.

Epistle. Romans 6. 3–4. Know ye not ... in newness of life.

Gospel. St. Matthew 28. 18–20. Jesus came and spake ... end of the world. Amen.

THANKSGIVING FOR THE INSTITUTION OF HOLY COMMUNION

Collect. O Lord Jesus Christ, who hast ordained this Holy Sacrament to be a pledge of thy love, and a continual remembrance of thy passion; Grant that we, who partake thereof by faith with thanksgiving, may grow up into thee in all things, until we come to thy eternal joy; who with the Father and the Holy Ghost livest and reignest, one God world without end. *R.* Amen.

Or, O Lord, who in a wonderful Sacrament hast left us a memorial of thy passion; Grant us so to reverence the holy mysteries of thy Body and Blood, that we may ever know within ourselves the fruits of thy redemption; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Epistle. 1 Corinthians 11. 23–28. The Lord Jesus ... drink of that cup.

LESSER FEASTS AND FASTS

Gospel. St. John 6. 53–63. Jesus said unto them ... they are life.

The Proper Preface of Maundy Thursday may be used.

FOR THE MISSIONARY WORK OF THE CHURCH OVERSEAS

*On the Vigil of Saint Andrew and other suitable occasions for which
no special provision is made in this Book.*

Collect, from OCCASIONAL PRAYERS § 8.

Epistle. Eph. 2. 13–22. Now in Christ Jesus . . . through the Spirit.

Gospel. John 1. 35–51. John stood. . . the Son of man.

FOR THE GUIDANCE OF THE HOLY SPIRIT

Collect of Whitfunday, thus:—God, who of old time didst teach *Ec.*

Epistle. 1 Corinthians 12. 4–13. There are diversities of gifts ... into one Spirit.

Gospel. St. John 14. 23–26. Jesus said, If a man love me ... said unto you.

A Devotion

which may be said by the Priest and people immediately before the celebration of the Holy Communion.

¶ *The Priest, standing at God's Board, shall say with the Ministers and the people, all kneeling, as follows.*

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Anthem. I will go unto the altar of God, ✱ even unto the God of my joy and gladness.

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly 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 oppresseth 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 Gód; ★ for I will yet give him thanks, which is the help of my cóuntenance, ánd my God.

Glory be to the Father, and to the Son, ★ and to the Holy Ghóft;

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

Anthem. I will go unto the altar of God, even unto the God of my joy and gladness.

✠. Our help standeth in the name of the Lord; *R.* Who hath made heaven and earth.

If desired, the Confession and Absolution may be said here, and omitted in the Order of Communion.

✠. Wilt thou not turn again and quicken us; *R.* That thy people may rejoice in thee?

✠. O Lord, shew thy mercy upon us; *R.* And grant us thy salvation.

✠. O Lord, hear our prayer; ✠. And let our cry come unto thee.

✠. The Lord be with you; ✠. And with thy spirit.

Let us pray.

¶ *Then shall the Priest proceed with the celebration of the Holy Communion*

THE ORDER FOR THE ADMINISTRATION OF THE
LORD'S SUPPER, OR

Holy Communion

COMMONLY CALLED THE MASS.

- ¶ *It is an ancient and laudable custom of the Church to receive this Holy Sacrament fasting. Yet for the avoidance of all scruple it is hereby declared that such preparation may be used or not used, according to every man's conscience in the sight of God.*
- ¶ *The Holy Table, having at the Communion time a fair white linen cloth upon it, with other decent furniture meet for the high Mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church. And the Priest, standing at the Holy Table, shall say the Lord's Prayer, with the collect following for due preparation, the people kneeling.*

THE INTRODUCTION

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.

The Collect.

ALMIGHTY God, unto whom all hearts be open,
all desires known, and from whom no secrets are

HOLY COMMUNION

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. *R.* Amen.

¶ *Here may be sung a Hymn or an Anthem.*

¶ *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 of every duty therein (either according to the letter or according to the spiritual import thereof) for the time past, and grace to keep the same for the time to come, as followeth.*

God spake these words, and said,

I AM the Lord thy God: Thou shalt have none other gods but me.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

II. 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.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

III. Thou shalt not take the Name of the Lord thy God in vain.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

THE INTRODUCTION

IV. 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.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

V. Honour thy father and thy mother.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Thou shalt do no murder.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Thou shalt not commit adultery.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Thou shalt not steal.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Thou shalt not bear false witness.

R. Lord, have mercy upon us, and incline our hearts to keep this law.

X. Thou shalt not covet.

R. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*Or the Priest may rehearse, instead of the Ten Commandments, the
Summary of the Law as followeth:*

Hear what our Lord Jesus Christ saith.

HOLY COMMUNION

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. *St. Matthew xxij. 37.*

R. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

¶ *Here, if the Decalogue hath been omitted, shall be said or sung,*

Lord, have mercy upon us. *ijj.*

Christ, have mercy upon us. *ijj.*

Lord, have mercy upon us. *ijj.*

or

Kyrie eleison. *ijj.*

Christe, eleison. *ijj.*

Kyrie eleison. *ijj.*

¶ *Then, on Sundays and on Feast days (except in Advent and from Septuagesima to Palm Sunday inclusive), shall be said or sung as follows:*

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.

*Bow

THE MINISTRY OF THE WORD

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, * receive our prayer. Thou that fittest 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 Jesu Christ, with the Holy Ghost, art most high ✠ in the glory of God the Father. Amen.

This hymn may be omitted here, and sung instead at the end of this Order after the Thanksgiving after Communion.

¶ *Then the priest shall turn him to the people and say,*

ψ. The Lord be with you. R. And with thy spirit.

Let us pray.

¶ *And turning to the Holy Table he shall say the Collect of the Day. Other collects contained in this Book or authorized by the Bishop may follow.*

THE MINISTRY OF THE WORD

¶ *Immediately thereafter he that readeth the Epistle shall say,*

The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the — chapter of — beginning at the — verse. *And the Epistle ended, he shall say,* Here endeth the Epistle.

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then the Deacon or Priest that readeth the Gospel (the people all standing up) shall say,*

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℣. The Lord be with you. ℞. And with thy spirit.

THE ✠ Holy Gospel is written in the — chapter of
— beginning at the — verse. ℞. Glory ✠ be to
thee, O Lord.

The Gospel ended, there may be said,

Praise be to thee, O Christ.

¶ *Then shall be sung or said the Creed following, the people still
standing as before: except that at the discretion of the Minister it
may be omitted on any day not being a Sunday or a Holy-day.*

I BELIEVE in one God the Father Almighty, Maker of
heaven and earth, And of all things visible and in-
visible:

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 Vir-
gin 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 Holy Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Refurrection 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 Holy Communion, or of other services; Banns of matrimony may be published, and Briefs, Citations, and Excommunications shall be read, and Bidding of Prayers may be made. 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 Ordinary of the place.*

¶ *Then may follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *When the Priest giveth warning of the Holy Communion he may, at his discretion, use the first or the second of the Exhortations appended to this Liturgy.*

¶ *At the time of the celebration of the Holy Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest may say this Exhortation.*

DEARLY 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 try and examine themselves, before they presume to eat of that Bread,

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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 our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.*

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast 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 alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath

THE OFFERTORY

obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

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¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory. The Priest shall say, or the Clerks shall sing, one of these Sentences following, or some other convenient sentence taken out of Holy Scripture. A Hymn may follow.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew v. 16.*

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 yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matthew vj. 19.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matthew vij. 12.*

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Not every one that faith 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 vij. 21.*

Remember the words of the Lord Jefus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

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 vj. 6.*

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv. 8.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Corinthians ix. 11.*

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 should live of the Gospel. *1 Corinthians ix. 13.*

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 grudging, or of necessity; for God loveth a cheerful giver. *2 Corinthians ix. 6.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived,

THE OFFERTORY

God is not mocked: for whatsoever a man soweth that shall he reap. *Galatians vj. 6.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Galatians vj. 10.*

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 faints, and yet do minister. *Hebrews vj. 10.*

Lift up your eyes and look upon the fields; for they are white already to harvest. *St. John iv. 35.*

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 vj. 17.*

Who so 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 iij. 17*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli. 1.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Hebrews xij. 16.*

Offer unto God thanksgiving, and pay thy vows unto the most High. *Psalms l. 14.*

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I will offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

Psalms xxvij. 6.

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.

Genesis xiv. 18.

¶ *Whilst these Sentences are said or sung, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, or other devotions of the people, and reverently bring them to the Priest, who shall humbly present and place them upon the Holy Table in a decent bason to be provided for that purpose.*

¶ *And when there is a Communion, the Priest shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,*

BLESSED be thou, O LORD God, for ever and ever. Thine, O LORD, is the greatness, 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: both riches and honour come of thee, and of thine own do we give unto thee. *R.* Amen.

1 Chronicles xxxix. 10

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly

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befeech thee moſt mercifully [** to accept our alms and
✠ oblations, and*] to receive theſe our prayers, which
we offer unto thy Divine Majeſty; beſeeching thee
to inſpire continually the Univerſal 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 lead all nations into the way
of righteouſneſs and peace, and ſo to direct all ruling
authorities, that under them the world may be godly
and quietly governed. And grant unto all that are put
in authority, that they may truly and indifferently min-
iſter 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,
Priests, and Deacons, eſpecially to thy ſervant *N.* our
biſhop, 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, 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 eſpecially we
commend unto thy merciful goodneſs this congrega-

** If there be no alms or oblations, then the words [to accept our
alms and oblations] be left out unſaid.*

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tion which is here affembled in thy Name, to celebrate the Commemoration of the moſt glorious death of thy Son.

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, forrow, need, ſickneſs, or any other adverſity.

And here we do give unto thee moſt high praiſe and hearty thanks for the wonderful grace and virtue declared in all thy Saints, from the beginning of the world: And chiefly in the glorious and moſt bleſſed Virgin Mary, Mother of thy Son Jeſus Chriſt our Lord and God, [in *N.*,] and in the holy Patriarchs, Prophets, Apoſtles and Martyrs, whoſe examples, O Lord, and ſtedfaſtneſs in thy faith, and keeping thy holy commandments, grant us to follow.

We commend unto thy mercy, O Lord, all other thy ſervants which are departed hence from us, with the ſign of faith, and now do reſt in the ſleep of peace. Grant unto them, we beſeech thee, thy mercy, and everlaſting peace, and that, at the day of the general reſurrection, we and all thy ſervants which be of the myſtical body of thy Son, may altogether be ſet on his right hand, and hear that his moſt joyful voice: Come unto me, O ye that be bleſſed of my Father, and poſſeſs the kingdom, which is prepared for you from the beginning of the world.

Grant this, O Father, for Jeſus Chriſt's ſake, our

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only Mediator and Advocate. *R.* Amen.

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¶ *Turning himself to the people the Priest shall say,*

ψ. The Lord be with you. *R.* And with thy spirit.

ψ. Lift up your hearts. *R.* We lift them up unto the Lord.

ψ. Let us give thanks unto our Lord God. *R.* It is meet and right so to do.

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, 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, Therefore with Angels &c.

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, &c.

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Upon the Epiphany, and seven days after.

THROUGH Jesus Christ our Lord: Who in substance of our mortal flesh manifested forth his glory: That he might bring us out of darkness into his own glorious light. Therefore with Angels, *℟̄c.*

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, *℟̄c.*

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, *℟̄c.*

Upon Whitfunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind in the likeness

of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; 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, *℟̄c.*

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 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, *℟̄c.*

Upon the Purification, Annunciation, and Transfiguration.

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son, Jesus Christ our Lord. Therefore with Angels, *℟̄c.*

Upon All Saints' Day and the Feasts of Apostles, Evangelists, and St. John Baptist's Nativity, except when the Proper Preface of any Principal Feast is appointed.

WHO, in the multitude of thy saints, hast compassed us about with so great a cloud of witnesses that

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we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away. Therefore with Angels, *Ec.*

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. ✠ Blessed is he that cometh in the Name of the Lord; Hosanna in the highest.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou 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 and sacrifice, until his coming again;

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WHO, in the same night that he was betrayed,
*took Bread; and, when he had given thanks,
†he brake it, and gave it to his disciples, saying, Take,
eat, ‡

THIS IS MY BODY WHICH IS GIVEN FOR YOU: Do
this in remembrance of me.

Likewise after supper he §took the Cup; and, when
he had given thanks, he gave it to them, saying, Drink
ye all of this; ¶

FOR THIS IS MY BLOOD OF THE NEW TESTAMENT,
WHICH IS SHED FOR YOU AND FOR MANY FOR THE
REMISSION OF SINS:

Do this, as oft as ye shall drink it, in remembrance of
me.

The Oblation

WHEREFORE, O Lord, and heavenly Father, ac-
cording to the institution of thy dearly beloved
Son our Saviour Jesus Christ, we thy humble servants
do celebrate and make here before thy divine Majesty,
with these thy holy gifts, WHICH WE NOW OFFER
UNTO THEE, the memorial thy Son hath commanded
us to make; having in remembrance his blessed passion,

* *Here the Priest is to take the Bread into his hands:*

† *And here to touch or 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 (be it Chalice or
Flagon) in which there is any Wine to be consecrated.*

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and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits which he hath procured unto us by the same, and looking for his coming again with power and great glory.

The Invocation

HEAR us, O Merciful Father, we most humbly beseech thee, and of thy almighty goodness vouchsafe to ✠ bless and ✠ sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life.

AND we 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, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly ✠ benediction, and

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made one body with him, that he may dwell in us, and we in him.

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, and command these our prayers and supplications by the ministry of thy holy Angels to be brought up into thy holy Tabernacle before the sight of thy divine Majesty; 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. *R.* Amen.

Here shall the people join with the Priest in the Lord's Prayer, the Priest first saying,

As our Saviour Christ hath commanded and taught us, we are bold to 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.

Here the Priest is to break the consecrated bread.

¶ *Then shall the Priest say or sing,*

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THE Peace of the Lord be always with you. *R.* And with thy spirit.

CHRIST, our Paschal Lamb, is offered up for us, once for all, when he bare our sins on his body upon the Cross; for he is the very Lamb of God that taketh away the sins of the world, wherefore let us keep a joyful and holy feast unto the Lord.

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¶ *Then shall the Minister 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 Almighty God, meekly kneeling upon your knees.

¶ *Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

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

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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 bur-
den 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 (or the Biſhop, being preſent,) ſtanding up,
and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his
great mercy hath promiſed forgivenes 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. *R.* 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 reſreſh you. *St. Matthew xj. 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 iij. 16*

Hear alſo what Saint Paul ſaith.

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This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Timothy i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

1 St. John ij. 1.

*Then shall the Priest, turning him to the Altar, kneel down, and say,
in the name of all them that shall communicate, this Collect of
humble access to the Holy Communion, as followeth:*

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. *R.* Amen.

¶ *Here may be sung or said:*

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God that, takest away the sins of the world: have mercy upon us.

THE THANKSGIVING

O Lamb of God, that takest away the sins of the world: grant us thy peace.

¶ *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 meekly 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. *R.* Amen.

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. *R.* Amen.

Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *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.*

¶ *Here may follow an Anthem or Hymn.*

THE THANKSGIVING

¶ *Then shall the Priest give thanks to God in the name of all them that have communicated, turning him first to the people, and saying,*

✠ O give thanks unto the Lord, for he is gracious:

R. And his mercy endureth for ever.

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℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

ALmighty and everliving 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.

¶ *The Gloria in excelsis may be omitted after the Kyrie eleison, and sung here instead: provided that it be always said or sung in one or other position on Holy-days and on all Sundays except those in Advent and from Septuagesima to Palm Sunday inclusive.*

For the Post-Communions see pages X-X

℣. The Lord be with you. ℞. And with thy spirit.

℣. Depart in peace, *or* Let us bless the Lord.

COLLECTS

R. Thanks be to God.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

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. **R.** Amen.



COLLECTS

¶ *To be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, or the Litany, or immediately before the Blessing at Holy Communion, by the discretion of the Minister.*

O ALMIGHTY Father, wellspring of life to all things that have being, from amid the unwearied praises of Cherubim and Seraphim who stand about thy throne of light which no man can approach unto, give ear, we humbly beseech thee, to the supplications of thy people who put their sure trust in thy mercy, through Jesus Christ our Lord. **R.** Amen.

O LORD Jesus Christ, before whose judgement-seat we must all appear and give account of the things done in the body: Grant, we beseech thee, that

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when the books are opened in that day, the faces of thy servants may not be ashamed, through thy merits, O blessed Saviour, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *R.* Amen.

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. *R.* 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. *R.* 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. *R.* Amen.

PREVENT us O Lord, in all our doings with thy most gracious favour, and further us with thy contin-

ual 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. *R.* 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. *R.* Amen.

O LORD, our God, thou Saviour of the world, through whom we have celebrated these sacred mysteries: Receive our humble thanksgiving, and of thy great mercy vouchsafe to sanctify us evermore in body and soul, who livest and reignest with the Father and the Holy Spirit, one God, world without end. *R.* 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. *R.* Amen.

HOLY COMMUNION

Prayers for Certain Festivals and Seasons

Advent.

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth, with thee and the Holy Spirit, one God, world without end. Amen.

Christmas Day, *and seven days after.*

O GOD, who hast given us grace at this time to celebrate the birth of our Saviour, Jesus Christ: We laud and magnify thy glorious Name for the countless blessings which he hath brought unto us; and we beseech thee to grant that We may ever set forth thy praise in joyful obedience to thy will; through the same Jesus Christ our Lord. *R.* Amen.

New Year's Day

O ETERNAL Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *R.* Amen

Epiphany, *and seven days after.*

ALMIGHTY God, who at the baptism of thy blessed Son Jesus Christ in the river Jordan didst manifest

his glorious Godhead: Grant, we beseech thee, that the brightness of his presence may shine in our hearts, and his glory be set forth in our lives; through the same Jesus Christ our Lord. *R.* Amen.

Easter Day, *and seven days after.*

O LORD God Almighty, whose blessed Son, our Saviour, Jesus Christ, did on the third day rise triumphant over death: Raise us, we beseech thee, from the death of sin unto the life of righteousness, that we may seek those things which are above, where he sitteth on thy right hand in glory; and this we beg for the sake of the same, thy Son, Jesus Christ our Lord. *R.* Amen.

Ascension Day, *and seven days after.*

ALmighty God, whose blessed Son, our Saviour, Jesus Christ, ascended far above all heavens that he might fill all things: Mercifully give us faith to perceive that according to his promise he abideth with his Church on earth, even unto the end of the world; through the same Jesus Christ our Lord. *R.* Amen.

Whitfunday, *and six days after.*

O ALMIGHTY God, who on the day of Pentecost didst send the Holy Ghost the Comforter to abide in thy Church unto the end: Bestow upon us and upon all thy faithful people his manifold gifts of grace, that with minds enlightened by his truth and

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hearts purified by his presence, we may day by day be strengthened with power in the inward man; through Jesus Christ our Lord, who with thee and the same Spirit liveth and reigneth, one God, world without end. *R.* Amen.

Trinity Sunday.

O LORD God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unfathomable: Accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant, that ever holding fast this faith, we may magnify thy glorious Name; who livest and reignest, one God, world without end. *R.* Amen.

EXHORTATIONS

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on — 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 unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers 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 lives and conversations 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, accord-

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ing 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 damnation [guilt, 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; *left, 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 ghostly 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 may 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,

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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.

GENERAL RUBRICS

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer For the whole state of Christ's Church together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

GENERAL RUBRICS

- ¶ *And whenever this Service is used, Collects, contained in this Book, or sanctioned by the Bishop, may be said after The Intercession, or before the Blessing.*
- ¶ *If any of the consecrated Bread and Wine remain, apart from that which may be reserved, it shall not be carried out of the church; but the Priest, and such other of the communicants as he shall call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*
- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*
- ¶ *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 Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*
- ¶ *And note, that every confirmed member of the Church shall communicate at the least three times in the year, of which Easter to be one.*
- ¶ *If any be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he known them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his*

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frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

¶ *Provided that every Minister so advertising repelling any, as is specified in the two precedent paragraphs, shall be obliged forthwith to give an account of the same to the Bishop, and therein to obey his order and direction.*



THE Order of Communion

WITH THE RESERVED SACRAMENT.

- ¶ *In the absence of a Priest, a Deacon may administer from the Reserved Sacrament, but he shall use the Collect for the Twenty-first Sunday after Trinity instead of the Absolution, and The Grace of our Lord Jesus Christ &c. instead of the Blessing.*
- ¶ *When this Order is used for those unable to be present at a celebration of the Lord's Supper but who are not sick, it shall be used with the Collect, Epistle and Gospel of the Day. At the discretion of the Minister other parts of the Order for the Lord's Supper (except the setting apart of the Bread and Wine and the Prayer of Consecration) may be added.*
- ¶ *When this Order is used for the sick, it is fitting that a table be prepared at a convenient place in the sick person's house. The table shall be covered with a clean white cloth, whereon is to be placed a vessel containing a little water. The Priest shall come at the appointed time, bearing the Reserved Sacrament, and shall place it upon the table.*
- ¶ *Then the Priest and those present shall say the General Confession from the Order for the Lord's Supper, the Priest adding the Absolution and the Comfortable Words, or else the following shortened Confession and Absolution may be used:*

DRAW near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God.

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in

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thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

After which the Priest shall pronounce this Absolution,

ALmighty God have mercy upon you, forgive † you all your sins, and deliver you from all evil, confirm and strengthen you in all goodness, and bring you to life everlasting; through Jesus Christ our Lord.
R. Amen.

Then shall the Priest and those who are to receive the Sacrament say together:

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. **R.** Amen.

¶ *Then may be sung or said:*

OLAMB of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God that, takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

After a short space of silence the Priest shall deliver the Sacrament with the customary words of administration.

After a short silence the Priest and all present shall repeat together the Lord's Prayer,

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 trespases, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest shall say,

ALMIGHTY and everliving 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

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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.

And the Blessing,

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. *R.* Amen.



THE MINISTRATION OF

Holy Baptism

TO BE USED IN THE CHURCH

¶ *It appeareth by ancient writers that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times it was only ministered in presence of all the congregation: which custom now being grown out of use, although it cannot for many considerations be well restored again, yet it is thought good to follow the same, as near as conveniently may be: wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered but upon Sundays and other Holy Days, when the most number of people may come together, 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. Nevertheless (if necessity so require) children may at all times be baptized at home.*

¶ *Due notice, normally of at least a week, shall be given before a child is brought to the church to be baptized.*

¶ *At the time appointed the godfathers and godmothers and [the parents or guardians with] the child must be ready at the church door, either immediately before the last Canticle at Mattins or else immediately before the last Canticle at Evensong, as the Curate by his discretion shall appoint. And the Priest standing there shall proceed as follows.*

HATH this Child been already baptized or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

THE ORDER OF BAPTISM

ADMISSION TO THE CATECHUMINATE

DEARLY beloved, forasmuch as all men are conceived and born in sin: and that our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these Children* that thing which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *lively members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

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 *these Children*; 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 stedfast 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. **R.** Amen.

¶ *Here shall the priest ask what shall be the name of the child, [and when the Godfathers and Godmothers have told the name,] then shall he make a cross upon the child's forehead and breast, saying,*

N. RECEIVE the sign of the holy Cross, both in thy ✙ forehead, and in thy ✙ breast, in token that thou shalt not be ashamed to confess thy faith in 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 thy life's end.

R. Amen.

And this he shall do and say to as many as be presented to be baptized, one after another.

Let us pray.

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 Infants*, 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 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 *these Infants* may enjoy the

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everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *R.* Amen.

¶ *Then let the priest, looking upon the Children, say,*

I COMMAND thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from *these Infants*, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made *members* of his body, and of his holy congregation. Therefore thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards *these Infants*, whom Christ hath bought with his precious blood, and by this his holy Baptism, called to be of his flock, In the name of the same our Lord Jesus Christ, who shall come to judge the quick and the dead and the world by fire. *R.* Amen.

¶ *Then the Priest shall say the Gospel and Exhortation as follow,*

¶ The Lord be with you. *R.* And with thy spirit.

HEAR the words of the ✠ Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse. *R.* Glory be to thee, O Lord.

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.

R. Praise be to thee, O Christ.

¶ *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. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *these* present *Infants*; that he will embrace *them* with the arms of his mercy; that he will give unto *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 Infants*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *these Infants* to his holy Baptism; let us

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faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.

¶ *Here the minister with the Godfathers, Godmothers, and people present, shall 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 trespaffes, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

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

And in Iesus 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.

The priest shall add also this prayer.

THE PROMISES

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 *these Infants*, 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. **R.** Amen.

¶ *Then let the priest take [one of] the children by the right hand, [the others being brought after him]. And coming into the Church say,*

THE Lord vouchsafe to receive *you* into his holy household, and to keep and govern *you* always in the same, that *ye may* have everlasting life. Amen.

THE PROMISES

¶ *Here may be sung a Hymn or an Anthem, or the Invocations and Conclusion from the Litany.*

¶ *Then, standing at the Font, shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *these Children* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *them*, to release *them* of *their* sins, to sanctify *them* with the Holy Ghost, to give *them* 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*

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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, *these Infants* must also faithfully, for *their* part, promise by you that are *their* sureties, (until *they* come of age to take it upon *themselves*,) that *they* 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 Children to be baptized, severally, these questions following:*

Question.

I demand therefore,

DOST thou renounce the devil and all his works?
Answer. I renounce him.

Question.

Dost thou renounce the vain pomp and glory of the world, with all covetous desires of the same?

Answer. I renounce them.

Question.

Does thou renounce 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?

Answer. This I believe.

Question.

Dost thou believe in Jesus Christ his only-begotten 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 went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

Answer. This I believe.

Question.

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly 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.

THE ORDER OF BAPTISM

THE BLESSING OF THE WATER

¶ *After which the Priest shall proceed, saying,*

✠. The Lord be with you. *R.* And with thy spirit.

Let us pray.

O MOST merciful God our Saviour Jesu Chrift, who hast ordained the element of water for the regeneration of thy faithful people, Upon whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove: Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy Holy Name: Sanctify ✠ this fountain of baptism, thou that art the Sanctifier of all things, that by the power of thy Word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. *R.* Amen.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these Children* [*or these Persons*] may be so buried, that the new man may be raised up in *them*. *R.* Amen.

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *R.* Amen.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *R.* Amen.

Whosoever shall confess thee, O Lord, recognize him also in thy kingdom. *R.* Amen.

THE BLESSING OF THE WATER

Grant that all sin and vice here may be so extinct, that they never have power to reign in thy servants. *R.* Amen.

Grant that whosoever here shall begin to be of thy flock, may evermore continue in the same. *R.* Amen.

Grant that all they which for thy sake in this life do deny and forsake themselves, may win and purchase thee, O Lord, which art everlasting treasure. *R.* 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. *R.* Amen.

Ps. The Lord be with you. *R.* And with thy spirit.

Ps. Lift up your hearts. *R.* We lift them up unto the Lord.

Ps. Let us give thanks unto our Lord God. *R.* It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy 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 suppli-

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cations of thy congregation; Sanctify ✠ this Water to the myſtical waſhing away of ſin; and grant that *theſe Children* [*or theſe thy Servants*], 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 the ſame Jeſus Chriſt our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *R.* Amen.

THE BAPTISM

¶ *Then the Miniſter ſhall take the Child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they ſhall certify him that the Child may well endure it) he ſhall dip it in the Water thrice. Firſt dipping the right ſide, ſecond the left ſide, the third time dipping the face towards the font, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

But if they certify that the Child is weak, it ſhall ſuffice to pour Water upon it, ſaying the foreſaid words, N. I baptize thee &c.

¶ *Then the Prieſt ſhall annoint the Infant upon the head with chrifm, ſaying,*

ALMIGHTY God, the Father of our Lord Jeſus Chriſt, who hath regenerated thee by water and the Holy Ghoſt, and hath given unto thee remiſſion of all thy ſins, may he vouchſafe to annoint thee with the unction ✠ of his Holy Spirit, and bring thee to the inheritance of everlaſting life. *R.* Amen.

THE THANKSGIVING

¶ *Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the Priest shall put upon him his white vesture, commonly called the chrysom; and say*

TAKE this white vesture as a token of the innocency which, by God's grace, in this holy sacrament of Baptism, is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living: that after this transitory life thou mayest be partaker of the life everlasting.

¶ *Then the Minister may deliver to the Child a burning light, saying,*

RECEIVE the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy baptism.

¶ *When there are many to be baptized, this order of baptizing, anointing, putting on the chrysom, and delivering the light, shall be used severally with every Child. Those that be first baptized departing from the font, and remainyng in some convenient place within the Church until all be baptized.*

THE THANKSGIVING

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these Children* 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 *these Children* may lead the rest of *their* life according to this beginning.

THE ORDER OF BAPTISM

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these Infants* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made partaker of the death of thy Son, *they* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord.
R. Amen.

THE DUTIES OF THE GODFATHERS AND GODMOTHERS

¶ *Then the Priest shall say to the Godfathers and Godmothers and Parents this Exhortation following.*

FORASMUCH as *these Children* have promised by you *their* 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 *these Infants* be taught, so soon as *they* shall be able to learn, what a solemn vow, promise, and profession, *they have* here made by you. And that *they* may know

THE DUTIES OF THE GODFATHERS AND GODMOTHERS

these things the better, ye shall call upon *them* to hear Sermons; and chiefly ye shall provide, that *them* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *these Children* may be virtuously brought up to lead a godly and a Christian life.

Will you help *them* to learn and to do all these things?

Answer. I will, the Lord being my helper.

Remember 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 from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living.

¶ *The Minister shall command that the chryfoms be brought to the church, and delivered to the Priests after the accustomed manner, at the purification of the mother of every child: and that the children be brought to the Bishop to be confirmed of him, so soon as they can say, in their vulgar tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and further be instructed in the Catechism set forth for that purpose accordingly as it is there expressed.*



THE ORDER OF BAPTISM

PRIVATE BAPTISM

¶ *When, in consideration of extreme sickness, necessity may require, then the following form shall suffice:*

¶ *The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:*

N I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *After which shall be said the Lord's Prayer, and the Thanksgiving from the Office, beginning, We yield thee hearty thanks, &c.*

I ¶ *But NOTE, That in the case of an Adult, the Minister shall first ask the questions provided in this Office for the Baptism of Adults.*

¶ *In cases of extreme sickness, or any imminent peril, if a Minister cannot be procured, then any person present may administer holy Baptism, using the foregoing form. Such Baptism shall be promptly reported to the authorities.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again.*

THE RECEIVING OF ONE PRIVATELY BAPTIZED

¶ *It is expedient that a Child or Person so baptized be afterward brought to the Church, at which time these parts of the foregoing service shall be used:*

The Gospel, the Questions (omitting the question Wilt thou be baptized in this Faith? and the answer thereto), the Anointing, and the remainder of the Office.

CONDITIONAL BAPTISM

¶ *If there be reasonable doubt whether any Person were baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), such Person may be*

GENERAL RUBRICS

baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister 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.

GENERAL RUBRICS

- ¶ *For every child to be baptized there shall be not fewer than three godparents, of whom at least two shall be of the same sex as the child and of whom at least one shall be of the opposite sex; save that, when three cannot be conveniently had, one godparent shall suffice. Parents may be godparents for their own children provided that the child shall have at least one other godparent. The godparents shall be persons who have been baptized and confirmed and will faithfully fulfil their responsibilities both by their care for the child committed to their charge and by the example of their own godly living. Nevertheless the Minister shall have power to dispense with the requirement of confirmation in any case in which in his judgement need so requires.*
- ¶ *The Minister shall instruct the parents or guardians of an infant to be admitted to Holy Baptism that the same responsibilities rest on them as are in the service of Holy Baptism required of the godparents.*
- ¶ *No Minister shall refuse or, save for the purpose of preparing or instructing the parents or guardians or godparents, delay to baptize any infant within his cure that is brought to the church to be baptized, provided that due notice has been given and the provisions relating to godparents are observed. If the Minister shall refuse or unduly delay to baptize any such infant, the parents or guardians may apply to the Bishop of the diocese who shall, after consultation with the Minister, give such directions as he thinks fit.*

THE ORDER OF BAPTISM

¶ *The Minister, before proceeding to the Baptism, shall have satisfied himself that the child presented to him has not already been baptized.*

¶ *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 Minister of the Parish, 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, they shall each choose three, or at the least one, to be their Witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, or (if need so require) at such other time as the Minister in his discretion shall think fit.*

¶ *It is convenient that the Admission to the Catechuminate should precede the Baptism by a week or more.*



THE MINISTRATION OF
**Baptism to Such as are of
Riper Years**

AND ABLE TO ANSWER FOR THEMSELVES

THE FORM OF ADMITTING CATECHUMENS

¶ *On the day appointed, the persons to be received shall be brought by their Godparents to the Church, and shall remain in the Porch, or nigh unto the Entrance, until the First Lesson of the Daily Office is ended.*

¶ *Then the Priest (or the Bishop, being present) shall go down to the Porch or place appointed for Catechumens, and, those who are to be received being placed in order nigh unto the Entrance of the Church, ~~the males on the right hand, the females on the left,~~ he shall demand of them as follows:*

What *doest thou* desire of God in his Holy Church?

Answer. Faith.

Minister. What does Faith gain for *thee*?

Answer. Eternal Life.

Minister. If *thou wilt* enter into Life, keep the Commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Moreover, the right Faith is that thou worship One God in Trinity, and Trinity in Unity.

¶ *And again he demands,*

Doest thou renounce the Devil?

BAPTISM OF SUCH AS ARE OF RIPER YEARS

Answer. I renounce him.

Minister. Dost thou believe in the One living and true God?

Answer. I believe; Lord, help thou mine unbelief.

Minister. Wilt thou be further instructed in the Faith of Christ?

Answer. I will.

¶ *Then shall the Minister say,*

Peace be with thee.

Answer. And with thy spirit.

¶ *Then they shall kneel, and the Minister shall say over them,*

O LORD God of Hosts, before the terrors of whose presence the armies of Hell are put to flight; Deliver *this* thy servant from the might of Satan; cast out from *him* every evil and unclean spirit that lurketh in the heart, the spirit of error and wickedness, the spirit of idolatry and covetousness, lying, and all uncleanness, and make *him* meet to receive the Holy Spirit of grace, through Jesus Christ our Lord. *R.* Amen.

¶ *Then the Minister shall sign each one on the forehead in the form of a Cross, saying,*

Receive the Cross ✝ of Christ in thine heart.

¶ *And, when all are signed, he shall proceed—*

TAKE unto thee the faith of heavenly precepts; be such in thy conversation that thou mayest be meet to be the

THE FORM OF ADMITTING CATECHUMENS

or

; keep the heavenly precepts; so live that *thou mayest* be be worthy to become

tamples of the Holy Ghost, and, having entered into the Church of the living God, may rejoice that you have escaped the snares of death. Reject idolatry, heresy, and superstition; and worship God the Father Almighty, and Jesus Christ his only Son our Lord, who shall come to judge the quick and the dead.

Let us pray.

O LORD, our Heavenly Father, Almighty, everlasting God, who givest light to them that sit in darkness and in the shadow of death; Lift up, we beseech thee, the light of thy countenance upon *this* thy servant who *is* wandering uncertain and doubtful in the night of this world; make known unto *him* the way of truth and peace, and open the eyes of *his* understanding that *he* may walk therein; enable *him* through faith to acknowledge thee, One God, the Father in the Son, and the Son in the Father, with the Holy Spirit, and keep *him* steadfast in the same, that, faithfully [or loyally] serving thee in this life, *he* may receive thy blessing in the life to come, through Jesus Christ our Lord. *R.*
Amen.

O ALMIGHTY and merciful Father, who hast made all mankind, and dost restore through grace that which was lost by the infirmity of nature; Mercifully

behold *this thy servant*, and let *his name* be written in the Book of Life, that, being defended by thy mercy, *he* may attain unto the glory of regeneration, and, receiving the fulness of thy grace, may be numbered amongst the children of the promise, through Jesus Christ, thine only Son our Lord, who through death hath destroyed death, and opened unto us the gate of everlasting life, to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *R.* Amen.

¶ *Then shall each one bow down his head, and the Minister, laying his hand on the head of each severally, shall say,*

In the Name of the Lord.

¶ *And, having so done, he prays as follows:*

¶ *Which done, he shall say,*

Let us pray.

[this removed in 1954]

ALmighty, everliving God, Father of our Lord Jesus Christ, vouchsafe, we beseech thee, to regard *this thy servant* whom it hath pleased thee to call unto the first principles of the doctrine of Christ: take away from *him* all blindness of heart, and, as *he bows* down *his neck* to take upon *him* the yoke of Christ, break the bonds wherewith Satan has bound *him*. Open unto *him*, O Lord, the gate of thy mercy, and confirm *him* with the seal of true wisdom, that, being set free from sin and all hurtful lusts, *he* may please thee both in will and deed, and, daily proceeding in all godliness

THE FORM OF ADMITTING CATECHUMENS

through the healing power of thy grace, may be made meet for thy Holy Baptism.

O HOLY Lord, Father Almighty, Everlasting God, who hast been from all eternity, and abidest unto the end; whose beginning is unknown, and thine end can no man find out; We humbly beseech thee for *this* thy *servant* whom thou hast called from the error[s] of the heathen, and the filthy conversation [or shameful deeds] of this world, that, being cleansed from the pollution of sin, and being regenerated by water and the Holy Spirit, they may put off the old man and put on the new, which according to thee is created in righteousness and true holiness, through Jesus Christ our Lord. *R.* Amen.

¶ *Then, the Catechumens all kneeling, the Priest (or Bishop being present) shall bless them on this wise:*

ALMIGHTY God, who hath called *thee* to the knowledge of his Grace, grant *thee* an entrance unto his Kingdom, through Jesus Christ. *R.* Amen.

¶ *Adding this:*

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 evermore. *R.* Amen.

¶ *Then let their names be inscribed in the Church Roll*



- ¶ *When any such person as is of riper years and able to answer for himself is to be baptized, the Minister shall instruct such person, or cause him to be instructed, in the principles of the Christian religion, and exhort him so to prepare himself with prayers and fasting that he may receive this Holy Sacrament with repentance and faith.*
- ¶ *At least a week before any such baptism is to take place, the Minister shall give notice thereof to the Bishop of the Diocese or whomsoever he shall appoint for the purpose.*
- ¶ *The person to be baptized shall choose three, or at least two, to be his sponsors, who shall be ready to present him at the Font and afterwards put him in mind of his Christian profession and duties. No person shall be admitted to be a sponsor who has not been baptized and confirmed. Nevertheless the Minister shall have power to dispense with the requirement of confirmation in any case in which in his judgement need so requires.*
- ¶ *At the time appointed, the sponsors shall be ready to present the person to be baptized at the Font, and standing there the Priest shall ask whether the person presented be baptized, or no, and if he 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 faith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; 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

* *or* are from their birth prone to sin, and have committed many

THE FORM OF ADMITTING CATECHUMENS

nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,**

Let us pray.

(And here all the Congregation shall kneel.)†

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 stedfast 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. *R.* Amen.

ALmighty and immortal God, the aid of all that

*Add, all standing

†Omit this rubrick

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.

Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

℟. Glory be to thee, O Lord.

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.

R. Praise be to thee, O Christ.

¶ *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 damned*. 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,

*condemned

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,

Then shall the Priest and people, still standing, 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 con-

THE PROMISES

firm 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.

THE PROMISES

¶ *Then 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.

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 carnal 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-begotten 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 went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death? Answer. All this I stedfastly 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 his 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 be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them,

THE BLESSING OF THE WATER

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.

THE BLESSING OF THE WATER

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. *R.* Amen.

THE BAPTISM

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his*

BAPTISM OF SUCH AS ARE OF RIPER YEARS

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* with the sign of the Cross, in token that hereafter *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.

THE THANKSGIVING

¶ *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.

* Here the Priest shall make a Cross upon the person's forehead.

† by all, standing

THE DUTIES OF THE WITNESSES AND OF THE NEW BAPTIZED

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 one of the following Thanksgivings:*

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.

Or that from the Baptism of infants, duly adapted.

THE DUTIES OF THE WITNESSES AND OF THE NEW BAPTIZED

¶ *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 answerably to 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 from 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 the Baptism be administered otherwise than at Morning or Evening Prayer, the Priest shall dismiss those that are gathered together with this Blessing:*

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 the light of his countenance upon you, and give you peace, now and for evermore. Amen.

* desires

† advancing

THE DUTIES OF THE WITNESSES AND OF THE NEW BAPTIZED

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; ~~that~~ so he may be admitted to the holy Communion.*

¶ *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.*

¶ *If it be doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:*

N. If thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.*



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. N. or M.

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.

Rehearfe 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.

I. Thou shalt have none other gods but me.

II. 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.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. 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.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

X. Thou shalt not covet.

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 mind, 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 *civil authority*: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor 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 flandering: 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 ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly 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.

- ¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, half an hour before Evensong, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some Part of this Catechism.*
- ¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*
- ¶ *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 also can answer to the other questions of this short Catechism; they shall be brought to the Bishop.*
- ¶ *It is convenient that every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*
- ¶ *And whensoever 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.*



The Order of 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.*

DEARLY beloved in the Lord, in ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we thus read:—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now 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 had been baptized into the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Scripture here teacheth us that a special gift of the Holy Spirit is bestowed through laying on of

THE RENEWAL OF BAPTISMAL VOWS

hands with prayer. And forasmuch as this gift cometh from God alone, let us that are here present pray to Almighty God, that he will strengthen with his Holy Spirit in Confirmation those who in Baptism were made his children.

You, then, who are to be confirmed must now declare before this congregation that you are stedfastly purposed, with the help of this gift, to lead your life in the faith of Christ and in obedience to God's will and commandments; and must openly acknowledge yourselves bound to fulfil the Christian duties to which your Baptism hath pledged you.

THE RENEWAL OF BAPTISMAL VOWS

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in *your* name at *your* Baptism; ratifying and confirming the same in *your* own persons, and acknowledging *yourselves* bound to believe, and to do, all those things, which *your* Godfathers and Godmothers then undertook for *you*?

And every one shall audibly answer,

I do.

Or else the Bishop shall say,

DO ye here, in the presence of God, and of this congregation, renounce the devil and all his works,

CONFIRMATION

the vain pomp and glory of the world, with all covetous desires of the fame, and the sinful desires of the flesh, so that *ye will* not follow, nor be led by them?

R. I do.

Do *ye* believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

R. I do.

Do *ye* promise that *ye will* endeavour to keep God's holy will and commandments, and to walk in the same all the days of *your* life?

R. I do.

THE CONFIRMATION

¶ The Bishop.

OUR ✠ help is in the Name of the Lord; *R.* Who hath made heaven and earth.

ψ. Blessed be the Name of the Lord; *R.* Henceforth, world without end.

ψ. Lord, hear our prayers. *R.* And let our cry come unto thee.

ψ. The Lord be with you. *R.* And with thy spirit.

Let us pray.

ALmighty and everliving 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

THE CONFIRMATION

thee, O Lord, with the Holy Ghost the Comforter,
and daily increafe in them thy manifold gifts of grace;
The Spirit of wisdom and understanding;
The Spirit of counfel 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. *R.* Amen.

SIGN them, O Lord, and mark them to be thine for
ever by the virtue of the Holy Crofs; mercifully
confirm them with the inward unction of the Holy
Ghost, that they may attain unto everlasting life. *R.*
Amen.

¶ *Then all of them in order kneeling before the Bishop, he shall lay
his hand upon the head of every one severally, saying*

N. I sign thee with the sign of the ✠ Crofs* and I
lay my hands [*or hand*] upon thee, in the Name
of the Father, and of the Son, and of the Holy Ghost.

DEFEND, O Lord, this thy Child [*or this thy Servant
or Handmaiden*] with thy heavenly grace, that *he*
may continue thine for ever; and daily increafe in thy
Holy Spirit more and more, until *he* come unto thy ev-
erlasting kingdom. *R.* Amen.

¶ *Then shall the Bishop say,*

✠. Peace be with you. *R.* And with thy spirit.

* *Here the Bishop shall sign the person with the sign of the Crofs
on the forehead with the holy Chrism.*

CONFIRMATION

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 trespases, 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 everliving 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 certify 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. *R.* Amen.

THE CONCLUSION

THE CONCLUSION

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. *R.* Amen.

¶ Then the Bishop shall bless them, saying thus,

Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

And the Blessing of God Almighty, the ✠ Father, the ✠ Son, and the Holy ✠ Ghost, be upon you, and remain with you for ever. *R.* Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.



THE ORDER FOR
THE RECONCILIATION OF A PENITENT
COMMONLY CALLED
Confession

¶ *Note. Such as shall be satisfied with a general Confession should not be offended with them that do use, to their further satisfying, confession to the Priest; and those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, should not be offended with them that are satisfied with their humble confession to God, and the general Confession to the Church. But in all things everyone should follow and keep the rule of charity, and be satisfied with his own conscience, not judging other men's minds and consciences, whereas he hath no warrant of God's word to the same.*

¶ *[Every Priest in his exercising of this ministry of reconciliation, committed by Christ to his Church, is solemnly bound to observe secrecy concerning all those matters which are thus confessed before him.]*

¶ *[At the time appointed the penitent shall kneel down in some convenient place [in the Church] and the Priest shall say unto him,]*

Anglican Service Book:

¶ *The Penitent, kneeling, begins,*
Bless me, for I have sinned.

The Priest gives the blessing,

THE Lord be in thy heart and upon thy lips, that so thou mayest worthily [and rightly] confess all thy

sins, [✠ in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.]

¶ *The Penitent then makes his confession, saying,*

¶ *[Then shall the penitent make confession of his sins, in this form or the like:]*

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word, and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways....

[For these and all my other sins which I cannot now remember, I am heartily [very, truly] sorry, firmly purpose amendment, and humbly ask pardon of God, and of you penance, counsel, and absolution. Wherefore I pray God to have mercy upon me, and you to pray for me to the Lord our God.]

For these and all other sins which I cannot now remember, I am truly sorry. I firmly intend amendment of life, and I humbly beg forgiveness of God and his Church, and ask thee for penance, counsel, and absolution.

¶ *After the uninterrupted confession, the Priest may find it helpful to question the penitent, so that advice about possible reparation, or restitution, or how to face the future more successfully may be given.*

¶ *Then some form of penance is given. This is not a penalty but some useful act which aids the penitent to make outward embodiment of his contrite purpose.*

CONFESSION

¶ *[After which confession the Priest shall give such counsel and penance as may be convenient, and, if he is assured of his repentance, he shall absolve the penitent after this sort:]*

¶ *The Priest then pronounces this absolution:*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, ✠ In the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.

Anglican Service Book: The Lord hath put away all thy sins. *R.* Thanks be to God.

The Priest concludes,

Go (*or*, Abide) in peace, and pray for me, a sinner.

Then shall the Priest dismiss the penitent with a Blessing.

AFPB

THE blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be upon thee and remain with thee always. *R.* Amen.

Go (*or*, Abide) in peace; the Lord hath put away all thy sins.



The Form of Solemnization of Matrimony

¶ *The laws respecting Matrimony being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.*

¶ *First, the Banns of all that are to be married together, should be published in the Church three several Sundays, or Holy-days in the time of Divine Service, immediately before the sentences for the Offertory: the Priest saying after the accustomed manner.*

I publish the Banns of Marriage between *N.* of *this Parish* 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.

THE INTRODUCTION

¶ *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,*

DEARLY 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 himself, 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 of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, but reverently, discreetly, advisedly, soberly, and in the fear of God;

duly considering the chief causes for which Matrimony was ordained.

It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

It was also ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Canada 1918 has a one-sentence combination.: Matrimony was ordained for the hallowing of the union betwixt man and woman; for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help, and comfort, that the one ought to have of the other, in both prosperity and adversity.

1928 removes all this.

Into which holy estate these two persons present come now to be joined.

THE MARRIAGE

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.

¶ *And also, 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 [other:] are not joined together by God; neither is their Matrimony lawful.

[US1928]: their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification.

THE MARRIAGE

¶ *If no impediment be alleged, then shall the Curate say unto the Man,*

N. 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.

THE FORM OF SOLEMNIZATION OF MATRIMONY

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 [him, comfort him], 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 Priest say,

I 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, N. 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 *N.* 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, [and to] cherish, [and to obey], till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

THE MARRIAGE

¶ *Then shall they again loofe their hands; and the Man shall give unto the Woman a Ring, [and other tokens of spoufage, as gold or filver,] laying the fame upon the book. And the Prieft, taking the ring, shall fay,*

BLESS this ring, ✠ O merciful Lord, that he who giveth and ſhe who weareth it may ever be faithful one to another; through Jeſus Chriſt our Lord. *R.*
Amen

¶ *Then ſhall he deliver the ring 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 Prieft, ſhall fay,*

WITH this ring I thee wed, [this gold and ſilver I thee give,] 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 Prieft ſhall fay,*

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 (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together living faithfully together, they

THE FORM OF SOLEMNIZATION OF MATRIMONY

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. *R.* 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 *N.* 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 priest 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. *R.* Amen.

THE BENEDICTION

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

THE BENEDICTION

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.

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,

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.

THE FORM OF SOLEMNIZATION OF MATRIMONY

3 Let the people praise thee, O God; * yea, let all the people 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 people praise thee, O God; * let all the people 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.

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,

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.

THE BENEDICTION

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,

THE SONG OF RUTH. *Ne aduerferis mihi.* Ruth i.

INTREAT me not to leave thee, * or to return from following after thee:

For whither thou goest, I will go; * and where thou lodgest, I will lodge:

Thy people shall be my people, * and thy God my God:

Where thou diest, will I die, * and there will I be buried:

The LORD do so to me, and more also, * if ought but death part thee and 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.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, 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 trespaffes, As we forgive them that trespafs againft us. And lead us not into temptation; But deliver us from evil. Amen.

ψ. O Lord, fave thy *ſervant, and thy handmaid*; R. Who put their truſt in thee.

ψ. O Lord, fend them help from thy holy place; R. And evermore defend them.

ψ. Be unto them a tower of ſtrength, R. From the face of their enemy.

ψ. O Lord, hear our prayer. R. And let our cry come unto thee.

Let us pray.

O GOD of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the feed of eternal life in their hearts; that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfil the fame.

Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt fend thy Angel Raphael to Toby and Sarah, the daughter of Raguel, to their great comfort, ſo vouchſafe...

And as thou didſt fend thy bleſſing upon Abraham and Sarah, to their great comfort, ſo vouchſafe to fend thy bleſſing upon theſe thy ſervants;

THE BENEDICTION

that they obeying thy Will, and alway being in safetie under thy protection, may abide in thy love unto their lives' end; through Iesus Christ our Lord.

R. Amen.

Or, offer alternatives to Abraham and Sarah? Ruth and Naomi David and Jonathan Mary and Martha Peter and Paul Sergius and Bacchus Perpetua and Felicity

Polyeuct and Nearchus Symeon of Emessa and John Vivaldo and Bartolo Avertanus and Romeo Brigid and Darlughdach Protus and Hyacinth, martyrs

¶ *This Prayer next following shall be omitted, where the woman is past child-bearing.*

O ALMIGHTY God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Iesus Christ our Lord. *R.* Amen.

¶ *This Prayer shall follow.*

O GOD, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together

THE FORM OF SOLEMNIZATION OF MATRIMONY

in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *R.* Amen.

¶ *Then shall the Priest say this Blessing,*

ALMIGHTY God, the Father of our Lord Jesus Christ, 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. *R.* Amen.

¶ *If there be a Communion, the foregoing Prayer and Blessing shall be said over the man and woman immediately before the final Blessing of the congregation at the Communion.*

¶ *If there be no Communion, nor sermon declaring the duties of man and wife, there shall be read some portion of Scripture, or the Priest shall say the Exhortation appended to this Liturgy. And then the Priest shall dismiss those that are gathered together, saying,*

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. *R.* Amen.

THE Blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you and

THE COMMUNION

remain with you always. *R.* Amen.

THE COMMUNION

¶ *If there be a Communion, the following Collect, Epistle, and Gospel may be used, immediately after the prayer for child-bearing; or after the Collect preceding it, if that be not said.*

The Collect.

O GOD our Father, who by thy holy apostle hast taught us that love is the fulfilling of the law: Grant to these thy *servants* that, loving one another, they may continue in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end. *R.* Amen.

The Epistle. Ephesians 3. 14.

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.

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The Gospel. St. John 15. 9.

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. This is my commandment, that ye love one another, as I have loved you.

The Priest shall then continue the Order of Holy Communion, the new-married persons remaining before the Holy Table until the end of the service. The last prayer and blessing, from The Benediction, shall be said over them immediately before The peace of God, &c.

AN EXHORTATION

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, the fifth Chapter, doth give this commandment to all married men; 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.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, 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 toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; 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.

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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.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; 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. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

THE BLESSING OF A CIVIL MARRIAGE

¶ *If persons, having been married by civil authorities, desire to receive the blessing of the Church upon their union, the Priest shall demand*

THE BLESSING OF A CIVIL MARRIAGE

the certificate of the Civil Marriage; and if he is satisfied that they are truly married, and that their marriage is not contrary to the Canons and Rules of the Church, he shall proceed in the following form.

The man and the woman standing before the altar, the Priest shall say to them,

FORASMUCH as ye have been already joined together in marriage, and have now come to ask the Church's blessing thereon: I shall now ask you both to promise by the help of God to fulfil the obligations which Christian marriage demands.

Then shall he say to the man,

N. DOEST thou acknowledge this *woman* as thy wedded *wife*, to live together after God's ordinance in the holy estate of Matrimony?

R. I do.

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?

R. I will.

Then shall the Priest say unto the woman,

N. DOEST thou acknowledge this *man* as thy wedded *husband*, to live together after God's ordinance in the holy estate of Matrimony?

R. I do.

WILT thou love *him*, comfort *him*, honour, and keep *him* in sickness and in health; and, forsak-

THE FORM OF SOLEMNIZATION OF MATRIMONY

ing all other, keep thee only unto *him*, so long as ye both shall live?

R. I will.

¶ *Then shall the man and the woman kneel down, and the Priest shall say 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. *R.* Amen.

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

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 trefpaſſes, As we forgive them that trefpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ O Lord, ſave thy *ſervant, and thy handmaid*; *R.*
Who put their truſt in thee

¶ O Lord, ſend them help from thy holy place; *R.*
And evermore defend them.

¶ Be unto them a tower of ſtrength, *R.* From the face of their enemy.

THE BLESSING OF A CIVIL MARRIAGE

℣. O Lord, hear our prayer. ℞. And let our cry come unto thee.

Let us pray.

O GOD of Abraham, God of Isaac, God of Jacob, blefs 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; that they obeying 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.

¶ *The following Prayer ſhall be added, if it be deemed fitting:*

O ALMIGHTY God, Creator of mankind, who only art the well-ſpring of life; Beſtow upon theſe thy ſervants, if it be thy will, the gift and heritage of children; and grant that they may ſee their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jeſus Chriſt our Lord. ℞. Amen.

¶ *This Prayer ſhall follow.*

O GOD, who haſt ſo conſecrated the ſtate of Matrimony that in it is repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that they may love, honour, and cheriſh each other, and ſo live together in faithfulneſs and patience, in wiſdom and true god-

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linefs, that their home may be a haven of bleffing and of peace; through the fame Jefus Chrift our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *R.* Amen.

¶ *Then fhall the Prieft fay this Bleffing,*

ALmighty God, the Father of our Lord Jefus Chrift, Pour upon you the riches of his grace, fanctify and ✠ blefs you, that ye may pleafe him both in body and foul, and live together in holy love unto your lives' end. *R.* Amen.

¶ *If there be a Communion, the foregoing Prayer and Bleffing fhall be faid over the man and woman immediately before the final Bleffing of the congregation at the Communion.*

¶ *It is very defirable that the perfons whofe marriage is thus bleffed fhould receive the Holy Communion immediately after the ceremony.*

¶ *If there is a fpecial celebration of the Lord's Supper at the time of the Bleffing, the Prieft fhall ufe the Collect, Epiftle, and Gofpel appointed at the end of the Marriage Service; and the foregoing Prayer and Bleffing fhall be faid over the man and woman immediately before the final bleffing of the congregation at the Communion.*

¶ *If there be no Communion, the Prieft fhall difmifs thofe that are gathered together, faying,*

Let us pray.

O ALMIGHTY Lord, and everlafting God, vouchsafe, we befeech thee, to direct, fanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy moft mighty protection, both here and

THE BLESSING OF A CIVIL MARRIAGE

ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *R.* Amen.

THE Blessing of God Almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *R.* Amen.

[Note.—No entry of such a Blessing of a Civil Marriage shall be made in a Marriage Register. A record of every such Blessing shall be sent forthwith to the Bishop in the form prescribed.]



THE ORDER FOR
The Visitation of the Sick

AND THE COMMUNION OF THE SICK

VISITATION

¶ *When any person is sick, notice shall be given thereof to the Minister, who shall minister to the sick person after the form following, or in like manner.*

¶ *When he cometh into the sick person's house, he shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick person's presence he shall say,
kneeling down,*

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; **R.** Which putteth *his* trust in thee.

¶. Send *him* help from thy holy place; **R.** And evermore mightily defend *him*.

VISITATION

℣. Let the enemy have no advantage of *him*; ℞. Nor the wicked approach to hurt *him*.

℣. Be unto *him*, O Lord, a strong tower. ℞. From the face of *his* enemy.

℣. O Lord, hear our prayers. ℞. And let our cry come unto thee.

Let us pray.

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.

Visit *him*, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant. And as thou preservedst Toby and Sarah by thy Angel from danger, so restore unto this sick person *his* former health, if it be thy will. ℞. Amen.

Sanctify this trial unto *him*; 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 lead the residue of *his* life in thy fear, and to thy glory. ℞. Amen.

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And whatsoever the issue that thou shalt ordain for *him*, give *him* grace so to be conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *R.* Amen.

EXHORTATION TO FAITH AND PRAYER

¶ *Then shall the Minister 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 sickness well 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 conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

EXHORTATION TO FAITH AND PRAYER

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. Which explanation ended, he shall say,

I EXHORT you in the name of God to remember the profession of faith which you made unto God in your baptism, and therefore I shall rehearse to you the Articles of our Faith, that you may shew whether you do believe as a Christian man should.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten 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 went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

THE VISITATION OF THE SICK

*The sick person shall answer,
All this I stedfastly believe.*

- ¶ *Thereafter, as occasion serves, the Minister shall instruct the sick person so to order his rule of prayer, for himself and others, that his days of sickness may be a time of faithful and loving intercourse with God.*

EXORTATION 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 the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*
- ¶ *And if he have not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*
- ¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

Then shall the Priest say,

FORASMUCH as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your state, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake.

EXORTATION TO REPENTANCE

After such examination he shall say,

REMEMBER not, Lord, our offences, 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.

R. Spare us, good Lord.

¶ *Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, in this or other like form.*

ICONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned in thought, word, and deed, through my own grievous fault; wherefore I pray God to have mercy on me. And especially I have sinned in these ways....

After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, ✠ In the Name of the Father, and of the Son, and of the Holy Ghost. **R.** Amen.

And then he shall say the Collect following.

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of

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those who truly repent, that thou rememberest them no more: Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness.

Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, affwage *his* pain, as shall seem to thee most expedient for *him*.

And forasmuch as he putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thine everlasting favour; through the merits of thy most dearly beloved Son Jesus Christ our Lord. *R.* Amen.

THE BLESSING AND ANOINTING OF THE SICK

Anthem. 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.

PSALM 121. *Levavi oculus.*

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.

THE BLESSING AND ANOINTING OF THE SICK

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.

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 any other Psalm, such as the following: 23, 27, 43, 71 (verses 1–17),

77, 86, 91, 103, 130, 142, 146.

Anthem. 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.

¶ *Then shall the Minister say (laying his hands upon the sick person if desired),*

O ALMIGHTY God, who art the giver of all health, and the aid of them that seek to thee for succour: We call upon thee for thy help and goodness mercifully to be shewed upon this thy servant, that being healed of

his infirmities, *he* may give thanks unto thee in thy holy Church; through Iesus Chrift our Lord. *R.* Amen.

¶ *If the oil is to be then hallowed, he shall say standing the following prayer.*

O ALMIGHTY Lord God, who haft taught us by thy holy Apoftle Saint James to anoint the fick with oil, that they may recover their health and render thanks unto thee for the fame; Blefs ✠ this oil, we befeech thee, that whofoever may be anointed therewith, may be delivered from all troubles of body and mind, and from every affault of the powers of evil; through Iesus Chrift our Lord. *R.* Amen.

¶ *Then shall the Priest, if the sick person fo desire it, proceed to anoint him with oil, saying as followeth:*

N, I anoint thee with hallowed oil, ✠ In the Name of the Father, and of the Son, and of the Holy Ghof. *R.* Amen.

He may add the following benediction.

As with this vifible oil thy body outwardly is anointed, fo may our heavenly Father, God Almighty, grant of his infinite goodnefs, that thy foul inwardly may be anointed with the Holy Ghof, who is the Spirit of all ftrengh, comfort, relief, and gladnefs. May he vouchfafe of his great mercy (if it be his bleffed will) to reftore unto thee thy bodily health, and ftrengh to ferve him joyfully; and fend thee releafe of

THE BLESSING AND ANOINTING OF THE SICK

all thy pains, troubles, and diseases both in body and mind.

And howsoever his goodness, by his divine and unfearable providence, shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections.

May he also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death;

Through Christ our Lord, who by his death hath overcome the prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. *R.* Amen.

Then shall the Minister say,

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

THE VISITATION OF THE SICK

whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *R.* Amen.

¶ *And after that he shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD ✠ blest 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 evermore. *R.* Amen.

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 always be in a readiness to die, whensoever it shall please Almighty God to call them, the Curate 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 publicly 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.*

¶ *The Curate shall also instruct the people concerning the Communion of the Sick, as occasion shall require, that they may not be in ignorance that men can receive the Holy Sacrament in their homes, if they be unable, for any just cause, to come to the church.*

¶ *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 Priest, signifying also, as far as he may, whether there be some to communicate with him; as is much to be desired.*

¶ *When the consecrated Bread and Wine are taken from the church to the sick person, before the Priest administers the Holy Sacra-*

THE COMMUNION OF THE SICK

ment, he shall use at least the parts of the Order of Communion on pg. 347 here named: the General Confession and Absolution, and the prayer We do not presume, &c., except when extreme sickness shall otherwise require: and after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, he shall say the Lord's Prayer and the Blessing. And immediately thereafter any of the consecrated Elements that remain over shall be reverently consumed, or else taken back to the church.

¶ *And a convenient place in the sick man's house, together with all things necessary, having been prepared that the Curate may reverently minister, he shall there celebrate the Order of Communion, according to the form in this Book prescribed; save only that he may, at his discretion, begin with the Collect, Epistle, and Gospel here following, or else with those of the Day.*

The Collect.

ALMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, that by thy blessing upon *him* and upon those who minister to *him*, *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. **R.** Amen.

Or this.

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 whensoever *his* soul shall depart

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from the body, it may be without spot presented unto thee; through Iesus Chrift our Lord. *R.* Amen.

Or this.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servant towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, *he* may ever be defended by thy most gracious and ready help; through Iesus Chrift our Lord. *R.* Amen.

The Epistle. 2 Corinthians 1. 3.

BLESSED be God, even the Father of our Lord Iesus Chrift, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Chrift abound in us, so our consolation also aboundeth by Chrift.

The Gospel. St. John 10. 14, 15; 27–30.

IAM 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. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall pluck them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to pluck

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them out of the Father's hand. I and the Father are one.

¶ *After which the Priest shall proceed according to the form before prescribed for the Order of Communion.*

¶ *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.*

¶ *The Priest shall instruct the people that if any man, by reason of great sickness, or any other just impediment, be not able at any time to receive the Sacrament of Christ's Body and Blood, yet if he do truly repent him of his sins, and stedfastly believe that Jesus Christ both suffered death upon the Crofs for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, 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.*

¶ *When it is desirable to administer both kinds together, the words of administration shall be said thus*

THE Body of our Lord Jesus Christ, which was given for thee, and his Blood which was shed for thee, preserve thy body and soul unto everlasting life.

Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *NOTE, that the same order shall be observed, with the permission of the Bishop, when it is deemed necessary, through grave danger of infection, to administer both kinds together to certain communicants at the open Communion.*

THE VISITATION OF THE SICK

SPECIAL PRAYERS TO BE USED AS OCCASION MAY
SERVE

A Litany for the Sick or Dying.

O GOD the Father,
Have mercy.
O God the Son,
Have mercy.
O God the Holy Ghost,
Have mercy.
O Holy Trinity, one God,
Have mercy.
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.
From thy wrath, and from everlasting damnation,
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 thine Incarnation,
Save him, O Lord.
By thy Cross and Passion,
Save him, O Lord.

SPECIAL PRAYERS

By thy Resurrection and final Triumph,

Save him, O Lord.

That it may please thee to grant *him* relief in pain;

We beseech thee to hear us.

To give *him* such health as is agreeable to thy will;

We beseech thee to hear us.

That it may please thee to deliver *his* soul;

We beseech thee to hear us.

To cleanse *him* from *his* sin;

We beseech thee to hear us.

That it may please thee to receive *him* to thyself;

We beseech thee to hear us.

To set *him* in a place of light and peace;

We beseech thee to hear us.

To number *him* with thy saints and thine elect;

We beseech thee to hear us.

Son of God;

We beseech thee to hear us.

O Lamb of God;

Have mercy upon us.

O Lamb of God;

Grant him thy peace.

¶ *The following Prayers may be used as occasion requires.*

For Healing.

O GOD, who by the might of thy command canst drive away from men's bodies all sickness and in-

THE VISITATION OF THE SICK

firmity: Be present in thy goodness with this thy servant, that *his* weakness being banished, and *his* health restored, *he* may live to glorify thy holy Name; through our Lord Jesus Christ. *R.* Amen.

For a Sick Child.

O LORD Jesus Christ, who didst with joy receive and blest the children brought to thee: Give thy blessing to this thy child; and in thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *R.* Amen.

For one troubled in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort; We beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble: give *him* a right understanding of *himself*, and also of thy will for *him*, that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee; deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *R.* Amen.

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy

SPECIAL PRAYERS

servant for whom our prayers are offered. Remember *him*, O Lord, in mercy; endue *his* soul with patience; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *R.* Amen.

For a Convalescent.

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 good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *R.* Amen.

For a Dying Child.

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 sleep in thee have perpetual 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. *R.*

THE VISITATION OF THE SICK

Amen.

Commendatory Prayers.

THOU knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; 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. *R.* Amen.

UNTO thee, O Lord, we commend the soul of thy servant *N.*, that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *R.* Amen.

OMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: 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 the midst of this miserable and naughty world, through the lusts of 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 Jefus Chrif t thine only Son our Lord. *R.* Amen.

At the Point of Death.

GO forth upon thy journey from this world, O Chriftian foul,

In the Name of God the Almighty Father who created thee. *R.* Amen.

In the Name of Jefus Chrif t who fuffered for thee. *R.* Amen.

In the Name of the Holy Ghof t who ftrengtheneth thee. *R.* Amen.

In communion with the bleffed Saints, and aided by Angels and Archangels, and all the armies of the heavenly hof t. *R.* Amen.

May thy portion this day be in peace, and thy dwelling in the heavenly Jerufalem. *R.* Amen.

NOTE.— The following prayers and paffages of Holy Scripture are fuitable for ufe with the fick perfon: The Collect in the Communion of the Sick and the Collects appointed for the firft, fecond and fourth Sundays in Advent, the third, fourth, and Sixth Sundays after Epiphany, Afh Wednefday, the fecond Sunday in Lent, the Sunday next before Eafer, the fourth Sunday after Eafer, Afcenfion Day, the Sunday after Afcenfion, Trinity Sunday, the fourth, fixth, feventh, twelfth, fifteenth, eighteenth, and twenty-firft Sundays after Trinity, the Transfiguration, St. Michael and All Angels, St. Luke the Evangelift, and All Saints' Day.

1. *Confidence in God:* Pfalms 27, 46, 91, 121; Proverbs 3. 11–26; Ifaiah 26. 1–9; 40. 1–11; 40. 25 to end; Lamentations 3. 22–41; St. Matthew 6. 24 to end; Romans 8. 31 to end.

THE VISITATION OF THE SICK

2. *Answer to Prayer*: Pfalms 30, 34.
3. *Prayer for Divine Aid*: Pfalms 43, 86, 143; St. James 5. 10 to end.
4. *Penitence*: Pfalms 51, 130.
5. *Praise and Thanksgiving*: Pfalms 103, 146; Ifaiah 12.
6. *God's dealing with Man through Affliction*: Job 33. 14-30; Hebrews 12. 1-11.
7. *Christ our Example in Suffering*: Ifaiah 53; St. Matthew 26. 36-46; St. Luke 23. 27-49.
8. *God's call to Repentance and Faith*: Ifaiah 55.
9. *The Beatitudes*: St. Matthew 5. 1-12.
10. *Watchfulness*: St. Luke 12. 32-40.
11. *Christ the Good Shepherd*: Psalm 23; St. John 10. 1-18.
12. *The Resurrection*: St. John 20. 1-18; 20. 19 to end; 2 Corinthians 4. 13-5. 9.
13. *Redemption*: Romans 5. 1-II; 8. 18 to end; 1 St. John 1. 1-9.
14. *Christian Love*: 1 Corinthians 13.
15. *Growth in Grace*: Ephesians 3. 13 to end; 6. 10-20; Philip-
pians 3. 7-14.
16. *Patience in Suffering*: St. James 5. 10 to end.
17. *God's Love to Men*: 1 St. John 3. 1-7; 4. 9 to end.
18. *The Life of the World to come*: Revelation 7. 9 to end;
21. 1-7; 21. 22 to end; 22. 1-5.
19. *Our Lord's last Discourse before his Passion*: St. John 14,
15, 16, 17.
20. *Christian Hope on the Approach of Death*: Deuteronomy
33. 27; Psalm 16. 9 to end; Psalm 23; St. John 3. 16; 2 Corinthians
4. 16-5. 1; Revelation 21. 4-7.



THE ORDER FOR
The Burial of the Dead

THE PROCESSION

¶ *The Minister and Clerks, meeting the body at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing one or more of the following Sentences; together with one or more of the Penitential Psalms (6, 32, 38, 51, 102, 130, 143) if need so require,*

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 xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though *this body be destroyed*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 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 Timothy. vi. 7., Job i. 21.*

THE SERVICE IN CHURCH

¶ *After they are come into the Church, shall be sung or said one or more of these Psalms following. Note, that at the end of each of the Psalms the Gloria Patri shall be omitted.*

THE BURIAL OF THE DEAD

Anthem. O Saviour of the world, who by thy Crofs
and precious Blood haft redeemed us, * Save us, and
help us, we humbly befeech thee, O Lord.

PSALM 23. *Dominus regit me.*

THE LORD is my shepherd; * therefore can I lack
nothing.

2 He fhall feed me in a green pafture, * and lead
me forth befide the waters of comfort.

3 He fhall convert my foul, * and bring me forth in
the paths of righteoufnefs, for his Name's fake.

4 Yea, though I walk through the valley of the
fhadow of death, I will fear no evil; * for thou art with
me; thy rod and thy ftaff comfort me.

5 Thou fhalt prepare a table before me againft
them that trouble me; * thou haft anointed my head
with oil, and my cup fhall be full.

6 But thy loving-kindnefs and mercy fhall follow
me all the days of my life; * and I will dwell in the houfe
of the Lord for ever.

Reft eternal grant unto them, O Lord * and let
light perpetual fhine upon them.

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 fight.

THE SERVICE IN CHURCH

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 disquie-
teth 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 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.

THE BURIAL OF THE DEAD

13 Hear my prayer, O LORD, and with thine ears
confider 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
strengthen, * before I go hence, and be no more seen.

Rest eternal grant unto them, O Lord * and let
light perpetual shine upon them.

PSALM 90. *Domine, refugium.*

L ORD, thou hast been our refuge, * from one gener-
ation 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 yef-
terday, * 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.

THE SERVICE IN CHURCH

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 forrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath? * for even thereafter as a man feareth, ſo is thy diſpleaſure.

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 rejoyce 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.

Reſt eternal grant unto them, O Lord * and let light perpetual ſhine upon them.

THE BURIAL OF THE DEAD

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 fleeth unto the Lord ★ before the morn-
ing watch, I say, before the morning watch.

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.

Rest eternal grant unto them, O Lord ★ and let
light perpetual shine upon them.

Anthem. O Saviour of the world, who by thy Crofs
and precious Blood hast redeemed us, ★ Save us, and
help us, we humbly beseech thee, O Lord.

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of
the former Epistle of Saint Paul to the Corinthians.*

1 Corinthians 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, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, 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 stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or one of the following Lessons:

2 Corinthians 4. 16, and part of chapter 5.

FOR which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for

the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgement-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Revelation 7. 9.

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 beasts, 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. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 21. 1-7.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city,

new Jerufalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven faying, Behold, the tabernacle of God is with men, and he will dwell with them, and they fhall be his people, and God himfelf fhall be with them, and be their God. And God fhall wipe away all tears from their eyes; and there fhall be no more death, neither forrow, nor crying, neither fhall there be any more pain: for the former things are paffed away. And he that fat upon the throne faid, Behold, I make all things new. And he faid unto me, Write: for thefe words are true and faithful. And he faid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirft of the fountain of the water of life freely. He that overcometh fhall inherit all things; and I will be his God, and he fhall be my fon.

¶ *Then fhall the Miniſter 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 trespaffes, As we forgive them that trespafs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

℣. Enter not into judgement with thy servant, O Lord; ℞. For in thy sight shall no man living be justified.

℣. Grant unto *him* eternal rest; ℞. And let perpetual light shine upon *him*.

℣. We believe verily to see the goodness of the Lord: ℞. In the land of the living.

℣. O Lord, hear our prayer; ℞. And let our cry come unto thee.

¶ *Then shall be said one or more of the following Prayers, the Minister first saying,*

Let us pray.

ALMIGHTY God, with 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: Grant unto this thy servant, that the sins which *he* committed in this world be not imputed unto *him*, but that *he*, escaping the gates of hell and the pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make *him* to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set *him* on the right hand of thy Son Jesus Christ, among thy holy and elect, that then *he* may hear with them these most sweet and comfortable words: Come, ye blessed children of my Father, receive

THE BURIAL OF THE DEAD

the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *R.* Amen.

O FATHER of all, we pray to thee for those whom we love, but see no longer. Grant them thy peace; let light perpetual shine upon them; and in thy loving wisdom and almighty power work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *R.* Amen.

A LMIGHTY God, Father of all mercies and giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *R.* Amen.

O HEAVENLY Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe and trust in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life: through the love of thy Son, Jesus Christ our Saviour. *R.* Amen.

Here may follow the Collect of All Saints' Day, or that of the Twelfth Sunday after Trinity, or others from the Prayers upon Several Occasions.

And then shall be said,

THE COMMUNION

2 Corinthians 13.

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

MAY the souls of the faithful departed through the mercy of God rest in peace. *R.* Amen.

¶ *The SERVICE IN CHURCH may be used as a Memorial Service for the Departed apart from the funeral.*

THE COMMUNION

¶ *When there is a special celebration of the Holy Communion on the day of the Burial, the Priest shall use the Collect appointed in this Order, or the Collect of Easter Even.*

The Collect.

OMERCIFUL God, the Father of our Lord Iesu 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 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 righteousness; that, when we shall depart this life, we may sleep in him, as our hope is this our *brother* doth: and at the general resurrection in the last day both we, and this our *brother* departed, receiving again our bodies, and rising again in thy most gracious favour, may

with all thine elect Saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Iesus Christ: which with thee and the Holy Ghost, liveth and reigneth one God for ever. *R.* Amen.

The Epistle. 1 Theſſalonians 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 Ieſus died and roſe again, even ſo them alſo which ſleep in Ieſus 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 precede 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 this, 2 Corinthians 4. 16, and part of chapter 5.

THOUGH our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are

THE COMMUNION

temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

The Gospel. St. John 6. 37.

JESUS said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Or this, St. John 11. 21

THEN said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall

THE BURIAL OF THE DEAD

rife again. Martha faith unto him, I know that he shall rife again in the refurrection at the laft day. Jefus faid unto her, I am the refurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whofoever liveth and believeth in me shall never die. Believeft thou this? She faith unto him, Yea, Lord: I believe that thou art the Chrif, the Son of God, which fhould come into the world.

¶ *At Holy Communion in connexion with burials or at memorials of the departed, if the Agnus Dei be fung or faid for 'have mercy upon us', and 'grant us thy peace', substitute 'grant them rest', and 'grant them rest everlasting'.*

¶ *The Service may be concluded after the Post-Communion Prayers as follows:*

ψ. The Lord be with you; R. And with thy fpirit.

ψ. May they reft in peace. R. Amen.

THE BURIAL

¶ *If the ground be not confecrated, the Priest on coming to the grave may fay the prayer following.*

O LORD Jefu Chrif, who waft laid in the new tomb of Jofeph, and didft thereby fanctify the grave to be a bed of hope to thy people: Vouchsafe, we befeech thee, to ✠ blefs, ✠ hallow, and ✠ confecrate this grave, that it may be a refting-place, peaceful and fecure, for the body of thy fervant which we are about to commit to thy gracious keeping; who art the refurrection and the life, and who

THE BURIAL

liveſt and reignſt with the Father and the Holy Ghoſt, one God, world without end. *R.* Amen.

¶ *When they come to the Grave, while the body is made ready to be laid into the earth, the Miniſter ſhall ſay, or the Miniſter 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. *Job xiv. 1, 2.*

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 prayer; 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 Miniſter ſhall ſay,*

IMMEND thy ſoul to God the Father Almighty, and thy 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

THE BURIAL OF THE DEAD

like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *When this Order is used at the cremation of the body, in place of the words 'thy body to the ground, earth to earth, ashes to ashes, dust to dust' shall be said the words 'thy body to be consumed by fire': and in this case it shall suffice to say one or more of the prayers from THE SERVICE IN CHURCH at the burial of the ashes.*

When this Order is used at the burial of the body after cremation, in place of the words 'thy body to the ground, earth to earth, ashes to ashes, dust to dust' shall be said the words 'thy ashes to the ground, earth to earth, dust to dust', or 'thy ashes to their resting-place'.

At the burial of the dead at sea, the words 'to the deep' shall be substituted for the words 'to the ground', and the words 'earth to earth, ashes to ashes, dust to dust' shall be omitted.

¶ *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. *Revelation xiv. 13.*

Let us pray.

WE commend into thy hands of mercy, most merciful Father, the soul of this, our *brother* departed, *N.* And *his* body we commit to the earth, beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our *brother*, and we, may be found acceptable in thy sight, and receive that bless-

THE BURIAL

ing, 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 kingdom prepared for you from the beginning of the world: Grant this, O merciful Father, for the honour of Jesu Christ, our only Savior, Mediator, and Advocate. *R.* Amen.

This Prayer shall also be added.

ALMIGHTY God, we give thee hearty thanks for this thy *servant*, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation, and, as we trust, hast brought *his* soul, which *he* committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment *his* soul, and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord. *R.* Amen.

¶ *Here shall be added by the Minister,*

NOW unto the King eternal, immortal, invisible, the only wife God, ✠ be honour and glory for ever and ever. Amen.



AN ORDER WHICH MAY BE USED FOR

The Burial of a Child

THE PROCESSION

¶ *The Minister and Clerks meeting the body at the entrance of the church-yard, 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 xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 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 Timothy. 6. 7. Job 1. 21.*

HE shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah 40. 11*

THE SERVICE IN CHURCH

¶ *After they are come into the church shall be read this Psalm,*

THE SERVICE IN CHURCH

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.

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 this Lesson.*

St. Mark 10. 13.

THEY brought young children to him, 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;

THE BURIAL OF A CHILD

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.

Or this, St. Matthew 18. 10.

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. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

¶ *Then shall the Minister 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.

¶ *The following Versicles and Responses may then be said:*

¶. Grant unto *him* eternal rest; R. And let perpetual light shine upon *him*.

¶. We believe verily to see the goodness of the Lord; R. In the land of the living.

¶. O Lord, hear our prayer; R. And let our cry come unto thee.

¶ *Then shall be said one or both of the following prayers, the Minister first saying,*

Let us pray.

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Grant that in perfect confidence we may commit this child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. R. Amen.

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. R. Amen.

THE BURIAL OF A CHILD

And then shall be said,

2 Corinthians 13.

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

THE BURIAL

¶ *When they come to the grave, while the body is made ready to be laid into the earth, the Minister shall say, or the Minister and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. *Job xiv. 1, 2.*

WHILE the child was yet alive I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

2 Samuel xij. 22, 23.

A VOICE was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine

THE BURIAL

end, faith the LORD, that thy children shall come again to their own border. *Jeremiah xxxj. 15, 16, 17.*

¶ *Then, while the earth shall be cast upon the body by some standing by, the Minister shall say,*

I COMMEND thy soul to God the Father Almighty, and thy 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 the body of our low estate, 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,*

THEY shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Revelation vij. 16, 17.*

Let us pray.

WE commend into thy hands of mercy, most merciful Father, the soul of this, thy child departed, *N.* And *his* body we commit to the earth, beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this child, and we, may be

THE BURIAL OF A CHILD

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 kingdom prepared for you from the beginning of the world: Grant this, O merciful Father, for the honour of Jesu Christ, our only Savior, Mediator, and Advocate. *R.* Amen.

¶ *Here shall be added by the Minister,*

NOW unto the King eternal, immortal, invisable, the only wife God, ✠ be honour and glory for ever and ever. Amen.



A FORM OF SERVICE
For the Burial

OF PERSONS FOR WHOM THE PRAYER BOOK
SERVICE MAY NOT BE APPROPRIATE

¶ *The Minister shall await the body at the grave. When the body has been brought to the graveside, he shall say:*

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 fleeth unto the Lord * before the morn-
ing watch, I say, before the morning watch.

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.

¶ *Then may be read this Lesson,*
St. John 5. 25.

JESUS said, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that hath done good, unto the resurrection of life; and they that hath done evil, unto the resurrection of *judgement*.

Or this, St. John 14. 1

JESUS said, 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.

¶ *While the body is made ready to be laid into the earth, the Minister shall say, or the Minister 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 prayer; 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.

¶ *When the body is laid in the Grave the Minister shall say,*

WE commit the body of our dear *brother* to the
ground; earth to earth, ashes to ashes, dust
to dust; and we commend *his* soul to the just and
merciful judgement of him who alone hath perfect
understanding, even Jesus Christ our Lord. *R.* Amen.

¶ *Then shall the Minister 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

trespafs againſt us. And lead us not into temptation;
But deliver us from evil. Amen.

ALMIGHTY God, give us grace that we may caſt away
the works of darkneſs, and put upon us the ar-
mour of light, now in the time of this mortal life, in
which thy Son Jeſus Chriſt came to viſit us in great hu-
mility; 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. *R.* Amen.

ALMIGHTY God, the fountain of all wiſdom, who
knoweſt our neceſſities before we aſk, and our ig-
norance 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. *R.* Amen.

ALMIGHTY God, Father of all mercies and giver of
all comfort: Deal graciously, we pray thee, with
thoſe who mourn, that caſting every care on thee, they
may know the conſolation of thy love; through Jeſus
Chriſt our Lord. *R.* Amen.

And then ſhall be ſaid,

2 Corinthians 13.

THE grace ✠ of our Lord Jeſus Chriſt, and the love
of God, and the fellowſhip of the Holy Ghoſt, be

with us all evermore. **R.** Amen.



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 apparelled, and there shall kneel down in some convenient place, as hath been accustomed: And then the Minister shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall be said by both of them the following Psalm, the Woman still kneeling.*

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 LÓRD 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 LÓRD * in the land of the living.

10 I believed, and therefore will I speak; but I was fore troubled: * I said in my haste, All men are liars.

11 What reward shall I give unto the LÓRD * 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: * in the courts of the LORD's house, even in the midst of thee, O Jerúfalem. 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,

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.

THE CHURCHING OF WOMEN

3 It is but loft labour that ye hafte to rife up early,
and fo late take reft, and eat the bréad of cárefulnefs; *
for fo he giveth hís belóved fleep.

4 Lo, children and the frúit of the wómb, * are an
heritage and gift that cómeth óf the LORD.

5 Like as the arrows in the hánd of the gíant, * even
fo are the yóung children.

6 Happy is the man that hath his quíver fúll of
them; * they fhall not be afhamed when they fpeak with
their én-emies ín the gate.

Glory be to the Father, and to the Son, * and to the
Holy Ghof;

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

¶ *Then the Miniſter ſhall ſay,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

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 trespaffes, As we forgive them that
trespafs againſt us. And lead us not into temptation;
But deliver us from evil. Amen.

¶ O Lord, ſave this woman thy fervant; R. Who
putteth her truſt in thee.

℣. Be thou to her a strong tower; ℞. From the face of her enemy.

℣. Lord, hear our prayer. ℞. And let our cry come unto thee.

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, if there be no Communion at the time of the Churching, shall the Minister say to the Woman,*

U NTO God's gracious mercy and protection we commit thee. 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 evermore. ℞. Amen.

¶ *Prayers which may be uſed at the diſcretion of the Prieſt before the Bleſſing.*

O GOD, our heavenly Father, we thank thee and praife thy glorious name, that thou haſt been pleaſed to bleſs this woman thy ſervant, and to beſtow upon her the gift of a child: Grant, we beſeech thee,

most merciful Father, that she [with her husband] may diligently lead her child in the way of righteoufness, to their own great blessing and the glory of thy name; through Iesus Chrift our Lord. *R.* Amen.

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain, and lovest all that thou hast made: Comfort this thy servant whose heart is sore sitten and oppressed; and grant that she may so love and serve thee in this life, that she may obtain the fulness of thy promises in the world to come; through Iesus Chrift our Lord. *R.* 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.*

¶ *This Service may also be used by any after an event or procedure in which that person's survival was in question.*



A Commínation

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS

*With certain Prayers, to be used on the first Day of Lent, and at
other times*

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Wherefore, lest by disuse of the said discipline God's judgement upon sin be lightly regarded, it is thought good, that at this time (in the presence of you all) it should be declared that God will surely judge them that transgress his holy Commandments; and that ye, imploring his mercy, should answer *Amen* in token that ye assent and submit to his righteous condemnation: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your

own mouths the judgement of God to be due.

THE Lord our God is one Lord: them that serve other gods, God shall judge.

¶ *And the people shall answer and say,*

℟. Amen. Lord have mercy upon us.

II. Idolaters and all them that worship God's creatures, God shall judge;

℟. Amen. Lord have mercy upon us.

III. Blasphemers and all them that take God's name in vain, God shall judge;

℟. Amen. Lord have mercy upon us.

IV. The Lord's day is holy; them that profane it, God shall judge;

℟. Amen. Lord have mercy upon us.

V. Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge;

℟. Amen. Lord have mercy upon us.

VI. Murderers and all them that are malicious or cruel, God shall judge;

℟. Amen. Lord have mercy upon us.

VII. Adulterers and fornicators and all unclean persons, God shall judge;

℟. Amen. Lord have mercy upon us.

VIII. Robbers and thieves and them that defraud, God shall judge;

℟. Amen. Lord have mercy upon us.

IX. False witnesses and all evil speakers, liars and slanderers, God shall judge;

R. Amen. Lord have mercy upon us.

X. Covetous persons and extortioners and them that grind the faces of the poor, God shall judge;

R. Amen. Lord, have mercy upon us, and lay not these sins to our charge.

Minister.

NOW seeing that all they are condemned who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon 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 penance. For it is a fearful thing to fall into the hands of the living God and to hear the terrible voice of his most just judgement which shall be pronounced upon obstinate sinners when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the 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, who is the merciful receiver of all true penitent

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finners; 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 from henceforth 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 extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on 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.

THE FORM FOR THE BLESSING OF ASHES

on

ASH WEDNESDAY

¶ *Ashes prepared from the palms blessed the previous Palm Sunday, or other suitable ashes, shall be placed in a vessel near the holy Table; and the Priest, standing at the Epistle side, shall say,*

℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

O GOD, our faithful Creator, who wouldest not the death of a sinner, but rather that he should turn from his wickedness, and live: Look with mercy upon the frailty of our mortal nature; and of thy goodness vouchsafe to ✠ bleſs theſe aſhes which are now to be ſet upon our heads as a token of humility and of ſorrow for our ſins. We acknowledge that we are but duſt and aſhes, and that, by reaſon of our offences, unto duſt we ſhall return; yet we beſeech thy mercy to grant the forgiveness of all our ſins and the pardon which thou haſt promiſed to all who truly repent and believe in thy Son; who with thee and the Holy Spirit, liveth and reigneth, one God, world without end. *Rz.* Amen.

Here may the aſhes be ſprinkled and cenſed.

¶ *Then ſhall the Prieſt put aſhes on his own forehead, or if there be another Prieſt preſent, he ſhall put the aſhes on the officiant's forehead; after which the people ſhall kneel at the Communion rail and the Prieſt ſhall put the aſhes on their foreheads. During the impoſition Pfalm 25 may be ſaid or ſung, or ſome ſuitable Lenten hymn may be ſung.*

The Prieſt ſhall ſay to each perſon, as the aſhes are impoſed:

Remember, O man, that duſt thou art, and unto duſt ſhalt thou return.

Or

Remember that thou art a ſinner, and repent.

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THE PRAYERS

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

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 thoroughly from my wickedness, * and cleanse me from my sin.

3 For I knowledge 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 art judged.

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.

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.

THE PRAYERS

11 Cast me not away from thy prefence, * and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, * and ftablish me with thy free Spirit.

13 Then fhall I teach thy ways únto the wicked, * and finners fhall be converted únto thee.

14 Deliver me from blood-guiltinefs, O God, thou that art the God of my health; * and my tongue fhall fing of thy righteoufnefs.

15 Thou fhalt open my lips, O Lord, * and my mouth fhall fhew thy praife.

16 For thou defireft no facrifice, elfe would I give it thee; * but thou delighteft not in burnt-offerings.

17 The facrifice of God is a troubled fpirit: * a broken and contrite heart, O God, fhalt thou not defpife.

18 O be favourable and gracious únto Sion; * build thou the walls of Hierúfalem.

19 Then fhalt thou be pleafed with the facrifice of righteoufnefs, with the burnt-offerings and oblations; * then fhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, * and to the Holy Ghof;

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

Lord, have mercy upon us.

Chrift, 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 servants; ℞. That put their trust in thee.

℣. Send unto them help from above; ℞. And evermore mightily defend them.

℣. Help us, O God our Saviour. ℞. And for the glory of thy Name deliver us; be merciful to us sinners, for thy name's sake.

℣. O Lord, hear our prayer; ℞. And let our cry come unto thee.

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 fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. 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. *Rx.* Amen.

¶ *Then shall the people say this Anthem 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; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE LORD ✠ blefs us, and keep us: the LORD make his face to shine upon us, and be gracious unto us:

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the LORD lift up the light of his countenance upon us,
and give us peace, now and for evermore. *R.* Amen.



The Psalter, or Psalms of David

*after the translation of the Great Bible
pointed as they are to be sung or said in churches.*

DAY I. MORNING PRAYER

PSALM I. *Beatus vir, qui non abiit, &c.*

BLESSED is the man that hath not walked in the counfel of the ungodly, nor stood in the wáy of finners, * and hath not sat in the séat of the scórnfúlf.

2 But his delight is in the lów of the LÓRD; * and in his law will he exercife himsëlf dáy and night.

3 And he shall be like a tree planted bý the wáter-side, * that will bring forth his frúit in due féafon.

4 His leaf also shall not wíther; * and look, whatsoever he doeth, ít shall prófsper.

5 As for the ungodly, it is nóf so with thém; * but they are like the chaff, which the wind scáthereth away from the fáce of thé earth.

6 Therefore the ungodly shall not be able to stand ín the júdgement, * neither the finners in the congregatióf of the ríghteous.

7 But the LORD knoweth the wáy of the ríghteous; * and the way of the ungodly shall pérísh.

PSALM 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together? *
and why do the people 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.

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
Sion.

7 I will preach the law, whereof the LORD hath
said unto me, * Thou art my Son, this day have I begot-
ten thee.

8 Desire of me, and I shall give thee the heathen 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 learned,
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

fróm the right wáy, ★ if his wrath be kindled, yea, but a little. Bleffed are all they that pút their trúft in him.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they incréased that tróuble me! ★
Many are they that ríse agáinft me.

2 Many one there be that fáy of my sóul, ★ There is no help for hím in hís God.

3 But thou, O LORD, art mý defénder; ★ thou art my worship, and the lifter úp of mý head.

4 I did call upon the LÓRD with my vóice, ★ and he heard me óut of his hóly hill.

5 I laid me down and flept, and róse up agáin; ★ for the LÓRD fustáined me.

6 I will not be afraid for ten thoufands óf the péople, ★ that have fet themselves agáinft me róund about.

7 Up, LORD, and hélp me, O my Gód, ★ for thou fmiteft all mine enemies upon the cheekbone; thou haft broken the teeth of thé ungódly.

8 Salvation belongeth únto the LÓRD; ★ and thy bleffing is upón thy péople.

PSALM 4. *Cum invocarem.*

HEAR me when I call, O Gód of my ríghteousfnefs: ★
thou haft fet me at liberty when I was in trouble;
have mercy upon me, and hearken únto mý prayer.

2 O ye fons of men, how long will ye blasp héme mine hónour, ★ and have fuch pleafure in vanity, and féek after léafing?

3 Know this alŕo, that the LORD hath choŕen to himŕelf the mán that is gódlly; * when I call upon the LORD, hé will héar me.

4 Stand in áwe, and ŕin nóť; * commune with your own heart, and in your chámber, ánd be ŕill.

5 Offer the ŕacrifice of ríghteouŕneŕs, * and put your trúť in thé LORD.

6 There be mány that ŕáý, * Who will ŕhéw us ány good?

7 LORD, líft thou úp * the light of thy coun-tenánce upón us.

8 Thou hať put gládnefs in my héart; * ŕince the time that their corn and wine and óil incréáŕed.

9 I will lay me down in péace, and take my réť; * for it is thou, LORD, only, that makeť me dwéll in ŕáŕety.

PSALM 5. *Verba mea auribus.*

PONDER my wórds, O Lórd, * conŕider my méditá-tion

2 O hearken thou unto the voice of my calling, my Kíng, and my Gód: * for unto thée will I máke my prayer.

3 My voice ŕhalt thou hear betímes, O LÓRD; * early in the morning will I direct my prayer unto thee, ánd will lóok up.

4 For thou art the God that hať no pléaŕure in wickedneŕs; * neither ŕhall any évil dwéll with thee.

5 Such as be foolish shall not stánd in thy sight; * for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak léasing: * 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 mércy; * and in thy fear will I worship toward thy hólý ténple.

8 Lead me, O LORD, in thy righteouness, because of mine éemies; * make thy way pláin before my face.

9 For there is no fáithfulness in his móuth; * their inward parts are véry wickedness.

10 Their throat is an ópen sépulchre; * they fláster with their tongue.

11 Destroy thou them, O God; let them perish through their own imáginations; * cast them out in the multitude of their ungodliness; for they have rebelled against thee.

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

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

DAY 1. EVENING PRAYER

PSALM 6. *Domine, ne in furore.*

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

2 Have mercy upon me, O LÓRD, for I am wéak;
* O LORD, heal me, for my bónes are véxed.

3 My foul álso is fóre tróubled: * but, LORD, how long wílt thou púnish me?

4 Turn thee, O LORD, and delíver my fóul; * O fave me fór thy mércy's sake.

5 For in death no man remémbereth thee; * and who will give thee thánks ín the pit?

6 I am weary of my groaning; every night wáth I my béd, * and water my cóuch with mý tears.

7 My beauty is gone for véry tróuble, * and worn away becaufe of áll mine énemies.

8 Away from me, all yé that work váníty; * for the LORD hath heard the vóice of my wéeping.

9 The LORD hath heard mý pétition; * the LÓRD will recéive my prayer.

10 All mine enemies sháll be confounded, and fóre véxed; * they sháll be turned back, and put to shäme súddenly.

PSALM 7. *Domine, Deus meus.*

O LORD my God, in thee háve I put my trúft: * fave me from all them that perfecute me, ánd delíver me;

2 Left he devour my foul, like a lion, and téar it in piéces, * while thére is nóne to help.

3 O LORD my God, if I have done ány such thíng; * or if there be any wíckednefs ín my hands;

4 If I have rewarded evil unto him that dealt fríendly with mé; * yea, I have delivered him that without any caufe ís mine ényemy,

5 Then let mine enemy perfecute my sóul, and táke me; * yea, let him tread my life down upon the earth, and lay mine hónoúr ín the dust.

6 Stand up, O LORD, in thy wrath, and lift up thyself, becaufe of the indignation óf mine ényemies; * arise up for me in the judgement that thou hást commáded.

7 And so shall the congregation of the people cóme about thée: * for their fakes therefore lift úp thyself again.

8 The LORD shall judge the people: give sentence wíth me, O LÓRD, * according to my righteoufnefs, and according to the innocency thát ís ín me.

9 O let the wickednefs of the ungodly cóme to an énd; * but güide thóu the just.

10 For the ríghteous Gód * trieth the véry héarts and reins.

11 My help cómeth of Gód, * who preserveth théms that are trúé of heart.

12 God is a righteous Judge, stróng, and pátient; * and God is provóked évery day.

13 If a man will not turn, hé will whet his fwórd; * he hath bent his bow, and máde it réady.

14 He hath prepared for him the ínstruments of déath; * he ordaineth his arrows against the pérsecú-tors.

15 Behold, he travailéth with míschief; * he hath conceived sorrow, and brought fórth ungódlínefs.

16 He hath graven and dígged up a píť, * and is fallen on himself into the destrúction that he máde for óther.

17 For his travail shall come upón his own héad, * and his wickednefs shall fáll on his ówn pate.

18 I will give thanks unto the LORD, according tó his ríghteoufnefs; * and I will praíse the Náme of the LÓRD Most High.

PSALM 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Náme in all the wórld; * thou that haft fet thy glory abóve the héavens!

2 Out of the mouth of véry babes and sucklings haft thou ordained strength, becáufe of thine énemies, * that thou mightest still the enemy ánd the avénger.

3 For I will confider thy heavens, even the wórks of thy fíngers; * the moon and the stárs, which thou háft ordáined.

4 What is man, that thou art míndful of hím? * and the son of man, that thou vísitést him?

5 Thou madeſt him lower than the ángels, * to crown him with glóry and wórſhip.

6 Thou makeſt him to have dominion of the wórks of thy hánds; * and thou haſt put all things in ſubjection únder híſ feet;

7 All ſhéep and óxen; * yea, and the béaſts of thé field;

8 The fowls of the air, and the fíſhes of the féa; * and whatſoever walketh through the páths of thé ſeas.

9 O LÓRD our Góvornor, * how excellent is thy Náme in áll the world!

DAY 2. MORNING PRAYER

PSALM 9. *Confitebor tibi.*

I WILL give thanks unto thee, O LORD, wíth my whole héart; * I will ſpeak of all thy márvellóus works.

2 I will be glád and rejoice in thée; * yea, my ſongs will I make of thy Name, O thóu Moſt Híghéſt.

3 While mine enemíes are driven báck, * they ſhall fall and períſh át thy préſence.

4 For thou haſt maintained my ríght and my cáuſe; * thou art ſet in the thróne that júdgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed thé ungódlý; * thou haſt put out their name for éver and éver.

6 O thou enemy, destructions are come to a perpetual end; * even as 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 ports 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 túrned into héll, * and all the people thát forgét God.

18 For the poor shall not alway bé forgóttén; * the patient abiding of the meek shall not pérish for éver.

19 Up, LORD, and let not man háve the upper hánd; * let the heathen be júdged in thy fight.

20 Put thém in fear, O LÓRD, * that the heathen may know themfélves to bé but men.

PSALM 10. *Ut quid, Domine?*

WHY standest thou so far óff, O LÓRD, * and hidest thy face in the needful tíme of tróuble?

2 The ungodly for his own lust doth pérsecute the póor: * let them be taken in the crafty wilínefs that they háve imágined.

3 For the ungodly hath made boást of his own héart's desíre, * and spéaketh good of the covetous, whom GÓD abhórreth.

4 The ungodly is so proud, that he cáreth not for Gód, * neither is Gód in áll his thoughts.

5 His ways are álway gríevous; * thy judgements are far above out of his fight, and therefore defieth he áll his énemies.

6 For he hath saíd in his heart, Tush, I shall néver be cast dówn, * there shall no harm háppen untó me.

7 His mouth is full of curfing, decéit, and fráud; * under his tongue is ungodlinéfs and váníty.

8 He sitteth lurking in the thievish córners of the stréets, * and privily in his lurking dens doth he murder the innocent; his eyes are sêt agáinst the poor.

9 For he lieth waiting secretly; even as a lion lurketh hé in his dén, * that he may rávish thé poor.

10 He doth rávish the póor, * when he getteth him into his net.

11 He falleth down, and húmbleth himsêlf, * that the congregation of the poor may fall into the hánds of his cáptains.

12 He hath saïd in his heart, Tush, God háth forgóttén; * he hideth away his face, and he will néver sêe it.

13 Arise, O LORD God, and líft up thine hánd; * forgëť nót the poor.

14 Wherefore should the wicked blasphemé Gód, * while he doth say in his heart, Tush, thou God cárest not fór it?

15 Surely thóu hast sêen it; * for thou beholdest ungodliness and wrong,

16 That thou mayest take the matter ínto thy hánd; * the poor committeth himsêlf unto thee; for thou art the helper óf the fríendless.

17 Break thou the power of the ungodly and malicious; * take away his ungodliness, and thóu shalt fínd none.

18 The LORD is King for éver and éver, * and the heathen are perished óut of thé land.

19 LORD, thou hast heard the desire of the poor;
★ thou preparest their heart, and thine ear héarkeneth
théreto;

20 To help the fatherless and poor únto their
ríght, ★ that the man of the earth be no more exálted
agáinst them.

PSALM II. *In Domino confido.*

IN the LORD pút I my trúft; ★ how say ye then to my
foul, that she should flee as a bírd untó the hill?

2 For lo, the ungodly bend their bow, and make
ready their arrows withín the quíver, ★ that they may
privily shoot at thém which are true of heart.

3 For the foundations will be cast dówn, ★ and
whát hath the ríghteous done?

4 The LORD is in his hóly témples; ★ the LORD's
féat is in héaven.

5 His eyes confider the pór, ★ and his eyelids try
the chýldren óf men.

6 The LORD allóweth the ríghteous: ★ but the un-
godly, and him that delighteth in wickedness, dóth his
fóul abhor.

7 Upon the ungodly he shall rain snares, fire and
brimstone, stórm and témpest: ★ this shall be their pór-
tion tó drink.

8 For the ríghteous LORD lóveth ríghteousness; ★
his countenance will behold the thýng 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 dissemble
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 pre-
vail; ★ we are they that ought to speak; who is lord over
us?

5 Now for the comfortless trouble's 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 swelleth 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 Lórd; for éver? ★
how long wilt thou híde thy fáce from me?

2 How long fhall I feek counfel in my foul, and be
fo véxed in my héart? ★ how long fhall mine enemies
tríumph óver me?

3 Confider, and héar me, O LORD my Gód; ★
lighten mine eyes, that I fléep not ín death.

4 Left mine enemy fay, I have preváiled agáinst
him: ★ for if I be caft down, they that trouble me wíll
rejóice at it.

5 But my trust is ín thy mércy, ★ and my heart is
joyful in thy fálvátion.

6 I will sing of the LORD, becaufe he hath dealt so
lóvingly with mé; ★ yea, I will praise the Name of the
Lórd Most Híghest.

PSALM 14. *Dixit insipiens.*

THE fool hath fáid in his héart, ★ Thére is nó God.

2 They are corrupt, and become abominable ín
their dóings; ★ there is none that doeth göod, nó not
one.

3 The LORD looked down from heaven upon the
chíldren of mén, ★ to see if there were any that would
understand, and sèek áfter God.

4 But they are all gone out of the way, they are
altogether become abómináble; ★ there is none that
doeth göod, nó not one.

5 Their throat is an open sepulchre, with their tongues have they deceived; * the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness; * their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known; * there is no fear of God before their eyes.

8 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?

9 There were they brought in great fear, even where no fear was; * for God is in the generation of the righteous.

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

11 Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity of his people, * 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 tó his néighbour, * and hath not slanderéd his néighbour.

4 He that setteth not by himself, but is lowly ín his own éyes, * and maketh much of thém that féar the LORD.

5 He that fweareth unto his neighbour, and difappóinteth him nót, * though it were to his öwn hín-drance.

6 He that hath not given his money úpon úfury, * nor taken reward agáinft the ínnocent.

7 Whofo dóeth thefe thíngs * fhall néver fall.

PSALM 16. *Conſerva me, Domine.*

PRESERVE me, O Gód; * for in thee háve I pút my truſt.

2 O my ſoul, thou haſt fáid unto the LÓRD, * Thou art my God; my goods are nóthing únto thee.

3 All my delight is upon the ſaints, thát are in the éarth, * and upon ſuch as excél in vírtue.

4 But they that run áfter another gód * fhall háve great tróuble.

5 Their drink-offerings of blood will Í not óffer, * neither make mention of their námes withín my lips.

6 The LORD himſelf is the portion of mine inheritance, ánd of my cúp; * thou fhált maintáin my lot.

7 The lot is fallen unto me ín a fair gróund; * yea, I have a góodly héritage.

8 I will thank the LORD for gíving me wárning; *
my reins alŕo chaften me in the night-ŕeaŕon.

9 I have ŕet GOD álways befóre me; * for he is on
my right hand, therefore Í ŕhall nóť fall.

10 Wherefore my heart was glad, and my glóry re-
jóiced: * my fleŕh álŕo ŕhall réť in hope.

11 For why? thou ŕhalt not léave my ŕoul in héll; *
neither ŕhalt thou ŕuffer thy Holy One to ŕée corrup-
tion.

12 Thou ŕhalt ŕhew me the path of life: in thy pref-
erence is the fúlneŕs of jóy, * and at thy right hand there
is pléaŕure for évermore.

PSALM 17. *Exaudi, Domine.*

HEAR the right, O LORD, conŕider my compláint, *
and hearken unto my prayer, that goeth not out
of féigned lips.

2 Let my ŕentence come forth fróm thy préŕerence;
* and let thine eyes look upon the thíng that is équal.

3 Thou haŕť proved and viŕited mine heart in the
night-ŕeaŕon; thou haŕť tried me, and ŕhalt find no
wickedneŕs in mé; * for I am utterly purpoŕed that my
móuth ŕhall nóť offend.

4 Becauŕe of men's works, that are done againŕť
the wórdŕs of thy líps: * I have kept me from the ways
óf the deŕtróyer.

5 O hold thou up my góings in thy páthŕs, * that
my fóóťŕeŕps ŕlíp not.

6 I have called upon thee, O God, for thóu shalt héar me: * incline thine ear to me, and hearken únto mý words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which pút their trust in thée, * from such as resist thy ríght hand.

8 Keep me as the ápple of an éye; * hide me under the shádw of thý wings.

9 From the ungodly that tróuble me; * mine enemies compás me round about to táke away my soul.

10 They are inclosed ín their own fát, * and their mouth spéaketh próud things.

11 They lie waiting in our way on évery síde, * turning their eyes dówn to thé ground.

12 Like as a lion that is gréedy of his préy, * and as it were a lion's whelp, lurking in fécret pláces.

13 Up, LORD, dífappoint him, and cást him dówn; * deliver my soul from the ungodly, which ís a swórd of thine;

14 From the men of thy hand, O LORD; from the men, I say, and fróm the evil wórld; * which have their portion in this life, whose bellies thou fillest with thý hid tréasure.

15 They have chíldren at their desire, * and leave the rest of their súbstance for théir babes.

16 But as for me, I will behold thy préfence in ríghteousness; * and when I awake up after thy likeness, I shall be satísfíed wíth it.

DAY 3. EVENING PRAYER

PSALM 18. *Diligam te, Domine.*

I WILL love thee, O LORD, my strength. The LORD is my stony rock, and my defence; * my saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the LORD, which is worthy to be praised; * so shall I be safe from mine enemies.

3 The sorrows of death compassed me, * and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; * the snares of death overtook me.

5 In my trouble I will call upon the LORD, * and complain unto my God:

6 So shall he hear my voice out of his holy temple, * and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked, * the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence, * and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down, * and it was dark under his feet.

10 He rode upon the Cherubins, and did fly; * he came flying upon the wings of the wind.

11 He made dárknefs his fecret pláce, * his pavilion round about him, with dark water and thick clóuds to cóver him.

12 At the brightnefs of his prefence his clóuds removed; * hailftónes, and cóals of fire.

13 The LORD alfo thundered out of heaven, and the Higheft gáve his thúnder; * hailftónes, and cóals of fire.

14 He fent out his arrows, and fcattered thém; * he caft forth lightnings, ánd deftróyed them.

15 The fprings of water were feen, and the foundations of the round world were difcovered, at thy chíd-ing, O LÓRD, * at the blafting of the breath of thy dif-pléafure.

16 He fhall fend down from on hígh to fétch me, * and fhall take me out of mány wáters.

17 He fhall deliver me from my ftrongeft enemy, and from thém which háte me; * for they are too míghty fór me.

18 They prevented me in the dáy of my tróuble; * but the LORD was mý uphólder.

19 He brought me forth alfo into a pláce of líberty; * he brought me forth, even becaúfe he had a fávour únto me.

20 The LORD fhall reward me after my ríghteous déaling, * according to the cleannefs of my hands fhall he récompénfe me.

21 Becauŕe I have kept the wáys of the LÓRD, ★ and have not forŕaken my God, ás the wícked doth.

22 For I have an eye únto all his láws, ★ and will not caŕt out his commándments fróm me.

23 I was alŕo uncorrúpt befóre him, ★ and ef-chewed mine öwn wíckedneŕs.

24 Therefore ŕhall the LORD reward me after my ríghteous déaling, ★ and according unto the cleanneŕs of my hands ín his éyefíght.

25 With the holy thou ŕhált be hóly, ★ and with a perfect man thou ŕhált be pérfect.

26 With the cléan thou ŕhalt be cléan, ★ and with the froward thou ŕhált learn frówardneŕs.

27 For thou ŕhalt ŕave the people that are ín advér-sity, ★ and ŕhalt bring down the hígh looks óf the proud.

28 Thou alŕo ŕhalt líght my cándle; ★ the LORD my God ŕhall make my dárkneŕs tó be light.

29 For in thee I ŕhall díŕcómfit an hoŕt of mén, ★ and with the help of my God I ŕhall leap óver thé wall.

30 The way of God is an úndefíled wáy: ★ the word of the LORD alŕo is tried in the fire; he is the defender of all them that pút their trúŕt in him.

31 For who is Gód, but the LÓRD? ★ or who hath any ŕtréngth, except óur God?

32 It is God, that gírdeth mé with ŕtrength of wár, ★ and maketh my wáy pérfect.

33 He maketh my fées like hárts' feet, ★ and fétteŕh me úp on hígh.

34 He téacheth mine hands to fíght, * and mine arms sháll break éven a bów of steel.

35 Thou haft given me the defence of thý salvátió; * thy right hand alſo sháll hold me up, and thy loving corréctiún sháll máke me great.

36 Thou shalt make room enough under mé for to gó, * that my fóotsteps sháll not slide.

37 I will follow upon mine enemies, and óvertáke them; * neither will I turn again till Í have destróyed them.

38 I will smite them, that they sháll not be áble to stánd, * but fall únder mý feet.

39 Thou haft girded me with strenght untó the báttle; * thou shalt throw down mine éemies únder me.

40 Thou haft made mine enemies alſo to turn their bácks upón me, * and I sháll destróy thém that háte me.

41 They sháll cry, but there sháll be nóne to hélp them; * yea, even unto the LORD sháll they cry, but he sháll not héar them.

42 I will beat them as smáll as the dúft before the wínd: * I will cast them out as the cláy in thé streeets.

43 Thou shalt deliver me from the strivings óf the péuple, * and thou shalt make me the héad of the héa-then.

44 A people whóm I have not knówn * sháll sérve me.

45 As ſoon as they hear of me, they ſhall obéy me;
* but the ſtrange children ſhall diffẽmble wĩth me.

46 The ſtrange children ſhall fáil, * and be afraid
óut of their prĩsons.

47 The LORD liveth, and bleſſed be mý ſtrong
hélper, * and praĩsed be the God of mý ſalvátion;

48 Even the God that ſeeth that I bé avénged, * and
ſubdueth the péople únto me.

49 It is he that delivereth me from my cruel ene-
mies, and ſetteth me up above mine ádverſáries: * thou
ſhalt rid me fróm the wicked man.

50 For this cauſe will I give thanks unto thee, O
LORD, amóng the Géntiles, * and ſing praĩſes únto thy
Name.

51 Great proſperity giveth he únto his Kíng, * and
ſheweth loving-kindneſs unto David his anointed, and
unto his ſeed for évermore.

DAY 4. MORNING PRAYER

PSALM 19. *Cœli enarrant.*

THE heavens declare the glóry of Gód; * and the fir-
mament ſheweth his hándywork.

2 One day télleth anóther; * and one night cer-
tifíeth anóther.

3 There is neither ſpéech nor lánquage; * but their
voices are héard amóng them.

4 Their ſound is gone out ínto all lánds; * and their
words into the énds of thé world.

5 In them hath he fet a tabernácle for the sún; * which cometh forth as a bridegroom out of his chamber, and rejoiceth as a gíant to rún his courfe.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the énd of it agáin; * and there is nothing híd from the héat thereof.

7 The law of the LORD is an undefiled law, converting the sóul; * the testimony of the LORD is sure, and giveth wísdóm únto the símple.

8 The statutes of the LORD are right, ánd rejoice the héart; * the commandment of the LORD is pure, and giveth líght untó the eyes.

9 The fear of the LORD is clean, and endúreth for éver; * the judgements of the LORD are true, and righteous áltogéther.

10 More to be defired are they than gold, yea, thán much fíne gold; * sweeter alfo than honey, ánd the hóney-comb.

11 Moreover, by them ís thy fervant táught; * and in keeping of them thére is gréat reward.

12 Who can tell how óft he offéndeth? * O cleanse thou me fróm my fécret faults.

13 Keep thy fervant alfo from presumptuous síns, lest they get the domínion óver me; * so shall I be undefiled, and innocent fróm the gréat offence.

14 Let the words of my mouth, and the meditátion of my héart, * be alway accéptable in thy síght,

15 O LORD, * my strength, and my redéemer.

PSALM 20. *Exaudiat te Dominus.*

THE LORD hear thee in the dáy of tróuble; * the
Name of the God of Jácob defénd thee;

2 Send thee help from the fánctuáry, * and
fírengthen thee óut of Sión:

3 Remember áll thy ófferings, * and accept thy
burnt-fácrifice;

4 Grant thée thy heart's defíre, * and fulfil all thy
mind.

5 We will rejoice in thy fálvation, and triumph in
the Náme of the Lord our Gód * the LORD perform all
thy pétitions.

6 Now know I that the LORD helpeth his Anointed,
and will hear him from his hólý héaven, * even with
the wholesóme fírength of his ríght hand.

7 Some put their trust in chariots, and sóme in
hórŕes; * but we will remember the Náme of the LÓRD
our God.

8 They are brought dówn, and fálLEN; * but we are
rísen, and fíránd upright.

9 Save, LORD; and hear us, O Kíng of héaven, *
when we cáll upón thee.

PSALM 21. *Domine, in virtute tua.*

THE King shall rejoice ín thy fírength, O LÓRD; *
exceeding glád shall he be of thy fálvátion.

2 Thou haft given hím his heart's defíre, * and haft
not denied him the requéŕt of hís 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 LÓRD; * and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thine 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 shalt 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 we will sing, and praise thy power.

DAY 4. EVENING PRAYER

PSALM 22. *Deus, Deus meus.*

MY God, my God, look upon me; why haſt thóu forſáken me? * and art ſo far from my health, and from the wórds of mý complaint?

2 O my God, I cry in the day-time, bút thou hear-eſt nótt; * and in the night-ſeaſon álſo I táke no reſt.

3 And thou continúaſt hóly, * O thou wórkſhip of Íſrael.

4 Our fathers hóped in thee; * they truſted in thee, and thou dídfſt delíver them.

5 They called upon thee, ánd were hólpén; * they put their truſt in thee, and were nótt confóunded.

6 But as for me, I am a wórm, and no mán; * a very ſcorn of men, and the outcaſt óf the péople.

7 All they that ſee me láugh me to ſcórn; * they ſhoot our their lips, and ſhake their hěads, fáying,

8 He truſted in GóD, that hé would delíver him; * let him deliver him, if hé will háve him.

9 But thou art he that took me óut of my mother's wómb; * thou waſt my hope, when I hanged yet upón my móther's breafſts.

10 I have been left unto thee ever ſínce I was bórn; * thou art my God, even fróm my móther's womb.

11 O go not from me, for tróuble is hard at hánd, * and there is nóne to hělp me.

12 Many oxen are cóme abóut me; ★ fat bulls of Baſan cloſe me ín on évery ſide.

13 They gape upón me with their móuths, ★ as it were a ramping and a róaring líon.

14 I am poured out like water, and all my bónes are out of jóint; ★ my heart alſo in the midſt of my body is éven like méltíng wax.

15 My ſtrength is dried up like a potſherd, and my tongue cléaveth to my gúms, ★ and thou ſhalt bring me ínto the dúſt of death.

16 For many dogs are cóme abóut me, ★ and the council of the wicked layeth ſiege agáínt me.

17 They pierced my hands and my feet; I may téll all my bónes: ★ they ſtand ſtaring and lóoking upón me.

18 They part my gárments amóng them, ★ and caſts lots upón my véſture.

19 But be not thou fár from me, O LÓRD; ★ thou art my ſuccour, háfte thee to hélp me.

20 Deliver my ſóul from the ſwórd, ★ my darling from the pówer óf the dog.

21 Save me fróm the lion's móuth; ★ thou haſt heard me alſo from among the hórns of the únicorns.

22 I will declare thy Name untó my bréthren; ★ in the midſt of the congregation wíll I práíſe thee.

23 O praíſe the LORD, yé that féar him: ★ magnify him, all ye of the ſeed of Jacob; and fear him, all ye ſéed of Íſrael.

24 For he hath not deŕpised, nor abhorred, the low eŕtáte of the póor; * he hath not hid his face from him; but when he called unto hím he héard him.

25 My praíŕe is of thee in the great cóngregátion; * my vows will I perform in the ŕight of thém that féar him.

26 The poor ŕhall eat and be ŕátisfíed; * they that ŕeek after the LORD ŕhall praíŕe him; your heart ŕhall líve for éver.

27 All the ends of the world ŕhall remember themŕelves, and be turned únto the LÓRD; * and all the kindreds of the nations ŕhall wórŕhip befóre him.

28 For the kíngdom is the LÓRD's, * and he is the Governor amóng the péople.

29 All ŕuch as be fát upon éarth * have éaten and wórŕhipped.

30 All they that go down into the duŕt ŕhall knéel befóre him; * and no man hath quíckened his ówn ŕoul.

31 My ŕéed ŕhall ŕérve him: * they ŕhall be counted unto the Lord for a génerátion.

32 They ŕhall come, and the heavens ŕhall decláre his ríghteouŕneŕs * unto a people that ŕhall be born, whóm the Lórd hath made.

PSALM 23. *Dominus regit me.*

THE LORD ís my ŕhépherd; * therefore can Í lack nóthing.

2 He shall feed me in a gréen pásture, ★ and lead me forth beside the wáters of cómfort.

3 He shall convért my sóul, ★ and bring me forth in the paths of righteoufneś, fór his Náme's sake.

4 Yea, though I walk through the valley of the shadow of death, I will féar no évil; ★ for thou art with me; thy rod and thy stáff cómfort me.

5 Thou shalt prepare a table before me againśt thém that tróuble me; ★ thou hast anointed my head with oil, and my cúp shall bé full.

6 But thy loving-kindneś and mercy shall follow me all the dáys of my lífe; ★ and I will dwell in the house of the Lórd for éver.

DAY 5. MORNING PRAYER

PSALM 24. *Domini est terra.*

THE earth is the LORD's, and áll that therein ís; ★ the compás of the world, and théy that dwéll therein.

2 For he hath founded ít upon the séas, ★ and prepared ít upón the floods.

3 Who shall ascend into the híll of the LÓRD? ★ or who shall ríse úp in his hólý place?

4 Even he that hath clean hands, ánd a pure héart; ★ and that hath not lift up his mind unto vanity, nor fworn to decéive his néighbour.

5 He shall receive the bléśśing from the LÓRD, ★ and righteoufneś from the God of híś salvátió.

6 This is the generation of thém that féek him; * even of them that féek thy fáce, O Jácob.

7 Lift up your heads, O ye gates; and be ye lift up, ye éverlasting dóors; * and the King of glóry fhall cóme in.

8 Who is the Kíng of glóry? * it is the LORD strong and mighty, even the LORD míghty in báttle.

9 Lift up your heads, O ye gates; and be ye lift up, ye éverlasting dóors; * and the King of glóry fhall cóme in.

10 Who is the Kíng of glóry? * even the LORD of hofts, he is the Kíng of glóry.

PSALM 25. *Ad te, Domine, levavi.*

U^NTO thee, O LORD, will I lift up my soul; my God, I have pút my trust in thée: * O let me not be confounded, neither let mine enemies tríumph óver me.

2 For all they that hope in thee fhall nóte be afhámed; * but fuch as transgrefs without a caufe fhall be pút to confúfion.

3 Shew mé thy ways, O LÓRD, * and téach me thy paths.

4 Lead me forth in thy trúth, and léarn me: * for thou art the God of my falvation; in thee hath been my hope áll the dáy long.

5 Call to remembrance, O LORD, thy ténder mér-cies, * and thy loving-kindneffes, which have been éver óf 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 feed shall inherit the land.

13 The secret of the LORD is among them that fear him; * and he will show 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 foul, 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 Ísrael, O Gód, * out of all his troubles.

PSALM 26. *Judica me, Domine.*

BE 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 innocency, 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.

DAY 5. EVENING PRAYER

PSALM 27. *Dominus illuminatio.*

THE 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 upón me, and hear me.

9 My heart hath talked of thee, Séek ye my fáce: * Thy face, LÓRD, will Í seek.

10 O hide not thóu thy fáce from me, * nor cast thy fervant awáy in dispféasure.

11 Thou haft béen my súccour; * leave me not, neither forsake me, O God of my fálvation.

12 When my father and my móther forsáke me, * the LORD táketh mé up.

13 Teach me thy wáy, O LÓRD, * and lead me in the right way, becáuse of mine énemies.

14 Deliver me not over into the will of mine ádversáries: * for there are fálse witneffes risen up against me, and fúch as spéak wrong.

15 I should útterly have fáinted, * but that I believe verily to see the goodnefs of the LORD in the lánd of the líving.

16 O tarry thou the LÓRD's léisure; * be strong, and he shall comfort thine heart; and put thou thy trúft in thé LORD.

PSALM 28. *Ad te, Domine.*

U^NTO thee will I cry, O LORD my strength: * think no scorn of me; left, if thou make as though thou hearest not, I become like them that go dówn 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 hóly témples.

3 O pluck me not away, neither destroy me with the ungodly and wicked dóers, * which speak friendly to their neighbours, but imagine míschief in their hearts.

4 Reward them according to their deeds, * and according to the wickedness of their ówn inventions.

5 Recompenfe them after the wórk of their hánds; * pay them that they háve deferved.

6 For they regard not in their mind the works of the LORD, nor the operation of his hánds; * therefore shall he break them down, and not búild them up.

7 Práised be the LÓRD; * for he hath heard the voice of my húmble 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 LÓRD is my strength, * and he is the wholesome defence of his Anóinted.

10 O save thy people, and give thy blessing unto thine inheritance: * feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

BRING unto the LORD, O ye mighty, bring young rams unto the LÓRD; * ascribe unto the LORD

wórŕhip ánd ŕtrength.

2 Give the LORD the honour dúe unto his Náme;
* worŕhip the LORD with hóly wórŕhip.

3 It is the LORD that commándeth the wáters; * it
is the glorious God that máketh the thúnder.

4 It is the LORD that ruleth the ŕea; the voice of the
LORD is mighty in óperátion; * the voice of the LORD
is a glórióus voice.

5 The voice of the LORD bréaketh the cédar-trees;
* yea, the LORD breaketh the cédars of Líbanus.

6 He maketh them álŕo to skíp like a cálf; *
Libanus álŕo, and Sirion, like a yóung únicorn.

7 The voice of the LORD divideth the flames of
fire; the voice of the LORD ŕháketh the wílderneŕs; *
yea, the LORD ŕhaketh the wildernéŕs of Cádés.

8 The voice of the LORD maketh the hinds to
bring forth young, and diŕcovereth the thícŕ búŕhes: *
in his temple doth every man ŕpéak of his hónoúr.

9 The LORD fitteth abóve the wáter-flood, * and
the LORD remaineth a Kíng for éver.

10 The LORD ŕhall give ŕtrength untó his péople; *
the LORD ŕhall give his people the bléŕŕing óf peace.

DAY 6. MORNING PRAYER

PSALM 30. *Exaltabo te, Domine.*

I WILL magnify thee, O LORD; for thóu haŕt ŕet me
úp, * and not made my foes to tríumph óver me.

2 O LORD my God, I cried unto thee; * and thou hast healed me.

3 Thou, 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 faints 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, 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 sackcloth, 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 éver.

PSALM 31. *In te, Domine, speravi.*

IN thee, O LORD, have I put my trust; let me never be put to confusión; * deliver me in thy ríghteousness.

2 Bow down thine éar to me; * make háste to deliver me.

3 And be thou my strong rock, and hóuse of defence, * that thou máyest sáve me.

4 For thou art my strong róck, and my cástle: * be thou also my guide, and lead me fór thy Náme's sake.

5 Draw me out of the net that they have laid prívily for mé; * for thóu art my strength.

6 Into thy hands I comménd my spírit; * for thou hast redeemed me, O LÓRD, thou Gód of truth.

7 I have hated them that hold of superstitious váníties, * and my trust hath been in thé LORD.

8 I will be glad and rejóice in thy mércy; * for thou hast considered my trouble, and hast known my sóul in advérsities.

9 Thou hast not shut me up into the hánd of the énemy; * but hast set my féet in a lárge room.

10 Have mercy upon me, O LORD, for Í am in tróuble, * and mine eye is consumed for very heaviness; yea, my sóul and my bódý.

11 For my life is waxen óld with héaviness, * and my yéars with móurning.

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 time is 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 truŕt in thee, even before the ŕóns of men!

22 Thou ŕhalt hide them privily by thine own preference from the provóking of áll men: * thou ŕhalt keep them ŕecretly in thy tabernacle fróm the ŕtrife of tongues.

23 Thanks bé to the LÓRD; * for he hath ŕhewed me marvellous great kindneŕs in a ŕtröng cíty.

24 And when I made háfte, I fáid, * I am caŕt out of the ŕight of thine eyes.

25 Nevertheless, thou heardeŕt the vóice of my práyer, * when I cried únto thee.

26 O love the LORD, áll ye his ŕáints; * for the LORD preferveth them that are faithful, and plentifully rewardeth the pröud dóer.

27 Be ŕtrong, and he ŕhall eŕtáblifh your héart, * all ye that put your truŕt in thé LORD.

DAY 6. EVENING PRAYER

PSALM 32. *Beati, quorum.*

BLESSED is he whoŕe unrighteouŕneŕs ís forgiven, * and whoŕe ŕín is cóvered.

2 Blessed is the man unto whom the LORD ímpúteth no ŕín, * and in whoŕe ŕpirit thére is nó guile.

3 For while I held my tóngue, * my bones consumed away through my dáily compláining.

4 For thy hand is heavy upón me day and níght, * and my moíŕture is like the dróught in ŕúmmér.

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; * but in the great water-floods they 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, lest they fall upon thee.

11 Great plagues remain for the ungodly; * but who so 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 Lórd a new fónġ; * ſing praifes luſtily unto him with a gööd cóurage.

4 For the wórd of the LORD is trúe; * and all his wórks are fáithful.

5 He loveth righteouſnéſs and júdgement; * the earth is full of the göódnéſs óf the LORD.

6 By the word of the LORD wére the heavens máde; * and all the hoſts of them by the bréath of híſ mouth.

7 He gathereth the waters of the ſea together, as it wére upon an héap; * and layeth up the deep, as ín a tréaſure-houſe.

8 Let all the éarth fear the LÓRD: * ſtand in awe of him, all ye that dwéll in thé world.

9 For he ſpáke, and it was dóne; * he commanded, ánd it ſtóod faſt.

10 The LORD bringeth the counſel of the héathen to nóught, * and maketh the devices of the people to be of none effect, and caſteth out the cóunſels of prínces.

11 The counſel of the LORD ſhall endúre for éver, * and the thoughts of his heart from generation to gén-eration.

12 Bleſſed are the people, whoſe Gód is the Lord GÓD; * and bleſſed are the folk, that he hath choſen to him to be híſ inhéritance.

13 The LORD looked down from heaven, and beheld all the children of mén; * from the habitation of

his dwelling he confidereth all them that dwell on the earth.

14 He fashioneth all 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. *Benedicam Domino.*

I WILL alway give thanks unto the LORD; * 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 práife the LORD with mé, * and let us magnify his Náme togéther.

4 I fought the LORD, ánd he heard mé; * yea, he delivered me óut of áll my fear.

5 They had an eye unto him, ánd were lightened; * and their faces were nót afhámed.

6 Lo, the poor crieth, and the LORD héareth hím; * yea, and faveth him out of áll his tróubles.

7 The angel of the LORD tarrieth round about thém that féar him, * and delíveréth them.

8 O taste, and see, how grácious the LÓRD is: * bleßed is the man that trústeth ín him.

9 O fear the LORD, yé that are his fáints; * for they that fear hím lack nóthing.

10 The lions do lack, and fúffer húngr; * but they who seek the LORD fhall want no manner of thíng that ís good.

11 Come, ye children, and héarken unto mé; * I will teach you the féar of thé LORD.

12 What man is he that lúfteth to líve, * and would fáin see góod days?

13 Keep thy tóngue from évil, * and thy lips, thát they spéak no guile.

14 Eschew évil, and do góod; * seek péace, and ensúe it.

15 The eyes of the LORD are óver the ríghteous, * and his ears are open únto théir prayers.

16 The countenance of the LORD is againſt thém that do évil, * to root out the remembrance óf them fróm the earth.

17 The righteous cry, and the LORD héareth thém, * and delivereth them out of áll their tróubles.

18 The LORD is nigh unto them that are óf a contrite héart, * and will ſave ſuch as be of an húmble ſpírit.

19 Great are the troubles óf the ríghteous; * but the LORD delivereth hím óut of all.

20 He kéepeſh all his bónes, * ſo that not one of thém is bróken.

21 But miſfortune ſhall fláy the ungódly; * and they that hate the righteous ſháll be déſolate.

22 The LORD delivereth the fóuls of his ſérvants; * and all they that put their truſt in him ſhall nó be déſtitute.

DAY 7. MORNING PRAYER

PSALM 35. *Judica, Domine.*

PLEAD thou my cauſe, O LORD, with thém that ſtríve with me, * and fight thou againſt them that fíght agáinſt me.

2 Lay hand upon the ſhíeld and búckler, * and ſtand úp to hélp me.

3 Bring forth the ſpear, and ſtop the way againſt them that pérſecute mé: * ſay unto my foul, I am thy ſalvátion.

4 Let them be confounded and put to ŕhame, that ŕeek áfter my ŕóul; * let them be turned back and brought to confuŕion, that imagine míŕchief fóŕ me.

5 Let them be as the dúŕt before the wínd, * and the angel of the LORD ŕcátteríng them.

6 Let their way be dárk and ŕlíppery, * and let the angel of the LORD pérŕecúte them.

7 For they have prívily laid their net to deŕtróy me without a cáuŕe; * yea, even without a cauŕe have they made a pít for mý ŕóul.

8 Let a ŕudden deŕtrúction come upon him un-awares, and his net, that he hath laid prívily, catch himŕélŕ; * that he may fall into his öwn míŕchief.

9 And, my ŕóul, be jóyful in the LÓRD; * it ŕhall rejoyce in híŕ ŕalvátion.

10 All my bones ŕhall ŕay, LORD, who is like unto thee, who deliverŕt the poor from him that ís too ŕtróng for him: * yea, the poor, and him that is in míŕery, from híŕ that ŕpóíleth him?

11 Fálŕe wítneŕŕes díd ríŕe úp: * they laid to my charge thíngs that I knéw not.

12 They rewarded me évil for góod, * to the great díŕcómŕort óf my ŕóul.

13 Nevertheleŕs, when they were ŕíck, I put on ŕackcloth, and humbled my ŕóul with fáŕting; * and my prayer ŕhall turn into míne own bóŕom.

14 I behaved myŕélŕ as though it had been my fríend or my bróther; * I went heavily, as one that

mourneth f6r his m6ther.

15 But in mine adverfity they rejoiced, and gathered themfelves tog6ther; * yea, the very abjects came together againft me unawares, making mouths at m6, and céafed not.

16 With the flatterers were búfy móckers, * who gnafhed up6n me wíth their teeth.

17 Lord, how long wilt thou l6ok up6n thís? * O deliver my foul from the calamities which they bring on me, and my darling fr6m the líons.

18 So will I give thee thanks in the great cóngregátion; * I will praife thee am6ng much péople.

19 O let not them that are mine enemies triumph over m6 ungóldly; * neither let them wink with their eyes that háte me with6ut a caufe.

20 And why? their commúning is not for péace; * but they imagine deceitful words againft them that are quáet ín the land.

21 They gaped up6n me wíth their mouths, and fáid, * Fie on thee! fie on thee! we fáw it wíth our eyes.

22 This th6u haft feen, O L6RD; * hold not thy tongue then, go not fár from m6, O Lord.

23 Awake, and ftand up to júdge my quárel; * avenge thou my caufe, my G6d, and mý Lord.

24 Judge me, O LORD my God, according to thy ríghteoufnefs; * and let them not tríumph óver me.

25 Let them not fáy in their hearts, There! there! f6 would we háve it; * neither let them fáy, W6 have de-

vóured him.

26 Let them be put to confuſion and ſhame together, that rejóice at my tróuble; * let them be clothed with rebuke and diſhonour, that boaſt themſelves agáinſt me.

27 Let them be glad and rejoice, that favour my ríghteous déaling; * yea, let them ſay alway, Bleſſed be the LORD, who hath pleaſure in the proſperity óf his ſérvant.

28 And as for my tongue, it ſhall be talking óf thy ríghteouſneſs, * and of thy praíſe áll the dáy long.

PSALM 36. *Dixit injuſtus.*

MY heart ſheweth me the wickedneſs óf the ungódlly, * that there is no fear of Gód before his eyes.

2 For he flattereth himſelf ín his own ſight, * until his abominable ſín be fóund out.

3 The words of his mouth are unrighteous, and fúll of decéit: * he hath left off to behave himſelf wiſely, ánd to dó good.

4 He imagineth miſchief upon his bed, and hath ſet himſélf in no good wáy; * neither doth he abhor any thíng that is évil.

5 Thy mercy, O LORD, reacheth untó the héavens, * and thy faithfulneſs únto thé clouds.

6 Thy ríghteouſneſs ſtandeth líke the ſtrong móuntains: * thy judgements are líke the gréat deep.

7 Thou, LORD, shalt save both man and beast: How excellent is thy mércy, O Gód! * and the children of men shall put their trust under the shádw of thy wings.

8 They shall be sátiśfied with the plenteouśnéś of thy hóuse; * and thou shalt give them drink of thy pleasures, as óut of the ríver.

9 For with thee is the well of lífe; * and in thy light shall we see light.

10 O continue forth thy loving-kindneś unto thém that knów thee, * and thy righteouśneś unto thém that are true of heart.

11 O let not the foot of pride cóme agáinst me; * and let not the hand of the ungódly cást me down.

12 There are they fallen, all thát work wíckedneś; * they are cást down, and shall not be áble tó stand.

DAY 7. EVENING PRAYER

PSALM 37. *Noli æmulari.*

FRET not thyself because of thé ungódly; * neither be thou envious agáinst the évil-dóers.

2 For they shall soon be cut dówn like the gráś, * and be withered even ás the gréen herb.

3 Put thou thy trust in the LORD, ánd be doing góod; * dwell in the land, and verily thóu shalt be fed.

4 Delíght thou in the LÓRD, * and he shall give thee thy héart's desire.

5 Commit thy way unto the LORD, and pút thy truſt in hím, * and he ſhall bring it tó paſs.

6 He ſhall make thy righteouſneſs as clér as the light, * and thy juſt dealing ás the nóon-day.

7 Hold thee ſtill in the LORD, and abide pátiently upon hím: * but grieve not thyſelf at him whoſe way doth proſper, againſt the man that doeth after évil cóunſels.

8 Leave off from wrath, and let gó diſpléaſure: * fret not thyſelf, elſe ſhalt thou be moved tó do évil.

9 Wicked doers ſháll be rooted óut; * and they that pátiently abide the LORD, thoſe ſhall inhérit thé land.

10 Yet a little while, and the ungodly ſháll be clean góne: * thou ſhalt look after his place, and hé ſhall bé away.

11 But the meek-ſpirited ſháll poſſeſs the éarth, * and ſhall be refreſhed in the múltitúde of peace.

12 The ungodly ſeeketh cóunſel againſt the júſt, * and gnaſheth upón him wíth his teeth.

13 The Lord ſhall láugh him to ſcórn; * for he hath ſeen that his dáy is cóming.

14 The ungodly have drawn out the ſwórd, and have bent their bów, * to caſt down the poor and needy, and to ſlay ſuch as are of a right cónverſátion.

15 Their ſword ſhall go thróugh their own héart, * and their bów ſhall be bróken.

16 A ſmall thing thát the ríghteous hath, * is better than great riches of thé ungodly.

17 For the arms of the ungodly sháll be bróken, * and the LORD uphóldeth the ríghteous.

18 The LORD knoweth the dáys of the gódlý; * and their inheritance sháll endúre for éver.

19 They sháll not be confounded in the périlous tíme; * and in the days of dearth théy sháll háve enough.

20 As for the ungodly, they sháll perish; and the enemies of the LORD sháll confúme as the fat of lámbs: * yea, even as the smóke sháll théy confúme away.

21 The ungodly borroweth, and páyeth not agáin; * but the righteous is mercifúl and líberal.

22 Such as are blessed of God sháll posséss the lánd; * and they that are cursed of him sháll be róoted out.

23 The LORD ordereth a góod man's góing, * and maketh his way accéptable tó himself.

24 Though he fall, he sháll nót be cast awáy; * for the LORD uphóldeth him wíth his hand.

25 I have been yóung, and now am óld; * and yet saw I never the righteous forsaken, nor his seed bégging théir bread.

26 The righteous is ever mercifúl, and léndeth; * and his féed is bléssed.

27 Flee from evil, and do the thínq that is góod; * and dwéll for évermore.

28 For the LORD loveth the thínq that is ríght; * he forsaketh not his that be godly, but they are préserved for éver.

29 The unrighteous ſháll be púnished; * as for the ſeed of the ungodly, it ſháll be róoted out.

30 The righteous ſhall inhérit the lánd, * and dwell therein for éver.

31 The mouth of the righteous is exercísed in wísdom, * and his tongue will be tálking of júdgement.

32 The law of his Gód is in his héart, * and his góings ſháll not ſlide.

33 The ungodly ſéeth the ríghteous, * and ſeeketh occáſion to fláy him.

34 The LORD will not léave him in his hánd, * nor condemn him when hé is júdged.

35 Hope thou in the LORD, and keep his way, and he ſhall promote thee, that thóu ſhalt poſſeſs the lánd: * when the ungodly ſhall periſh, thóu ſhalt ſée it.

36 I myſelf have ſeen the ungodly ín great pówer, * and flouriſhing like a gréen báy-tree.

37 I went by, and ló, he was góne: * I fought him, but his place could nó where bé found.

38 Keep innocency, and take heed unto the thíng that is ríght; * for that ſhall bring a man péace at thé laſt.

39 As for the tranſgreſſors, they ſhall péríſh togéther; * and the end of the ungodly is, they ſhall be rooted out át the laſt.

40 But the ſalvation of the righteous cómeth of the LÓRD; * who is alſo their ſtrength in the tíme of tróuble.

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 fore.

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 fore 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 fore disease, * 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 sight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upón my tróuble, * and my kinfmen ſtóod afár off.

12 They alſo that ſought after my lífe laid ſnáres for me; * and they that went about to do me evil talked of wickedneſs, and imagined deceit áll the dáy long.

13 As for me, I was like a déaf man, and héard not; * and as one that is dumb, who doth not ópen híſ mouth.

14 I became even as a mán that héareth not, * and in whoſe móuth are nó reproofs.

15 For in thee, O LÓRD, have I put my trúſt; * thou ſhalt anſwer for mé, O Lórd my God.

16 I have required that they, even mine enemies, ſhould not tríumph óver me; * for when my foot ſlipped, they rejoiced gréatly agáínſt me.

17 And I, truly, am ſét in the plágue, * and my heavineſs is éver in mý ſight.

18 For I will conféſs my wickedneſs, * and be ſórry for mý ſin.

19 But mine enemies líve, and are míghty; * and they that hate me wrongfully are mány in númer.

20 They alſo that reward evil for good áre agáínſt me; * becauſe I follow the thínɡ that góod is.

21 Forſake me nóť, O LORD my Gód; * be nóť thou fár from me.

22 Háſte thee to hélp me, * O Lord God of mý ſalvátiön.

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 fight.

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 thine doing.

11 Take thy plágue away from mé: * I am even consumed by the méans of thy héavy hand.

12 When thou with rebukes dost chasten man for fin, thou makest his beauty to confume away, like as it were a moth fréttling a gárment: * every man therefore ís but váníty.

13 Hear my prayer, O LORD, and with thine ears confider my cálling; * hold not thy péace at mý tears;

14 For I am a ftranger with thee, ánd a sójourner, * as áll my fáthers were.

15 O spare me a little, that I may recóver my ftréngth, * before I go hence, and bé no móre feen.

PSALM 40. *Expectans expectavi.*

I WAITED pátiently for the LÓRD, * and he inclined unto me, and héard my cálling.

2 He brought me alfo out of the horrible pit, out of the míre and cláy, * and fet my feet upon the rock, and orderéd my góings.

3 And he hath put a new fóng in my móuth, * even a thankfgiving únto óur God.

4 Many fhall fee it, and féar, * and fhall put their trúft in thé LORD.

5 Blefféd is the man that hath fet his hópe in the LÓRD, * and turned not unto the proud, and to fuch as gó abóut with lies.

6 O LORD my God, great are the wondrous works which thou haft done, like as be alfo thy thoughts

which áre to úf-ward; * and yet there is no man that ordereth thém untó thee.

7 If I should decláre them, and spéak of them, * they should be more than I am áble tó exprefs.

8 Sacrifice and meat-offering thou wóuldest nót, * but mine éars haft thou ópened.

9 Burnt-offerings, and sacrifice for sin, haft thou nót required: * then fáid I, Ló, I come,

10 In the volume of the book it is written of me, that I should fulfil thy wíll, O my Gód: * I am content to do it; yea, thy lágw is withín my heart.

11 I have declared thy righteoufnefs in the great cóngregátion: * lo, I will not refrain my lips, O LóRD, and thát thou knówest.

12 I have not hid thy righteoufnefs within my héart; * my talk hath been of thy truth and of thy fálvátion.

13 I have not kept back thy loving mércy and trúth * from the great cóngregátion.

14 Withdraw not thou thy mercy fróm me, O LóRD; * let thy loving-kindnefs and thy truth álway préserve me.

15 For innumerable troubles are come about me; my sins have taken fuch hold upon me, that I am not áble to look úp; * yea, they are more in number than the hairs of my head, and my héart hath fáiled me.

16 O LóRD, let it be thy pleafure tó delíver me; * make hafte, O LóRD, to hélp me.

17 Let them be afhamed and confounded together, that ſeek after my ſóul to deſtróy it; * let them be driven backward and put to rebuke, that wíſh me évil.

18 Let them be defolate, and rewárded with ſháme, * that ſay unto me, Fie upon thee! fíe upón thee!

19 Let all thoſe that ſeek thee be jóyful and glád in thee; * and let ſuch as love thy ſalvation ſay alway, The LÓRD be práiſed.

20 As for me, I am póor and néedy; * but the Lord cáreth fór me.

21 Thou art my helper ánd redéemer; * make no long tárrying, Ó my God.

DAY 8. EVENING PRAYER

PSALM 41. *Beatus qui intelligit.*

BLESSED is he that conſidereth the póor and néedy; * the Lord ſhall deliver him in the tíme of tróuble.

2 The LORD preſerve him, and keep him alive, that he may be bléſſed upon éarth; * and deliver not thou him into the wíll of his énemies.

3 The LORD comfort him, when he lieth ſick upon his béd; * make thou all his béd in his ſickneſs.

4 I ſaid, LORD, be mérciful unto mé; * heal my ſoul, for I have ſinned agáinſt thee.

5 Mine enemies ſpeak évil of mé, * When ſhall he die, and his năme péríſh?

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 Let the sentence of guiltiness proceed against him; * and now that he lieth, let him 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 merciful 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 when I am in my health, thou upholdest me, * and shalt set me before thy face for ever.

13 Blessed be the LORD God of Israel, * world without end. Amen.

PSALM 42. *Quemadmodum.*

LIKE as the hart desireth 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 héart by myŕŕŕlf; * for I went with the multitude, and brought them forth into the hóufe of God;

5 In the voice of práife and thankŕgíving, * among fúch as keep hóly-day.

6 Why art thou ŕo full of héavíneŕŕ, O my ŕóul? * and why art thou ŕo diŕquietéd withín me?

7 Pút thy truŕt in Gód; * for I will yet give him thanks for the hélp of híŕ cóuntenance.

8 My God, my ŕoul íŕ véxed withín me; * therefore will I remember thee concerning the land of Iordan, and the líttle híll of Hérmon.

9 One deep calleth another, becauŕe of the nóíŕe of the wáter-pípes; * all thy waves and ŕtórms are gone óver me.

10 The LORD hath granted híŕ loving-kindneŕŕ ín the dáy-time; * and in the níght-ŕeaŕon díd I ŕíng of híŕ, and made my prayer unto the Gód of my líŕe.

11 I will ŕay unto the God of my ŕtrength, Why haŕt thóu fórgóttén me? * why go I thuŕ heavíly, whíle the enemy oppréŕŕeth me?

12 My boneŕ are ŕmíttén afúnder as with a ŕwórd, * whíle míne enemy that trouble me cáŕt me ín the teeth;

13 Namely, whíle they ŕay dáíly unto mé, * Whére íŕ nów thy God?

14 Why art thou ŕo véxed, O my ŕóul? * and why art thou ŕo diŕquietéd withín me?

15 O pút thy truſt in Gód; * for I will yet thank him, which is the help of my cóuntenance, ánd my God.

PSALM 43. *Judica me, Deus.*

GIVE ſentence with me, O God, and defend my cauſe againſt the ungóðly péople; * O deliver me from the decéitful and wícked man.

2 For thou art the God of my ſtrength, why haſt thou pút me fróm thee? * and why go I ſo heavily, while the enemy oppréſſeth me?

3 O ſend out thy light and thy truth, that théy may léad me, * and bring me unto thy holy hill, and tó thy dwélling.

4 And that I may go unto the altar of God, even unto the God of my jóy and gládneſs; * and upon the harp will I give thanks unto thée, O Gód, my God.

5 Why art thou ſo héavy, O my ſóul? * and why art thou ſo diſquietéd withín me?

6 O pút thy truſt in Gód; * for I will yet give him thanks, which is the help of my cóuntenance, ánd my God.

DAY 9. MORNING PRAYER

PSALM 44. *Deus, auribus.*

WE have heard with our ears, O God, our fáthers have tóld us * what thou haſt dóne in their tíme of old:

2 How thou haſt driven out the heathen with thy hand, and plánted them ín; * how thou haſt deſtroyed the nátions, and cáft them out.

3 For they gat not the land in poſſeſſion thróugh their own ſwórd, * neither was it their own árm that hélped them;

4 But thy right hand, and thine arm, and the líght of thy cóuntenance; * becauſe thou haſt a fávour únto them.

5 Thou árt my King, O Gód; * ſend hélp unto Já-cob.

6 Through thee will we overthréw our énemies, * and in thy Name will we tread them under, that riſe úp agáínſt us.

7 For I will not trúſt in my bów, * it is not my ſwórd that ſhall hélp me;

8 But it is thou that ſaveſt us fráom our énemies, * and putteſt them to confúſion that háte us.

9 We make our boáſt of Gód all day lóng, * and will praíſe thy Náme for éver.

10 But now thou art far off, and putteſt us tó confúſion, * and goeſt not fóρθ with our ármies.

11 Thou makeſt us to turn our backs upón our énemies, * ſo that they which háte us ſpóil our goods.

12 Thou letteſt us be éaten up like ſhéep, * and haſt ſcattered us amóng the héathen.

13 Thou ſelleſt thy péople for nóught, * and takeſt no móney fór them.

14 Thou makest us to be rebuked óf our néigh-
bours, * to be laughed to scorn, and had in derision of
them that are róund abóut us.

15 Thou makest us to be a by-word amóng the héa-
then, * and that the people sháke their héads at us.

16 My confusion is dáily befóre me, * and the
shame of my face hath cóveréd me;

17 For the voice of the slanderer ánd blasphemér, *
for the enemy ánd avénger.

18 And though all this be come upon us, yet do we
nót forgét thee, * nor behave ourselves frowardly ín thy
cóvenant.

19 Our heart ís not turned báck, * neither our steps
gone óut of thy way;

20 No, not when thou hast smitten us into the
pláce of drágons, * and covered us with the shádw óf
death.

21 If we have forgotten the Name of our God, and
holden up our hands to ány stránge god, * shall not
God seárch it out? for he knoweth the very sécrets óf
the heart.

22 For thy sake alfo are we killed all the day lóng, *
and are counted as sheep appóinted tó be slain.

23 Up, Lórd, why sléepest thou? * awake, and be
not absént from ús for éver.

24 Wherefore hídest thou thy fáce, * and forgettest
our misery and tróuble?

25 For our ſoul is brought low, even únto the dúft;
 * our belly cleaveth úntó the ground.

26 Aríse, and hélp us, * and deliver us fór thy
 mércy's ſake.

PSALM 45. *Eructavit cor meum.*

MY heart is inditing óf a good mátter; * I ſpeak of
 the things which I have máde úntó the King.

2 My tóngue is the pén * of a réady wríter.

3 Thou art fairer than the chíldren of mén; * full
 of grace are thy lips, becauſe God hath bleſſed thee for
 éver.

4 Gird thee with thy ſword upon thy thigh, O
 thóu Moſt Míghty, * according to thy wórſhip ánd
 renown.

5 Good luck have thou wíth thine hónour: * ride
 on, becauſe of the word of truth, of meekneſs, and righ-
 teouſneſs; and thy right hand ſhall teach thee térríblé
 things.

6 Thy arrows are very ſharp, and the people ſhall
 be ſubdúed únto thee, * even in the mídſt among the
 King's énemies.

7 Thy feat, O God, endúreth for éver; * the ſcéptre
 of thy kingdom is a ríght ſcéptre.

8 Thou haſt loved righteouſneſs, and háted in-
 íquity; * wherefore God, even thy God, hath anointed
 thee with the oil of gladneſs abóve thy féllows.

9 All thy garments smell of myrrh, áloes, and cáfia; * out of the ivory palaces, whereby théy have máde thee glad.

10 Kings' daughters were among thy honouráble wómen; * upon thy right hand did stand the queen in a vesture of gold, wrought about with dívers cólours.

11 Hearken, O daughter, and confider; inclíne thine éar; * forget alfo thine own people, ánd thy fáther's houle.

12 So shall the King have pleasure ín thy béauty; * for he is thy Lord God, and wórship thóu him.

13 And the daughter of Tyre shall bé there with a gift; * like as the rich alfo among the people shall make their supplicátion befóre thee.

14 The King's daughter is all glórious withín; * her clothing ís of wróught gold.

15 She shall be brought unto the King in ráiment of néedle-work: * the virgins that be her fellows shall bear her company, and shall be bróught untó thee.

16 With joy and gladnés shall they be bróught, * and shall enter into the King's pálace.

17 Instead of thy fathers thóu shalt have chýldren, * whom thou mayest make prínces in áll lands.

18 I will remember thy Name from one generation tó anóther; * therefore shall the people give thanks unto thee, wórld withóut end.

PSALM 46. *Deus noster refugium.*

GOD is our hópe and stréngth, * a very present hélp in tróuble.

2 Therefore will we not fear, though the éarth be móved, * and though the hills be carried into the mídft of thé fea;

3 Though the waters thereóf rage and fwéll, * and though the mountains shake at the témpet óf the fame.

4 The rivers of the flood thereof shall make glad the cíty of Gód; * the holy place of the tabernacle of the Möst Híghest.

5 God is in the mídft of her, therefore shall she not bé remóved; * God shall help her, and thát right éarly.

6 The heathen make much ado, and the kíngdoms are móved; * but God hath shewed his voice, and the éarth shall mélt away.

7 The LORD of hófts is wíth us; * the God of Jacob ís our réfuge.

8 O come hither, and behold the wórks of the LÓRD, * what destruction he hath bróught upón the earth.

9 He maketh wars to céase in all the wórld; * he breaketh the bow, and knappeth the spear in sunder, and burneth the cháriots ín the fire.

10 Be ftill then, and knów that I am Gód: * I will be exalted among the heathen, and I will be exálted ín the earth.

II The Lord of hófts is wíth us; ★ the God of Jacob ís our réfuge.

DAY 9. EVENING PRAYER

PSALM 47. *Omnes gentes, plaudite.*

O CLAP your hands together, áll ye péople: ★ O fíng unto God with the vóice of mélody.

2 For the LORD is high, and tó be féared; ★ he is the great Kíng upon áll the earth.

3 He shall subdue the péople únder us, ★ and the nations únder óur feet.

4 He shall choófe out an héritage for ús, ★ even the worship of Jacob, whóm he lóved.

5 God is gone úp with a merry nóise, ★ and the LORD with the sóund of thé trump.

6 O fíng praíses, fíng praíses únto our Gód; ★ O fíng praíses, fíng praíses únto óur Kíng.

7 For God is the Kíng of all the éarth: ★ fíng ye praíses with únderstánding.

8 God reigneth óver the héathen; ★ God fítteth upón his hólý feat.

9 The princes of the people are joined unto the people of the Gód of Ábraham; ★ for God, which is very high exalted, doth defend the earth, as it wére with á fhíeld.

PSALM 48. *Magnus Dominus.*

GREAT is the Lord, and highly tó be práifed ★ in the city of our God, even upón his hóly hill.

2 The hill of Sion is a fair place, and the jóy of the whole éarth; ★ upon the north-fide lieth the city of the great King; God is well known in her palaces as a sùre réfuge.

3 For lo, the kíngs of the éarth ★ are gathered, and gone bý togéther.

4 They marvelled to fée fuch thíngs; ★ they were astonifhed, and fúddenly cást down.

5 Fear came there upon thém, and fórrów, ★ as upon a woman ín her trávail.

6 Thou fhalt break the fhíps of the féa ★ thróugh the éaft-wind.

7 Like as we have heard, fo have we feen in the city of the LORD of hofts, in the cíty of our Gód; ★ God upholdeth the fáme for éver.

8 We wait for thy loving-kíndnefs, O Gód, ★ in the mídf of thy témples.

9 O God, according to thy Name, fo is thy práife untó the world's énd; ★ thy right hand is fúll of rígh-teoufnefs.

10 Let the mount Sion rejoice, and the daughters of Júdah be glád, ★ becaúse of thy júdgements.

11 Walk about Sion, and go róund abóut her; ★ and téll the tówers thereof.

12 Mark well her bulwarks, fet úp her hóufes, ★ that ye may tell them thát come áfter.

13 For this God is our God for éver and éver: ★ he fhall be our guíde untó death.

PSALM 49. *Audite hæc, omnes.*

O HEAR ye this, áll ye péople; ★ ponder it with your ears, all ye that dwéll in thé world;

2 High and lów, rich and póor, ★ one with anóther.

3 My mouth fhall fpéak of wísdóm, ★ and my heart fhall mufe of únderftánding.

4 I will incline mine éar to the párale, ★ and fhew my dark fpéech upón the harp.

5 Wherefore fhould I fear in the dáy of wíckednefs, ★ and when the wickednefs of my heels compáfíeth me róund about?

6 There be fome that put their trúft in their góods, ★ and boaft themfelves in the multitude óf their ríches.

7 But no man may delíver his bróther, ★ nor make agreement únto Gód for him;

8 For it coft móre to redeem their sóuls, ★ fo that he muft let that alóne for éver;

9 Yea, thóugh he live lóng, ★ and fée not thé grave.

10 For he feeth that wífe men alfo die, and pérífh togéther, ★ as well as the ignorant and foolífh, and leave their ríches for óther.

11 And yet they think that their houſes ſhall continue for éver, * and that their dwelling-places ſhall endure from one generation to another; and call the lands áfter their ówn names.

12 Nevertheless, man will not abide in hónor, * ſeeing he may be compared unto the beaſts that periſh; this is the wáy of them.

13 This is their fóoliſhneſs; * and their poſterity práiſe their fáying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them ín the mórníng; * their beauty ſhall confume in the ſepulchre óut of their dwélling.

15 But God hath delivered my ſóul from the place of héll; * for hé ſhall recéive me.

16 Be not thou afraid, though óne be made rích, * or if the glory of his hóuſe be incréaſed;

17 For he ſhall carry nothing away with him wén he díeth, * neither ſhall his pömp fóllow him.

18 For while he lived, he counted himſélf an happy mán; * and ſo long as thou doeſt well unto thyſelf, mén will ſpeak góod of thee.

19 He ſhall follow the generation óf his fáthers, * and ſhall néver ſée light.

20 Man being in honour hath no únderſtánding * but is compared unto the béaſts that péríſh.

DAY 10. MORNING PRAYER

PSALM 50. *Deus deorum.*

THE LORD, even the most mighty Gód, hath spóken, * and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath Gód 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 faints together unto me; * those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness; * for Gód 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, or for thy burnt-offerings, * because they were not always 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 upón the móuntains, * and the wild beaſts of the fíeld are ín my fight.

12 If I be hungry, I will not tell thee; * for the whole world is mine, and áll that ís therein.

13 Thinkeſt thou that Í will eat búlls' fleſh, * and drínk the blóod of goats?

14 Offer unto Gód thankſgíving, * and pay thy vows unto the móſt Híghéſt.

15 And call upon me in the tíme of tróuble; * ſo will I hear thee, and thóu ſhalt práíſe me.

16 But unto the ungódly ſaid Gód, * Why doſt thou preach my laws, and takeſt my cóvenant ín thy mouth;

17 Whereas thou hateſt to bé réfórméd, * and has caſt my wórds behínd thee?

18 When thou ſaweſt a thief, thou conféntedſt únto him; * and haſt been partaker wíth the adúlterers.

19 Thou haſt let thy móuth ſpeak wíckedneſs, * and with thy tongue thóu haſt ſet fórh deceit.

20 Thou ſateſt, and ſpakeſt agáínſt thy bróther; * yea, and haſt flandered thíne own móther's ſon.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a óne as thyſelf; * but I will reprove thee, and ſet before thee the thínks that thóu haſt done.

22 O confider this, yé that forget Gód, * leſt I pluck you away, and there be nóne to déliver you.

23 Whofo offereth me thanks and praife, he hó-noureth mé; * and to him that ordereth his converfa-tion right will I fhew the falvátion óf God.

PSALM 51. *Miferere mei, Deus.*

HAVE mercy upon me, O God, after thý great góod-nefs; * according to the multitude of thy mercies do awáy mine offénces.

2 Wafh me throughly fróm my wíckednefs, * and cléanfe me fróm my fin.

3 For I knówledge my fáults, * and my fin is éver befóre me.

4 Againft thee only have I finned, and done this évil in thy fíght; * that thou mighteft be juftified in thy faying, and clear when thóu art júdged.

5 Behold, I was fhápen in wíckednefs, * and in fin hath my móther concéived me.

6 But lo, thou requireft truth ín the inward párts, * and fhalt make me to underftand wísdóm fécretly.

7 Thou fhalt purge me with hyffop, and Í fhall be cléan; * thou fhalt wafh me, and I fhall be whíter thán fnow.

8 Thou fhalt make me hear of jóy and gládnefs, * that the bones which thou haft bróken máy rejoice.

9 Turn thy fáce from my fíns, * and put out áll my mísdeeds.

10 Make me a cléan heart, O Gód, * and renew a right fpírit withín me.

II Cast me not away from thy présence, ★ and take not thy holy Spírit from me.

12 O give me the comfort of thy help again, * and
 ftablilh me with thy free Spírit.

13 Then shall I teach thy ways únto the wicked, *
and sinners shall be converted únto thee.

14 Deliver me from blood-guiltineſs, O God, thou
that art the GóD of my héalth; * and my tongue ſhall
ſing of thy ríghteouſneſs.

15 Thou shalt open my lips, O Lórd, * 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.

18 O be favourable and gracious unto Sión; * build
thou the walls of Jerúsalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; * then shall they offer young bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant, * that thou
cánst do mischief;

2 Whereas the góodnefs of Gód ★ endúreth yet
dáiily?

3 Thy tongue imágineth wíckednefs, * and with
lies thou cuttest like a *shárp ráfor*.

4 Thou haft loved unrighteousness móre than goodnes, * and to talk of lies more than righteousness.

5 Thou haft loved to speak all wórdz that may do hurt, * Ó thou false tongue.

6 Therefore shall God destróy thee for éver; * he shall take thee, and pluck thee out of thy dwelling, and root thee out of the lánd of the líving.

7 The righteous also shall see this, and fear; * and shall láugh him tó scorn;

8 Lo, this is the man that took not Gód 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 hóuse of Gód; * my trust is in the tender mercy of God for éver and éver.

10 I will always give thanks unto thee for thát thou haft dóne; * and I will hope in thy Name, for thy säints líke it well.

DAY 10. EVENING PRAYER

PSALM 53. *Dixit insipiens.*

THE foolish body hath said in his héart, * Thére is nó God.

2 Corrupt are they, and become abominable ín their wickedness; * there is nóne that dóeth good.

3 God looked down from heaven upon the children of mén, * to see if there were any that would understand, and seek áfter God.

4 But they are all gone out of the way, they are altogether becóme abóminable; * there is alŕo none that doeth gööd, nó not one.

5 Are not they without underŕtanding, thát work wickedneŕŕ, * eating up my people as if they would eat bread? they have not cálléd upón God.

6 They were afraid whére no féar was; * for God hath broken the bones of him that beŕieged thee; thou haŕt put them to confuŕion, becauŕe Gód hath deŕpíŕed them.

7 O that the ŕalvation were given unto Iŕrael óut of Sión! * O that the Lord would deliver his people óut of captivity!

8 Then ŕhóuld Jácob rejóice, * and Iŕrael ŕhóuld be ríght glad.

PSALM 54. *Deus, in nomine.*

SAVE me, O God, fór thy Náme's ŕake, * and avénge me in thy ŕtrength.

2 Hear my práyer, O Gód, * and hearken unto the wórdŕ of mý mouth.

3 For ŕtrangers are riŕén úp agáinŕt me; * and tyrants, which have not God before their eyes, ŕeek áfter mý ŕoul.

4 Behold, Gód is my hélper; * the Lord is with thém that uphóld my ŕoul.

5 He ŕhall reward evil untó mine énemies: * deŕtroy thou thém in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lórd; * 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 Gód, * 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 Lórd, 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 Wickednefs is thereín; * deceit and guile go not out of théir ſtreets.

12 For it is not an open enemy, that hath done me thís diſhónour; * for then I cóuld have bórne it;

13 Neither was it mine adverſary, that did magnify himſélf agáinſt me; * for then peradventure I would have híd myſelf fróm him;

14 But it was even thóu, my compánion, * my guide, and mine ówn famíliar friend.

15 We took ſweet cóunſel togéther, * and walked in the hóuſe of Gód as friends.

16 Let death come haftily upon them, and let them go down quáck into héll; * for wickednefs is in their dwellings, ánd amóng them.

17 As for me, I will cáll upon Gód, * and the LÓRD ſhall fáve me.

18 In the evening, and morning, and at noonday will I práy, and that ínſtantly; * and hé ſhall héar my voice.

19 It is he that hath delivered my ſoul in peace from the battle that wás agáinſt me; * for there were mány wíth me.

20 Yea, even God, that endureth for ever, ſhall héar me, and bring them dówn; * for they will not túrn, nor féar God.

21 He laid his hands upon ſuch as bé at péace with him, * and he bráke his cóvenant.

22 The words of his mouth were softer than butter, having wár in his héart; * his words were smoother than oil, and yet bé they véry fwords.

23 O cast thy burden upon the LORD, and hé shall nóurish thee, * and shall not suffer the righteous to fáll for éver.

24 And ás for thém, * thou, O God, shalt bring them into the pít of destrúction.

25 The blood-thirsty and deceitful men shall not live out half their dáy: * nevertheless, my trust shall bé in thée, O Lord.

DAY II. MORNING PRAYER

PSALM 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth abóut to devóur me; * he is daily fighting, and tróubling me.

2 Mine enemies are daily in hand to fwállow me úp; * for they be many that fight against me, O thóu Most Híghest.

3 Nevertheless, though I am sómetime afráid, * yet put Í my trúst in thee.

4 I will praise God, becáuse of his wórd: * I have put my trust in God, and will not fear what flésh can do únto me.

5 They dáily mistake my wórd; * all that they imagine is to dó me évil.

6 They hold all together, and k  ep themselves cl  ofe, * and mark my steps, when they lay w  ait for m  y f  oul.

7 Shall they e  sc  ape for their wickedne  s? * thou, O God, in thy di  spl  easure shalt c  ast them down.

8 Thou tellest my flittings; put my tears   into thy b  ottle: * are not the  se things n  oted   in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to fl  ight: * this I know; for G  od is on m  y fide.

10 In God's w  ord I will rej  oice; * in the LORD's w  ord will I c  omfort me.

11 Yea, in God h  ave I put my tr  ust; * I will not be afraid what m  an can do   unto me.

12 Unto thee, O G  od, will I pay my v  ows; * unto the  e will I g  ive thanks.

13 For thou hast delivered my f  oul from death, and my f  eet from f  alling, * that I may walk before God in the l  ight of the l  iving.

PSALM 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me; for my f  oul tr  usteth in thee; * and under the shadow of thy wings shall be my refuge, until this tyrann  y be   overpa  st.

2 I will call   unto the Most High G  od, * even unto the God that shall perform the c  ause which I h  ave in hand.

3 He shall send from héaven, * and save me from the reproof of him that would eat me up.

4 God shall send forth his mércy and trúth: * my soul is among lions.

5 And I lie even among the children of mén, that are set on fire, * whose teeth are spears and arrows, and their tóngue a shárp sword.

6 Set up thyself, O God, abóve the héavens; * and thy glory abóve áll the earth.

7 They have laid a net for my feet, and pressed down my sóul; * they have digged a pit before me, and are fallen into the mídst of ít themselves.

8 My heart is fixed, O God, my héart is fíxed; * I will sing, and gíve praise.

9 Awake up, my glory; awáke, lute and hárp: * I myself will awáke right éarly.

10 I will give thanks unto thee, O Lord, among the péople; * and I will sing unto thee among the nátions.

11 For the greatnes of thy mercy reacheth únto the héavens, * and thy trúth untó the clouds.

12 Set up thyself, O God, abóve the héavens; * and thy glory abóve áll the earth.

PSALM 58. *Si vere utique.*

ARE your minds set upon righteoufness, O ye cóngregation? * and do ye judge the thing that is right, Ó ye sóns of men?

2 Yea, ye imagine mischief in your héart upon the éarth, * and your hands déal with wíckednefs.

3 The ungodly are froward, even fróm their mother's wómb; * as soon as they are born, they go afráy, and spéak lies.

4 They are as venomous as the poíson óf a férpent, * even like the deaf adder that stóppeth hér ears;

5 Which refuseth to hear the vóice of the chármer, * charm he néver so wíselý.

6 Break their teeth, O God, in their mouths; fímite the jaw-bones of the líons, O LÓRD; * let them fall away like water that runneth apace; and when they shóot their arrows, lét them be róoted out.

7 Let them confume away like a snail, and be like the untimely frúit of a wóman; * and let thém not fée the sun.

8 Or ever your póts be made hot with thórns, * so let indignation vex him, even as a thíng that ís raw.

9 The righteous sháll rejoyce when he féeth the véngeance; * he sháll wash his footsteps in the blood óf the ungodly.

10 So that a man sháll say, Verily there is a reward fór the ríghteous; * doubtless there is a God that júdgeth thé éarth.

DAY II. EVENING PRAYER

PSALM 59. *Eripe me de inimicis.*

DELIVER me from mine énemies, O Gód; ★ defend me from them that ríse úp agáínst me.

2 O deliver me from the wícked dóers, ★ and fave me from the blöod-thírfty men.

3 For lo, they lie wáiting for my sóul; ★ the mighty men are gathered agáínst me, without any offence or fáult of mé, O LORD.

4 They run and prepare themsóelves without my fáult; ★ aríse thou therefore to hélp me, ánd behold.

5 Stand up, O LORD God of hosts, thou God of Israel, to vísit áll the héathen, ★ and be not merciful unto them that offend of malícious wíckedness.

6 They go to and fro ín the évening, ★ they grin like a dog, and run about thróugh the cíty.

7 Behold, they speak with their mouth, and fwórds are in their líps; ★ for whó doth hear?

8 But thou, O LORD, shalt have them ín derísion, ★ and thou shalt laugh all the héathen tó scorn.

9 My strength will I ascríbe unto thée; ★ for thou art the Gód of my réfuge.

10 God sheweth me his góodness plénteously; ★ and God shall let me see my desíre upón mine énemies.

11 Slay them not, lest my péople forgét it; ★ but scatter them abroad among the people, and put them down, O Lörd, óur defence.

12 For the fin of their mouth, and for the words of their lips, they shall be taken in their pride: * and why? their preaching is of cúrsing ánd lies.

13 Consume them in thy wrath, consume them, that théy may pérish; * and know that it is God that ruleth in Jacob, and unto the énds of thé world.

14 And in the evening théy will retúrñ, * grin like a dog, and will go abóut the cíty.

15 They will run hére and there for méat, * and grudge if they be not sátsified.

16 As for me, I will sing of thy power, and will praise thy mercy betímes in the mórning; * for thou haft been my defence and refuge in the dáy of my tróuble.

17 Unto thee, O my stréngth, will I sing; * for thou, O God, art my refuge, and my mércifúl God.

PSALM 60. *Deus, repulisti nos.*

O GOD, thou haft cast us out, and scátered us abróad; * thou haft also been displeased; O turn thee únto ús again.

2 Thou haft moved the lánd, and dividéd it: * heal the sores thereof, fór it sháketh.

3 Thou haft shewed thy péople heavy thíngs; * thou haft given us a drínk of déadly wine.

4 Thou haft given a token for súch as féar thee, * that they may triumph becaúse of thé truth.

5 Therefore were thy belóved delivered; * help me with thy right hánd, and héar me.

6 God hath spóken in his holiness, I will rejoice, and divide Sýchem, * and mete out the vally of Súc-coth.

7 Gilead is mine, and Manáßes is míne; * Ephraym also is the strength of my head; Judah ís my lów-giver;

8 Moab is my wash-pot; over Edom will I cást out my shóe; * Philistia, bé thou glád of me.

9 Who will lead me into the strong city? * who will bring me ínto Édom?

10 Haft not thou cást us out, O Gód? * wilt not thou, O God, go out with óur hosts?

11 O be thou our hélp in tróuble; * for váin is the hélp of man.

12 Through God will wé do great ácts; * for it is he that shall tread dówn our énemies.

PSALM 61. *Exaudi, Deus.*

HEAR my crying, O Gód, * give ear únto my prayer.
From the ends of the earth will I cáll upón thee,
* when my héart is in héaviness.

3 O set me up upon the rock that is hígher than Í;
* for thou haft been my hope, and a strong tower for me agáinst the énemy.

4 I will dwell in thy tabernácle for éver, * and my trust shall be under the cóvering óf 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 faithfulness, that they may preserve him.

8 So will I always 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 salvation.

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 delight is in lies; they give good words with their mouth, but curse with their heart.

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 alwáy, ye péople; * pour out your hearts before him, for Gód is óur hope.

9 As for the children of men, they áre but váníty; * the children of men are deceitful upon the weights, they are altogether lighter than váníty itself.

10 O trust not in wrong and robbery; give not yourselves únto váníty: * if riches increáse, fet not your héart upón them.

11 God spake once, and twice I have álso heard the fáme, * that power belóngeth únto God;

12 And that thou, Lórd, art mérciful; * for thou rewardest every man accórding to hís work.

PSALM 63. *Deus, Deus meus.*

O GOD, thóu art my Gód; * early wíll I féek thee.
2 My soul thirsteth for thee, my flesh álso lóngeth after thée, * in a barren and dry land whére no wáter is.

3 Thus have I looked for thée in hólinefs, * that I might behold thy pówer and glóry.

4 For thy loving-kindnefs is better thán the life itself: * my líps sháll práíse thee.

5 As long as I live will I magnify thee ón this mán-ner, * and lift up my hánds in thy Name.

6 My soul sháll be sátisfied, even as it were with márrów and fátnefs, * when my mouth praiseth thée with jóyful lips.

7 Have I not remembered thée in my béd, * and thought upon thee when Í was wáking?

8 Because thou hast been my helper; * therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee; * thy right hand hath upholden me.

10 These also that seek the hurt of my soul, * they shall go under the earth.

11 Let them fall upon the edge of the sword, * that they may 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 forward, * 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 perfect: * suddenly do they hit him, and fear not.

5 They encourage themselves in mischief, * and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practice it; * that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow, * that they shall be wounded.

8 Yea, their own tongues shall make them fall; * inasmuch 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 decet hymnus.*

THOU, O God, art praised in Sion; * and unto thee shall the vow be performed in Jerúsalem.

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 fetteth fást the móuntains,
★ and is girded abóut with pówer.

7 Who stilleth the ráging of the féa, ★ and the noise
of his waves, and the madnefs óf the péople.

8 They alfo that dwell in the uttermoft parts of
the earth fhall be afráid at thy tókens, ★ thou that mak-
eft the outgoings of the morning and évening to práife
thee.

9 Thou vífiteft the éarth, and bléffeft it; ★ thou
makeft it véry plénteous.

10 The river of God is fúll of wáter: ★ thou pre-
pareft their corn, for fo thou providest fór the earth.

11 Thou watereft her furrows, thou fendeft rain
into the little válleys thereóf; ★ thou makeft it foft with
the drops of rain, and bleffeft the íncrease óf it.

12 Thou crowneft the year with thy góodnefs; ★
and thy clóuds drop fátnefs.

13 They fhall drop upon the dwellings óf the
wíldernefs; ★ and the little hills fhall rejóice on évery
fide.

14 The folds fháll be full of fhéep; ★ the valleys alfo
fhall ftand fo thick with corn, that théy fhall láugh and
fing.

PSALM 66. *Jubilate Deo.*

OBE joyful in God, áll ye lánds; ★ fing praifes unto
the honour of his Name, make his práife to be
glórious.

2 Say unto God, O how wonderful art thóu in thy wórks! * through the greatnefs of thy power fhall thine enemies be found líars únto thee.

3 For all the wórld fhall wórship thee, * fíng of thée, and práífe thy Name.

4 O come hither, and behóld the works of Gód; * how wonderful he is in his doing toward the chíldren óf men.

5 He turned the fea ínto dry lánd, * fò that they went through the water on foot; there did wé rejóice thereof.

6 He ruleth with his power for ever; his eyes behóld the péople: * and fuch as will not believe fhall not be able tó exált themfelves.

7 O práífe our Gód, ye péople, * and make the voice of his práífe to bé heard;

8 Who hóldeth our fòul in lífe; * and fuffereth nót our féet to fliþ.

9 For thou, O Gód, haft próved us; * thou alfo haft tried us, like as fíilver is tríed.

10 Thou broughteft us ínto the fnáre; * and laideft tróuble upón our loins.

11 Thou fufferedft men to ride óver our héads; * we went through fire and water, and thou broughteft us out íntó a wéalthy place.

12 I will go into thine hóufe wíth burnt-ófferings, * and will pay thee my vows, which I promífed with my lips, and fpake with my mouth, when I wás in tróuble.

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 people praise thee, O God; * yea, let all the people 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 people praise thee, O God; * let all the people praise thee.

6 Then shall the earth bring forth her increase; *
and God, even our own God, shall give us his blessing.

7 Gód shall bléss us; * and all the ends of the wórld
shall féar him.

DAY 13. MORNING PRAYER

PSALM 68. *Exurgat Deus.*

LET God arise, and let his enemies be scátted; * let
them also that hate him flée befóre 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 présence óf God.

3 But let the righteous be glad and rejoice before
Gód; * let them also be mérry and jóyful.

4 O sing unto God, and sing praises únto his
Náme; * magnify him that rideth upon the heavens,
as it were upon an horse; praise him in his Name JAH,
and rejoice befóre him.

5 He is a Father of the fatherless, and defendeth the
cause of the wídows; * even God in his holy hábitation.

6 He is the God that maketh men to be of one
mind in an house, and bringeth the prisoners óut of
captivity; * but letteth the runagates continue in scárce-
ness.

7 O God, when thou wentest forth befóre the péo-
ple; * when thou wentest through the wílderness;

8 The earth shook, and the heavens dropped at the prẽfence of Gód; * even as Sinai alŕo was moved at the prefence of God, who is the Gód of Ísrael.

9 Thou, O God, ŕentest a gracious rain upon thĩne inhẽritance, * and refreŕhedŕt it when ít was wẽary.

10 Thy congregation ŕhall dwẽll thereĩn; * for thou, O God, haŕt of thy goodneŕŕs prẽpared fór the poor.

11 The Lórd gave the wórd; * great was the company óf the prẽachers.

12 Kings with their armies did flee, and wẽre diŕcómŕited, * and they of the houŕehold dívíded thé ŕpoil.

13 Though ye have lien among the pots, yet ŕhall ye be as the wĩngs of a dóve * that is covered with ŕilver wings, and her féathers líke gold.

14 When the Almighty ŕcattered kíngs for their ŕáke, * then were they as white as ŕnów in Sálmon.

15 As the hill of Baŕan, ŕó is Gód's hill; * even an high hill, as the híll of Báŕan.

16 Why hop ye ŕo, ye high hills? this is God's hill, in the which ít plẽafeth him to dwẽll; * yea, the LORD will abide in ít for éver.

17 The chariots of God are twenty thouŕand, even thouŕands of ángels; * and the Lord is among them, as in the holy pláce of Sínai.

18 Thou art gone up on high, thou haŕt led captivity captive, and recẽved gifts for mén; * yea, even for

thine enemies, that the LORD God might dwell among them.

19 Praised be the Lórd dáily, ★ even the God who helpeth us, and poureth his benefíts upon us.

20 He is our God, even the God of whom cometh salvátiön: ★ GOD is the Lord, by whóm we escápe death.

21 God shall wound the héad of his énemies, ★ and the hairy scalp of such a one as goeth on stíll in his wickedness.

22 The Lord hath said, I will bring my people again, as I díd from Báfan; ★ mine own will I bring again, as I did sometime from the déep of thé fea.

23 That thy foot may be dipped in the blóod of thine énemies, ★ and that the tongue of thy dogs may be rēd thróugh the fame.

24 It is well seen, O God, hów thou goest; ★ how thou, my God and King, goest in the sáncuáry.

25 The fingers go before, the minstrels fóllow áfter, ★ in the midst are the damsels playing wíth the tímbrels.

26 Give thanks, O Israel, unto God the Lord in the cóngregátiön, ★ from the gróund of the héart.

27 There is little Benjamin their ruler, and the princes of Júdah their cóunsel; ★ the princes of Zabulon, and the princes of Néphthali.

28 Thy God hath sēnt forth stréngth for thee; ★ stablish the thing, O God, that thóu hast wróught in us,

29 For thy temple's fáke at Jerúfalem; * so shall kings bring préfents únto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring píeces of sílver; * and when he hath scattered the people thát delight in war;

31 Then shall the princes come óut of Égypt; * the Morians' land shall soon stretch out her hánds untó God.

32 Sing unto God, O ye kíngdoms of the éarth; * O síng praises únto thé Lord;

33 Who sitteth in the heavens over all fróm the begínning: * lo, he doth fend out his voice, yea, and thát a míghty voice.

34 Ascribe ye the power to Gód over Ísrael; * his worship and stréngth is ín the clouds.

35 O God, wonderful art thou in thy hólý pláces: * even the God of Ísrael, he will give strength and power unto his people; bléssed bé God.

DAY 13. EVENING PRAYER

PSALM 69. *Salvum me fac.*

SÁVE me, O Gód; * for the waters are come in, even únto mý soul.

2 I stíck fast in the deep mire, whére no gróund is; * I am come into deep waters, so that the flóods run óver 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 simpleness, 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 GÓD of Ísrael.

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 deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: * mine adversaries are all in thy sight.

21 Thy 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 habitátion be vóid, * and no man to dwéll in théir tents.

27 For they persecute him whom thóu haft smíten; * and they talk how they may vex them whom thóu haft wóunded.

28 Let them fall from one wickedness tó anóther, * and not come ínto thy ríghteousness.

29 Let them be wiped out of the bóok of the líving, * and not be written amóng the ríghteous.

30 As for me, when I am póor and in héaviness, * thy help, O Gód, shall líft me up.

31 I will praise the Name of Gód with a sóng, * and magnify it wíth thanksgiving.

32 This álso shall please the LÓRD * better than a bullock thát hath hórns and hoofs.

33 The humble shall confider thís, and be glád: * seek ye after God, ánd your sóul shall live.

34 For the LORD héareth the póor, * and despiseth nót his prísoners.

35 Let heaven and éarth práise him: * the sea, and all that móveth thérein.

36 For God will save Sion, and build the cíties of Júdah, * that men may dwell there, and have it ín possession.

37 The posterity álso of his servants sháll inhérit it; * and they that love his Náme shall dwéll therein.

PSALM 70. *Deus in adiutorium.*

HASTE thee, O Gód, to delíver me; * make hafte to hélp me, Ó LORD.

2 Let them be afhamed and confounded that feek áfter my sóul; * let them be turned backward and put to confúſion that wíſh me évil.

3 Let them for their reward be foon brought to fháme, * that cry óver me, Thére! there!

4 But let all thoſe that feek thee be jóýful and glád in thee: * and let all ſuch as delight in thy ſalvation fay alway, The Lórd be práiſed.

5 As for me, I am póor and in míſery: * hafte thee únto mé, O God.

6 Thou art my helper and mý redéemer: * O LORD, make nó long tárrying.

DAY 14. MORNING PRAYER

PSALM 71. *In te, Domine, ſperavi.*

IN thee, O LORD, have I put my truſt; let me never be pút to confúſion, * but rid me and deliver me in thy righteouſneſs; incline thine ear unto mé, and ſáve me.

2 Be thou my ſtrong hold, whereunto I may álway refórt: * thou haſt promiſed to help me, for thou art my houſe of defénce and my cáſtle.

3 Deliver me, O my God, out of the hand óf the ungóðly, * out of the hand of the unrighteous and crúel man.

4 For thou, O Lord GOD, art the thing that I long for: * thou art my hope, éven from my youth.

5 Through thee have I been holden up ever since I was bórñ: * thou art he that took me out of my mother's womb: my praise shall be álwáys of thee.

6 I am become as it were a monster únto mány, * but my sure trúst is ín thee.

7 O let my mouth be filled with thy práise, * that I may sing of thy glory and honour áll the dáy long.

8 Cast me not awáy in the time of áge; * forsake me not when my stréngth fáileth me.

9 For mine enemies speak against me; and they that lay wait for my soul take their counsél togéther, fáying, * God hath forsaken him; persecute him, and take him, for there is nóne to delíver him.

10 Go not fár from me, O Gód; * my God, háfte thee to hélp me.

11 Let them be confounded and perish that áre against my sóul; * let them be covered with shame and dishonour that seek to dó me évil.

12 As for me, I will patiently abíde álway, * and will práise thee móre and more.

13 My mouth shall daily speak of thy righteousness and salvátióñ; * for I knów no énd thereof.

14 I will go forth in the stréngth of the Lord GÓD, * and will make mention of thy righteousness ónly.

15 Thou, O God, hast taught me from my youth up until nów; * therefore will I téll of thy wóndrous

works.

16 Forŕake me not, O God, in mine old age, when I ám gray-headed, * until I have ŕhewed thy ŕtrength unto this generation, and thy power to all them that are yét for tó come.

17 Thy righteouŕneŕs, O Gód, is very high, * and great things are they that thou haŕt done: O God, who is líke untó thee!

18 O what great troubles and adverŕities haŕt thou ŕhewed me! and yet didŕt thou túrn and refréŕh me; * yea, and broughteŕt me from the déep of the éarth again.

19 Thou haŕt brought me to gréat hónour, * and comforted mé on évery ŕide.

20 Therefore will I praiŕe thee and thy faithfulneŕs, O God, playing upon an inŕtrumént of múŕick: * unto thee will I ŕing upon the harp, O thou Holy Óne of Íŕrael.

21 My lips will be fain when I ŕing unto thée; * and ŕo will my ŕoul whom thou háŕt delívered.

22 My tongue alŕo ŕhall talk of thy righteouŕneŕs áll the day lóng; * for they are confounded and brought unto ŕhame that ŕeek to dó me évil.

PSALM 72. *Deus, iudicium.*

GIVE the King thy júdgements, O Gód, * and thy righteouŕneŕs untó the Kíng's ŕon.

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 wrongdoer.

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 into a fleece of wool, * even as the drops that water the earth.

7 In his time shall the righteous flourish; * yea, 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 góld of Arábia; * prayer ſhall be made ever unto him, and daily ſhall hé be práiſed.

16 There ſhall be an heap of corn in the earth, hígh upon the hílls; * his fruit ſhall ſhake like Libanus, and ſhall be green in the city like gráſs upón the earth.

17 His Name ſhall endure for ever; his Name ſhall remain under the ſun amóng the poſtérities, * which ſhall be bleſſed through him; and all the héathen ſhall práiſe him.

18 Bleſſed be the Lord God, even the Gód of Íſrael, * which only dóeth wóndrous things;

19 And bleſſed be the Name of his majeſtý for éver: * and all the earth ſhall be filled with his majeſtý. Amén, Amen.

DAY 14. EVENING PRAYER

PSALM 73. *Quam bonus Íſrael!*

TRULY God is loving únto Íſrael: * even unto ſuch as are óf a cléan heart.

2 Nevertheſs, my féet were almoſt góne, * my tréadings had wéll-nigh ſlipt.

3 And why? I was grieved át the wícked: * I do alſo ſee the ungodly in ſúch proſpérity.

4 For they are in no péril of déath; * but are lúſty ánd ſtrong.

5 They come in no miſfórtune like other fólk; * neither are they plágued like óther men.

6 And this is the caufe that they are fo hólđen with pride, * and overwhélmed with crúelty.

7 Their eyes fwéll with fátnefs, * and they do éven whát they luft.

8 They corrupt other, and fpeak of wicked bláfphemy; * their talking is agáinft the Móft High.

9 For they ftretch forth their mouth untó the héaven, * and their tongue góeth thróugh the world.

10 Therefore fall the péople únto them, * and thereout fuck they no fmáll advántage.

11 Tufh, fay they, how fhould Gód percéive it? * is there knowledge ín the Móft High?

12 Lo, thefe are the ungodly, thefe prosper in the world, and thefe have riches ín pofféffion: * and I faid, Then have I cleanfed my heart in vain, and wafhed mine hands in ínnocéncy.

13 All the day long have Í been púnifhed, * and chaftened évery mórning.

14 Yea, and I had almoft faid éven as théy; * but lo, then I fhould have condemned the generation óf thy children.

15 Then thought I to únderftánd this; * but ít was too hárd for me,

16 Until I went into the fanctuáry of Gód: * then underftood I the énd of théfe men;

17 Namely, how thou doft fet them in flíppery pláces, * and cafted them dówn, and deftróyed them.

18 O how suddenly dó they confúme, ★ perísh, and cóme to a féarful end!

19 Yea, even like as a dream when óne awáketh; ★ so shalt thou make their image to vanísh óut of the cíty.

20 Thus my héart was gríeved, ★ and it went éven thróugh my reins.

21 So foolísh was Í, and ígnorant, ★ even as it were a béaft befóre thee.

22 Nevertheless, I am álway by thée; ★ for thou haft holden me bý my ríght hand.

23 Thou shalt guide me wíth thy cóunfel, ★ and after that recéive me with glóry.

24 Whom have I in héaven but thée? ★ and there is none upon earth that I defíre in compárfon óf thee.

25 My flesh and my héart fáileth; ★ but God is the strength of my heart, and my pórtion for éver.

26 For lo, they that forsake thée shall perísh; ★ thou haft destroyed all them that commit fornicátion agáínt thee.

27 But it is good for me to hold me fast by God, to put my trúst in the Lord GÓD, ★ and to speak of all thy works in the gates of the dáughter of Sión.

PSALM 74. *Ut quid, Deus?*

O GOD, wherefore art thou absént fróm us so lóng? ★ why is thy wrath so hot agáínt the shéep of thy pásture?

2 O think upon thy cóngregátion, * whom thou hast purchafed and redéemed óf old.

3 Think upon the tribe of thine inhéritance, * and mount Sion, whereín thou háft dwelt.

4 Lift up thy feet, that thou mayeft utterly deftroy évery énemy, * which hath done evil in thy fánctuary.

5 Thine adverfaries roar in the midft of thy cóngregátions, * and fet up their bánners for tókens.

6 He that hewed timber afore óut of the thick trées, * was known to bring it to an écellént work.

7 But now they break down all the cárved work thereóf * with áxes and hámmers.

8 They have fet fire upon thy hóly pláces, * and have defiled the dwelling-place of thy Name, even únto thé ground.

9 Yea, they faid in their hearts, Let us make havock of them áltogéther: * thus have they burnt up all the houfes of Göd ín the land.

10 We fee not our tokens; there is nó one prophet móre; * no, not one is there among us, that underftándeth ány more.

11 O God, how long fhall the adverfary do thís difhónour? * how long fhall the enemy blafpheme thy Náme, for éver?

12 Why withdráweft thou thy hánd? * why pluckeft thou not thy right hand out of thy bofom to confúme the énemy?

13 For Gód is my King of óld; * the help that is done upon earth, he dóeth ít himself.

14 'Thou didŕt divide the ŕea thróugh thy pówer; * thou brakeŕt the heads of the dragons ín the wáters.

15 'Thou ŕmoteŕt the heads of Leviathán in píeces, * and gaweŕt him to be meat for the people ín the wílder-neŕŕs.

16 'Thou broughteŕt out fountains and waters óut of the hard rócks; * thou driedŕt up míghty wáters.

17 'The day is thíne, and the night is thíne; * thou haŕt prepared the líght and thé ŕun.

18 'Thou haŕt ŕet all the bórders of the éarth; * thou haŕt made ŕúmmer and wínter.

19 Remember this, O LORD, how the enemy háth rebúked; * and how the foolíŕh people háth blaŕphémed thy Name.

20 O deliver not the ŕoul of thy turtle-dove unto the multitude óf the énemies; * and forget not the congregation of the póor for éver.

21 Look upón the Cóvenant; * for all the earth is full of darkneŕŕ and cruel hábitátions.

22 O let not the ŕimple go awáy afhámed; * but let the poor and needy give praíŕe únto thy Name.

23 Ariŕe, O God, maintáin thine own cáuŕe; * remember how the foolíŕh man blaŕphémeth thee dáily.

24 Forget not the vóice of thine énemies: * the preŕumption of them that hate thee increaŕeth éver móre and more.

DAY 15. MORNING PRAYER

PSALM 75. *Confitebimur tibi.*

UNTO thee, O Gód, do we give thánks; * yea, unto thee dó we gíve thanks.

2 Thy Name álfo is fo nígh; * and that do thy wón-drous wórks declare.

3 When I receive the cóngregátion, * I fhall judge accórding únto right.

4 The earth is weak, and all the inhábiteres thereóf: * I bear up the píllars óf it.

5 I fáid unto the fools, Deal nót fo mádly; * and to the ungodly, Sét not úp your horn.

6 Set not úp your horn on hígh, * and spéak not wíth a stíff neck.

7 For promotíon cometh neither from the éast, nor from the wést, * nor yét from thé south.

8 And why? Gód is the Júdge; * he putteth down one, and setteth úp anóther.

9 For in the hand of the LORD there is a cúp, and the wine is réd; * it is full mixed, and he poureth óut of thé fame.

10 Ás for the dregs thereóf, * all the ungodly of the earth fhall drínk them, and fúck them out.

11 But I will talk of the Gód of Jácob, * and práíse him for éver.

12 All the horns of the ungodly álfo will I bréak, * and the horns of the righteous fhall bé exálted.

PSALM 76. *Notus in Judea.*

IN Jéwry is God knówn; * his Name is gréat in Ísrael.
2 At Salem is his tábernácle, * and his dwélling in Sión.

3 There brake he the árrows of the bów, * the shield, the fwórd, and the báttle.

4 Thou art of more hónour and míght, * than the hílls of the róbbers.

5 The proud are robbed, théy have flept their fléep; * and all the men whose hands were mighty have fòund nóthing.

6 At thy rebuke, O Gód of Jácob, * both the chariot and hórse are fálлен.

7 Thou, even thou art tó be féared; * and who may stand in thy sight when thóu art ángry?

8 Thou didst cause thy judgements to be héard from héaven; * the earth trémbled, ánd was still,

9 When God aróse to júdgement, * and to help all the méek upón earth.

10 The fiercenefs of man shall túrn to thy práise; * and the fiercenefs of thém shalt thóu refrain.

11 Promíse unto the LORD your God, and keep it, all ye that are róund abóut him; * bring presents unto him that óught to be féared.

12 He shall refrain the spírit of prínces, * and is wonderful among the kíngs of thé earth.

PSALM 77. *Voce mea ad Dominum.*

I WILL cry unto Gód with my vóice; ★ even unto God
will I cry with my voice, and he shall héarken únto
me.

2 In the time of my tróuble I fought the Lórd: ★
my fore ran and ceafed not in the night-seafon; my foul
refúfed cómfort.

3 When I am in heavinefs, I will thínk upon Gód;
★ when my heart is véxed, I will complain.

4 Thou holdest míne eyes wáking; ★ I am fò feeble,
thát I cánnot speak.

5 I have confideréd the days of óld, ★ and the yéars
that áre paft.

6 I call to remémbrance my fóng, ★ and in the
night I commune with mine own heart, and fearch
óut my fpírits.

7 Will the Lord abfent himfélf for éver? ★ and will
he be no móre intréated?

8 Is his mercy clean góne for éver? ★ and is his
promífe come utterly to an énd for évermore?

9 Hath God forgotten tó be grácious? ★ and will
he fhut up his loving-kindnefs ín displéafure?

10 And I faid, It is mine ówn infírmity; ★ but I
will remember the years of the right hand of the Möst
Hígheft.

11 I will remember the wórks of the LÓRD, ★ and
call to mind thy wónders of óld time.

12 I will think álso of all thy wórks, ★ and my talking fhall bé of thy dóings.

13 Thy way, O Gód, is hólý: ★ who is so great a Gód as óur God?

14 Thou art the God that dóeth wónders, ★ and haft declared thy power amóng the péople.

15 Thou haft mightily deliveréd thy péople, ★ even the fons of Jácob and Jóséph.

16 The waters faw thee, O God, the waters fáw thee, and were afráid; ★ the depths álso were tróubled.

17 The clouds poured out water, the áir thúndered, ★ and thine árrows wént abroad.

18 The voice of thy thunder was héárd round abóut: ★ the lightnings fhone upon the ground; the earth was móved, and fhóok withal.

19 Thy way is in the fea, and thy paths ín the great wátters, ★ and thy fóotsteps are nótknown.

20 Thou leddest thy péople like fhéep, ★ by the hand of Mófes and Aáron.

DAY 15. EVENING PRAYER

PSALM 78. *Attendite, popule.*

HEAR my law, Ó my péople, ★ incline your ears unto the wórds of mý mouth.

2 I will open my móuth in a párale; ★ I will declare hard féntencés of old;

3 Which wé have heard and knówn; ★ and fuch as our fáthers have tóld us;

4 That we should not hide them from the children of the générations 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 Ísraél 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 Gód * 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 génération; * a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Éphraym; * who being harneſſed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of Gód, * 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 Égypt, * even in the field of Zóan.

14 He divided the sea, and lét them go thróugh; *
he made the waters to stánd on án heap.

15 In the day-time álso he léd them with a clóud, *
and all the night thróugh with a líght of fire.

16 He clave the hard rócks in the wíldernefs, * and
gave them drink thereof, as it had been óut of the gréat
depth.

17 He brought waters óut of the stony rók, * so
that it gushd out líke the rívers.

18 Yet for all this they finned móre agáinst him, *
and provoked the móst Higheft ín the wíldernefs.

19 They tempted Gód in their héarts, * and re-
quired méat for théir lust.

20 They spake agáinst God álso, fáying, * Shall
God prepare a table ín the wíldernefs?

21 He smote the stony rock indeed, that the waters
gushd out, and the streams flówed withál; * but can he
give bread álso, or provide flésh for his péople?

22 When the LORD héard this, he was wróth; * so
the fire was kindled in Jacob, and there came up heavy
displeasure agáinst Ísrael;

23 Because they believed not in Gód, * and put not
their trúst in hís help.

24 So he commanded the clouds abóve, * and
opened the dóors of héaven.

25 He rained down manna álso upón them for to
éat, * and gave them fód from héaven.

26 So mán did eat angels' fóod; * for he fént them méat enough.

27 He caufed the eaft-wind to blow únder héaven; * and through his power he bróught in the sóuthwest-wind.

28 He rained flefh upón them as thick as dúft, * and feathered fowls like as the fánd of thé fea.

29 He let it fáll among their ténts, * even round about their hábitátiön.

30 So they did eat and were well filled, for he gáve them their own defíre: * they were not difappóinted of théir luft.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and flew the wéalthieft of thém; * yea, and fmote down the chofen men that wére in Ísrael.

32 But for all this they fínned yet móre, * and believed nótt his wóndrous works.

33 Therefore their days did he confúme in váníty, * and their yéars in tróuble.

34 When he fléw them, they fóught him, * and turned them early, and inquíred áfter God.

35 And they remembered that Gód was their ftréngth, * and that the high God was théir redéemer.

36 Neverthelefs, they did but flátter him with their móuth, * and diffebled wíth him ín their tongue.

37 For their heart wás not whóle with him, * neither continued they stedfast in his cóvenant.

38 But he was so merciful, that he forgáve their misdeeds, * and destróyed them not.

39 Yea, many a time turned hé his wrath away, * and would not suffer his whole displeasure to arise.

40 For he considered that they were but flésh, * and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderiness, * and grieved him in the désert.

42 They turned báck, and tempted Gód, * and moved the Holy Óne in Ísrael.

43 They thóught not of his hánd, * and of the day when he delivered them from the hánd of the ényemy;

44 How he had wrought his miraclés in Égypt, * and his wonders in the fíeld of Zóan.

45 He turned their wáters into blóod, * so that they might not drínk of the rívers.

46 He sent lice among them, and devóured them up; * and frógs to destróy them.

47 He gave their fruit unto the cáterpíllar, * and their labour unto the gräshópper.

48 He destroyed their vínes with háil-stones, * and their mulberry-trées with thé frost.

49 He smote their cattle álso with háil-stones, * and their flócks with hot thúnderbolts.

50 He caſt upon them the furiousneſs of his wrath, anger, diſpleaſure and trouble: * and ſent evil ángels among them.

51 He made a way to his indignation, and ſpared nóť their ſoul from déath; * but gave their life over to the péſtilence;

52 And ſmote all the fířſt-born in Égypt, * the moſť principal and mightieſť in the dwéllings óf Ham.

53 But as for his own people, he léd them forth like ſhéep, * and carried them in the wílderneſs líke a flock.

54 He brought them out ſafely, thát they ſhould not féar, * and overwhelmed their énemies wíth the ſea.

55 And brought them within the borders of his ſáncťuáry, * even to his mountain which he purchaſed wíth his ríght hand.

56 He caſt out the heathen álſo befóre them, * cauſed their land to be divided among them for an heritage, and made the tribes of Íſrael to dwéll in théír tents.

57 So they tempted and diſpleaſed the Moſť High Gód, * and kept not his téſtimónies;

58 But turned their backs, and fell away like théír forefáthers; * ſtarting aſide líke a bróken bow.

59 For they grieved him wíth théír hill-áltars, * and provoked him to diſpleaſure wíth their ímages.

60 When God héárd this, he was wróth, * and took fore diſpleaſure at Íſrael.

61 So that he forfook the tabernácle in Sílo, ★ even the tent that he had píched amóng men.

62 He delivered their power ínto captívity, ★ and their beauty into the énemíes' hand.

63 He gave his people over alfo únto the fwórd, ★ and was wroth with hís inhéritance.

64 The fire confúmed their yóung men, ★ and their maidens were not gíven to márríage.

65 Their priests were fláin with the fwórd, ★ and there were no widows to make lámentátion.

66 So the Lord awaked as óne out of fléep, ★ and like a giant refréshed wíth wine.

67 He smote his enemies ín the hinder párts, ★ and put them to a perpétuál flame.

68 He refused the tabernácle of Jóseph, ★ and chose not the tríbe of Éphraim;

69 But chose the tríbe of Júdah, ★ even the hill of Sion w hích he lóved.

70 And there he built his témples on hígh, ★ and laid the foundation of it like the ground w hích he hath máde contínually.

71 He chose David álfo his f érvant, ★ and took him awáy from the shéep-folds.

72 As he was following the ewes great w yóung ones he tóok him, ★ that he might feed Jacob his people, and Ísraél hís inhéritance.

73 So he fed them w a fáithful and true héart, ★ and ruled them prudently w ál his pówer.

DAY 16. MORNING PRAYER

PSALM 79. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance; * thy holy temple have they defiled, and made Jerúsalem an héap of ftones.

2 The dead bodies of thy servants have they given to be meat unto the fówls of the áir, * and the flesh of thy faints unto the béasts of thé land.

3 Their blood have they shed like water on every síde of Jerúsalem, * and there was nó man to búry them.

4 We are become an open sháme to our éemies, * a very scorn and derision unto them that are róund about us.

5 LORD, how long wilt thóu be ángry? * shall thy jealousy burn like fíre for éver?

6 Pour out thine indignation upon the heathen that háve not knówn thee; * and upon the kingdoms that have not cálléd upón thy Name.

7 For they have devóured Jácob, * and laid wáste his dwelling-place.

8 O remember not our old sins, but have mercy upón us, and that sóon; * for we are cóme to great míserý.

9 Help us, O God of our salvation, for the glóry of thy Náme: * O deliver us, and be merciful unto our sins, fór thy Náme's sake.

10 Wherefore dó the heathen fáy, * Whére is nów

their God?

11 O let the vengeance of thy servants' blood that is shed, ★ be openly shewed upon the heathen in our fight.

12 O let the sorrowful fighting 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 always be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep; ★ shew thyself also, thou that fittest upon the Cherubyn.

2 Before Ephraym, 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 agáin, thou God of hófts; * fhew the light of thy countenance, and wé fhall bé whole.

8 Thou haft brought a vine óut of Égypt; * thou haft caft out the héathen, and plánted it.

9 Thou mádest róom for it; * and when it had taken root it fílléd thé land.

10 The hills were covered with the fhádown of ít, * and the boughs thereof were like the góodly cédar-trees.

11 She stretched out her branches únto the féa, * and her boughs untó the ríver.

12 Why haft thou then bróken down her hédge, * that all they that go bý pluck óff her grapes?

13 The wild boar out of the wóod doth root it úp, * and the wild beafts of the fíeld devóur it.

14 Turn thee again, thou God of hofsts, look dówn from héaven, * behold, and vísit thís vine;

15 And the place of the vineyard that thy right hánd hath plánted, * and the branch that thou madeft fo ftróng for thyself.

16 It is burnt with fíre, and cut dówn; * and they fhall perífh at the rebúke of thy cóuntenance.

17 Let thy hand be upon the mán of thy right hánd, * and upon the fon of man, whom thou madeft fo ftróng fór thine ówn felf.

18 And fo will not wé go back from thée: * O let us live, and we fhall cáll upon thy Name.

19 Turn us again, O LÓRD God of hófts; * shew the light of thy countenance, and wé shall bé whole.

PSALM 81. *Exultate Deo.*

SING we merrily unto Gód our stréngth; * make a cheerful noíse unto the Gód of Jácob.

2 Take the psálm, bring híther the tábret, * the merry hárp wíth the lute.

3 Blow up the trumpet ín the new-móon, * even in the time appoínted, and upon our sólemn féast-day.

4 For this was made a státute for Ísrael, * and a law of the Gód of Jácob.

5 This he ordained in Jóseph for a téstímóny, * when he came out of the land of Egypt, and had heard a fránge lánguage.

6 I easéd his shóulder fráom the búrden, * and his hands were delivered from máking thé pots.

7 Thou calledst upon me in troubles, and I delivered thee; * and heard thee what time as the fform féll upón thee.

8 I próved thee álso * at the wáters óf strife.

9 Hear, O my people; and I will affúre thee, O Ísrael, * if thou wilt héarken únto me,

10 There shall no strange gód be in thee, * neither shalt thou worship ány óther god.

11 I am the LÓRD thy God, who brought thee out of the lánd of Égypt: * open thy mouth wide, and Í shall fíll it.

12 But my people wóuld not hear my vóice; * and
Israel wóuld nótbéy me.

13 So I gave them up únto their own hearts' lúfts,
* and let them follow their own imáginátions.

14 O that my people wóuld have héarkenéd unto
mé! * for if Israel had wálked in mý ways,

15 I shóuld soon have put dówn their énemies, *
and turned my hand agáinst their ádversáries.

16 The haters of the LORD shóuld have béen
found líars; * but their time shóuld have endúred for
éver.

17 He shóuld have fed them álso with the fíneft
wheat-flóur; * and with honey out of the stony rock
shóuld I have fátsified thee.

DAY 16. EVENING PRAYER

PSALM 82. *Deus stetit.*

GOD standeth in the congregátion of prínces; * he is
a Júdge amóng gods.

2 How long will ye gíve wrong júdgement, * and
accept the persons óf the ungódly?

3 Defend the póor and fátherless; * see that such as
are in need and necéssity háve right.

4 Deliver the óutcast and póor; * save them from
the hand óf the ungódly.

5 They will not be learned nor underftand, but
walk on stíll in dárkness: * all the foundations of the
éarth are óut of courfe.

6 I have fáid, Ye are góds, * and ye are all the children of the Möst Híghest.

7 But yé fhall die like mén, * and fall like óne of the prínces.

8 Arife, O God, and júdge thou the éarth; * for thou fhalt take all heathen to thíne inhéritance.

PSALM 83. *Deus, quis similis?*

HOLD not thy tongue, O God, keep nót stíll sílence:
* refráin not thyfélf, O God.

2 For lo, thine enemies máke a múrmuring; * and they that hate thee have líft up théir head.

3 They have imagined craftily agáínst thy péople, * and taken counfel agáínst thy fécret ones.

4 They have said, Come, and let us root them out, that they be no móre a péople, * and that the name of Ísrael may be no more ín remémbrance.

5 For they have caſt their heads togéther with one confént, * and are confederáte agáínst thee;

6 The tabernacles of the Edomites, ánd the Ífmaelites; * the Moabítes and Hágarenes;

7 Gebal, and Ámmon, and Ámalech; * the Philíftines, with thém that dwéll at Tyre.

8 Affur alſo is jóined wíth them; * and have holpen the children óf Lot.

9 But do thou to them as únto the Mádianites; * unto Síſera, and unto Jabyn at the bróok of Kýson;

10 Who pérished at Éndor, ★ and became as the dúng of thé earth.

11 Make them and their princes like Óreb and Zéb; ★ yea, make all their princes like as Zéba and Sálmana;

12 Who say, Let us táke to ourféives ★ the houfes of Gód in posséssion.

13 O my God, make them líke unto a whéel, ★ and as the stúbble befóre the wind;

14 Like as the fire that búrneth up the wóod, ★ and as the flame that confúmeth the móuntains.

15 Perfecute them even so with thy témpést, ★ and make them afráid with thy stórm.

16 Make their faces afhámed, O LÓRD, ★ that théy may féek thy Name.

17 Let them be confounded and vexed éver more and móre; ★ let them be put to fháme, and pérish.

18 And they shall know that thou, whose Náme is JEHÓVAH ★ art only the móst Higheft óver ál the earth.

PSALM 84. *Quam dilecta!*

O HOW amiable áre thy dwéllings, ★ thou LÓRD of hofts!

2 My sòul hath a defire and longing to enter into the cóurts of the LÓRD; ★ my heart and my flefh rejóice in the líving God.

3 Yea, the sparrow hath found her an hóuse, and the swallow a nest where shé may lay her yóung; ★ even thy altars, O LORD of hofts, my Kíng and my God.

4 Bleŕŕed are they that dwell in thy hóuŕe; * they will be álway práifing thee.

5 Bleŕŕed is the man whoŕe ŕtréngth is in thée; * in whoŕe héart are thy ways.

6 Who going through the vale of miŕery úŕe it for a well; * and the pools are fílléd with wáter.

7 They will gó from ŕtréngth to ŕtréngth, * and unto the God of gods appeareth every one of thém in Síon.

8 O LORD God of hóŕts, hear my práyer; * hear-ken, O Gód of Jácob.

9 Behold, O Gód our defénder, * and look upon the face of thíne Anóinted.

10 For one dáy in thy cóurts * is better thán a thóu-sand.

11 I had rather be a door-keeper in the hóuŕe of my Gód, * thán to dwell in the ténts of ungódlíneŕs.

12 For the LORD God is a líght and defénŕe; * the LORD will give grace and worŕhip, and no good thing ŕhall he withhold from them that líve a gódlý life.

13 O LÓRD God of hóŕts, * bleŕŕed is the man that pútteth his trúŕt in thee.

PSALM 85. *Benedixisti, Domine.*

L ORD, thou art become gracious únto thy lánd; * thou haŕt turned away the captivity of Jácob.

2 Thou haŕt forgiven the offénce of thy péople, * and cóvered álł their ŕíns.

3 Thou haft taken away áll thy difpléature, * and turned thyfelf from thy wrathful indignátion.

4 Turn us then, O Gód our Sáviour, * and let thine ánger céafe from us.

5 Wilt thou be difpleafed at ús for éver? * and wilt thou ftretch out thy wrath from one generation to anóther?

6 Wilt thou not turn agáin, and quicken ús, * that thy people máy rejóice in thee?

7 Shew us thy mércy, O LÓRD, * and grant us thy falvátion.

8 I will hearken what the LORD God will fáy concerning me; * for he fhall fpeak peace unto his people, and to his faints, that they türn nótt again.

9 For his falvation is nigh thémm that féar him; * that glory may dwéll in óur land.

10 Mercy and truth are mét togéther: * righteoufnefs and peace have kísfed each óther.

11 Truth fhall flourifh óut of the éarth, * and righteoufnefs hath looked dówn from héaven.

12 Yea, the LORD fhall fhew lóving-kíndnefs; * and our land fhall gíve her íncrease.

13 Righteoufnefs fhall gó befóre him, * and he fhall direct his góing ín the way.

DAY 17. MORNING PRAYER

PSALM 86. *Inclina, Domine.*

BOW down thine ear, O LÓRD, and héar me; ★ for I am póor, and in mísery.

2 Préserve thou my foul, for Í am hólý: ★ my God, fáve thy férvant that pútteth his trúft in thee.

3 Be merciful únto me, O Lórd; ★ for I will call dáily upón thee.

4 Comfort the fól of thy férvant; ★ for unto thee, O Lord, do I líft up my foul.

5 For thou, Lord, art góod and grácious, ★ and of great mercy unto all them that cáll upón thee.

6 Give ear, LORD, únto my práyer, ★ and ponder the voice of my húmble défires.

7 In the time of my trouble I will cáll upón thee; ★ fór thou héareft me.

8 Among the gods there is none like únto thee, O Lórd; ★ there is not one that can dó as thóu doeft.

9 All nations whom thou haft made fhall come and wórship thee, O Lórd; ★ and fhall glórfify thy Name.

10 For thou art great, and dóeft wondrous thíngs: ★ thóu art Gód alone.

11 Teach me thy way, O LORD, and I will wálk in thy trúth: ★ O knit my heart unto thee, that Í may féar thy Name.

12 I will thank thee, O Lord my Gód, with all my héart; * and will praife thy Náme for évermore.

13 For great is thy mércy towárd me; * and thou haft delivered my soul from the néthermóft hell.

14 O God, the proud are rísen agáinft me; * and the congregations of naughty men have fought after my soul, and have not fét thee befóre their eyes.

15 But thou, O Lord God, art full of compáffion and mércy, * long-fuffering, plenteous in góodnefs ánd truth.

16 O turn thee then unto me, and have mércy upón me; * give thy ftrengh unto thy fervant, and help the fón of thine hándmaid.

17 Shew fome token upon me for good; that they who hate me may fee it, and bé afhámed, * becaufe thou, LORD, haft holpen me and cómfortéd me.

PSALM 87. *Fundamenta ejus.*

HER foundations are upón the holy hílls: * the LORD loveth the gates of Sion more than all the dwéllings of Jácob.

2 Very excellent things are fpóken of thée, * thou cíty óf God.

3 I will think upon Ráhab and Bábylon, * with thém that knów me.

4 Behold ye the Phílístines álfo; * and they of Tyre, with the Morians; lo, thére was hé born.

5 And of Sion it fhall be reported that hé was bórn in her; * and the moft Hígh fhall stáblísh her.

6 The LORD fhall rehearfe it, when he writeth úp the péople; * that hé was bórn there.

7 The fingers alfo and trumpeters fháll he rehearfe: * All my frefh fpríngs fhall bé in thee.

PSALM 88. *Domine Deus.*

O LORD God of my falvation, I have cried day and níght befóre thee: * O let my prayer enter into thy prefence, incline thine ear untó my cálling.

2 For my foul is fúll of tróuble, * and my life draweth nígh untó hell.

3 I am counted as one of them that go dówn into the pít, * and I have been even as a mán that háth no ftrength.

4 Free among the dead, like unto them that are wounded, and líc in the gráve, * who are out of remembrance, and are cut awáy from thý hand.

5 Thou haft laid me ín the loweft pít, * in a place of dárknefs, and ín the deep.

6 Thine indignation lieth hárd upón me, * and thou haft vexed mé with áll thy ftorms.

7 Thou haft put away mine acquáintance fár from me, * and made me to be abhórred óf them.

8 I am fò fáft in príson * that I cánnot gét forth.

9 My fight faileth for véry tróuble; * LORD, I have called daily upon thee, I have ftretched forth my hánds

untó thee.

10 Dost thou shew wónders among the déad? * or shall the dead rise up agáin, and práise thee?

11 Shall thy loving-kindness be shéwed in the gráve? * or thy faithfulness in destrúction?

12 Shall thy wondrous works be knówn in the dárk? * and thy righteousness in the land where all things áre forgóttén?

13 Unto thee have I cried, O LÓRD; * and early shall my prayer cóme befóre thee.

14 LORD, why abhórrest thou my sóul, * and hidest thóu thy fáce from me?

15 I am in misery, and like unto him that is at the póint to díe; * even from my youth up thy terrors have I suffered wíth a tróubled mind.

16 Thy wrathful displeasure géeth óver me, * and the fear of thee háth undóne me.

17 They came round about me dáily like wáter, * and compassed me togéther on évery síde.

18 My lovers and friends hást thou pút áway from me, * and hid mine acquaintance óut of mý fight.

DAY 17. EVENING PRAYER

PSALM 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the LÓRD; * with my mouth will I ever be shewing thy truth from one generation tó anóther.

2 For I have said, Mercy shall be set up for ever; *
thy truth shall thou stablish in the heavens.

3 I have made a covenant with my chosen; * I have
sworn unto Dávid my servant;

4 Thy seed will I stablish for ever, * and set up thy
throne from one generation to another.

5 O LORD, the very heavens shall praise thy won-
drous works; * and thy truth in the congregation of the
faints.

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 saints, * 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; * Ta-
bor and Hermon shall rejoice in thy Name.

14 Thou háft a mighty árm; * ftrong is thy hand, and hích is thy ríght hand.

15 Righteousnéfs and equity are the habitátió of thy féat; * mercy and truth fháll gó befóre thy face.

16 Blessed is the people, O LORD, that cán rejóice in thee; * they fháll walk in the líght of thy cóunte-nance.

17 Their delight fháll be dáily in thy Náme; * and in thy righteousness fháll they máke their boáft.

18 For thou art the glóry of their stréngth, * and in thy loving-kindnéfs thou fhált lift úp our horns.

19 For the LÓRD is our defénce; * the Holy One of Ísrael ís our King.

20 Thou fpakeft fometime in vífións unto thy fáints, and fáidft, * I have laid help upon one that is mighty; I have exalted one chofén óut of the péople.

21 I have found Dávid my f érvant; * with my holy oil have Í anóinted him.

22 My hánd fháll hold him fáft, * and my árm fháll stréngthen him.

23 The enemy fháll not be able to dó him víolence; * the fon of wickednéfs fháll not húr t him.

24 I will fmite down his fóes before his fáce, * and plague thém that háte him.

25 My truth álfo and my mercy fháll be wíth him; * and in my Name fháll his hór n be exálted.

26 I will fet his dominion álfo in the féa, * and his ríght hand ín the floods.

27 He fhall call me, Thóu art my Fáther, * my God, and my ftróng falvátion.

28 And I will máke him my fírf-t-born, * higher than the kíngs of thé earth.

29 My mercy will I keep for hím for evermóre, * and my covenant fháll stand fáft with him.

30 His feed alfo will I make to endúre for éver, * and his throne as the dáy of héaven.

31 But if his chýldren forfake my lów, * and walk not ín my júdgements;

32 If they break my statutes, and keep not mý com-mándments; * I will vífít their offences with the rod, and their fín with fcóurges.

33 Neverthelefs, my loving-kindnefs will I not úterly táke from him, * nor fúffer my trúth to fail.

34 My covenant I will not break, nor alter the thing that is gone óut of my líps: * I have fworn once by my holínefs, that I will nó fail Dávid.

35 His feed fhall endúre for éver, * and his feat is like as the fún befóre me.

36 He fhall stand fáft for evermóre as the móon, * and as the faithful wítnefs in héaven.

37 But thou haft abhorred and forfaken thíne Anóinted, * and art dífléafed át him.

38 Thou haft broken the covenant óf thy f érvant, * and caft his crów to thé ground.

39 Thou haft overthrown áll his hédges, * and broken dów his ftróng holds.

40 All they that gó by spóil him, * and he is become a repróach to his néighbours.

41 Thou haft set up the right hánd of his éemies, * and made all his adverfaries tó rejoice.

42 Thou haft taken away the édge of his fwórd, * and giveft him not victory ín the báttle.

43 Thou haft put óut his glóry, * and caft his throne dówn to thé ground.

44 The days of his youth háft thou fhórtened, * and covered him wíth difhónour.

45 LORD, how long wilt thou hide thyfélf? for éver? * and fhall thy wráth búrn like fire?

46 O remember how fhórt my tíme is; * wherefore haft thou made áll mén for nought?

47 What man is he that liveth, and fháll not fee déath? * and fhall he deliver his foul fróm the hánd of hell?

48 Lord, where are thy old lóving-kíndneffes, * which thou fwareft unto Dávid in thy truth?

49 Remember, Lord, the rebúke that thy f érvants have, * and how I do bear in my bofom the rebukes of mány péople.

50 Wherewith thine enemies have blafphemed thee, and flandered the footfteps of thíne Anóinted. * Praifed be the LORD for evermore. Amén, and Ámen.

DAY 18. MORNING PRAYER

PSALM 90. *Domine, refugium.*

LORD, thou hast béen our réfuge, * from one gener-
ation tó anóther.

2 Before the mountains were brought forth, or
ever the earth and the wórld were máde, * thou art
God from everlafting, and wórld withóut end.

3 Thou turneft mán to deftrúction; * again thou
fayeft, Come again, ye children óf men.

4 For a thousand years in thy fíght are bút as yéf-
terday, * feeing that is páft as a wátch in thé night.

5 As foon as thou fcattereft them they are éven as
a léep; * and fade away fúddenly like the grafs.

6 In the morning it is gréen, and groweth úp; * but
in the evening it is cut down, dried úp, and wíthered.

7 For we confume away in thý difpléafure, * and
are afraid at thy wrathful índignátion.

8 Thou haft fet our mifdédeds before thée; * and
our fecret fins in the líght of thy cóuntenance.

9 For when thou art angry áll our days are góne:
* we bring our years to an end, as it were a tále that ís
told.

10 The days of our age are threefcore years and
ten; and though men be fò ftrong that they cóme to
fourfcóre yéars, * yet is their ftrength then but labour
and forrow; fò foon páffeth it awáy, and wé are gone.

11 But who regardeth the pówér of thy wráth? * for even thereafter as a man feareth, so is thý displéasure.

12 So teach us to númer our dáys, * that we may apply our hearts únto wísdom.

13 Turn thee again, O LÓRD, at the láft, * and be gracious úntó thy fěrvants.

14 O satsify us with thy mércy, and that sóon: * so shall we rejoyce and be glad all the dáys of óur life.

15 Comfort us again now after the time that thóu hast pláged us; * and for the years wherein we have sufferéd advérstity.

16 Shew thy fěrvants thy wórk, * and their chıldren thy glóry.

17 And the glorious majesty of the LORD our God bé upon ús: * prosper thou the work of our hands upon us, O prosper thóu our hándywork.

PSALM 91. *Qui habitat.*

WHOSO dwelleth under the defénce of the Most High, * shall abide under the shadów óf the Almighty.

2 I will fay unto the LORD, Thou art my hope, ánd my stróng hold; * my God, in hím will Í trust.

3 For he shall deliver thee from the snáre of the húnter, * and from the nóifome péftilence.

4 He shall defend thee under his wings, and thou shalt be safe únder his féathers; * his faithfulness and truth shall be thy shíeld and búckler.

5 Thou shalt not be afraid for any térror by níght,
* nor for the arrow that flieth bý day;

6 For the pestilence that wálketh in dárknefs, * nor
for the sicknefs that destroyeth ín the nóon-day.

7 A thoufand shalt fall beside thee, and ten thou-
sand át thy right hánd; * but it shall nó come nígh thee.

8 Yea, with thine éyes shalt thou behóld, * and see
the reward óf the ungódlý.

9 For thou, LÓRD, art my hópe; * thou haft fet
thine hóuse of defénce véry high.

10 There shall no evil háppen unto thée, * neither
shall any plague come nígh thy dwélling.

11 For he shall give his angels chárge over thée, * to
kéep thee in áll thy ways.

12 They shall béar thee in their hánds, * that thou
hurt not thy fóot agáínst a stóne.

13 Thou shalt go upon the líon and ádder: * the
young líon and the dragon shalt thou tread únder thy
feet.

14 Because he hath fet his love upon me, therefore
will Í delíver him; * I will fet him up, because he hath
knówn my Name.

15 He shall call upon me, and Í will héar him; * yea,
I am with him in trouble; I will deliver him, and bríng
him to hónour.

16 With long life will I fátsfý him, * and shew him
mý fálvátióh.

PSALM 92. *Bonum est confiteri.*

IT is a good thing to give thánks unto the LÓRD, * and to sing praises unto thy Name, Ó most Híghest;

2 To tell of thy loving-kindnéś early in the mórn-ing, * and of thy truth in the nìght-séaśon;

3 Upon an instrument of ten strings, ánd upon the lúte; * upon a loud instrument, ánd upón the harp.

4 For thou, LORD, haśt made me glád through thy wórks; * and I will rejoice in giving praise for the operá-tions of thý hands.

5 O LORD, how glórious are thy wórks! * thy thóughts are véry deep.

6 An unwise man doth not wéll consíder this, * and a fool doth not únderstánd it.

7 When the ungodly are green as the graśs, and when all the workers of wickednéś do flóurish, * then shall they be destroyed for ever; but thou, LORD, art the Most Híghest for évermore.

8 For lo, thine enemies, O LORD, lo, thine en-emies shall pérish; * and all the workers of wickednéś shall bé destróyed.

9 But mine horn shall be exalted like the hórñ of an únicorn; * for I am anóinted with fréśh oil.

10 Mine eye also shall see his lúft of mine éñemies, * and mine ear shall hear his desire of the wicked that arise úp agáinst me.

11 The righteous shall flourish like a palm-tree, ★
and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the LÓRD, ★
shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their
age, ★ and shall be fat and well-liking.

14 That they may shew how true the LÓRD my
strength is, ★ and that there is no unrighteousness in
him.

DAY 18. EVENING PRAYER

PSALM 93. *Dominus regnavit.*

THE LORD is King, and hath put on glorious ap-
parel; ★ 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 hor-
ribly; ★ but yet the LORD, who dwelleth on high, is
mightier.

6 Thy testimonies, O LÓRD, are very sure ★ holi-
ness becometh thine house for ever.

PSALM 94. *Deus ultionum.*

O LORD God, to whom véngeance belóngeth, ★
thou God, to whom vengeance belóngeth, shéw
thyself.

2 Arise, thou Júdge of the wórld, ★ and reward the
proud after théir deférvng.

3 LORD, how long sháll the ungódly, ★ how long
shall the ungódly tríumph?

4 How long shall all wicked doers speak só dífdáin-
fully, ★ and make such pröud bóasting?

5 They smite down thy péople, O LÓRD, ★ and
tróuble thine héritage.

6 They murder the widow ánd the sfránger, ★ and
put the fátherlés tó death.

7 And yet they say, Tush, the LÓRD shall not sée, ★
neither shall the God of Jácob regárd it.

8 Take heed, ye unwife amóng the péople: ★ O ye
fools, whén will ye únderstand?

9 He that planted the ear, sháll he not héar? ★ or
he that made the eye, sháll he nót sée?

10 Or he that nurturéth the héathen, ★ it is he that
teacheth man knowledge, sháll not he púnish?

11 The LORD knóweth the thoughts of mán, ★ that
théy are bút vain.

12 Bleffed is the man whom thou cháftenest, O
LÓRD, ★ and teacheft hím in thy law;

13 That thou mayest give him patience in tíme of advérŕity, * until the pit be digged up fór the ungodly.

14 For the LORD will not fáil his péople; * neither will he forŕáke his inhérítance;

15 Until righteouŕneŕŕ turn again únto júdgement: * all ŕuch as are true in héart ŕhall fóllow it.

16 Who will riŕe up with me agáinŕt the wícked? * or who will take my part agáinŕt the évil-dóers?

17 If the LÓRD had not hélped me, * it had not failed but my ŕoul had been pút to ŕilence.

18 But when I ŕáid, My foot hath ŕlípt; * thy mercy, O LÖRD, héld me up.

19 In the multitude of the ŕorrows that I hád in my héart, * thy comforts have refréŕhed my ŕoul.

20 Wilt thou have any thing to do with the ŕóol of wíckedneŕŕ, * which imagineth míŕchief ás a law?

21 They gather them together agáinŕt the ŕoul of the ríghteous, * and condemn the ínnocént blood.

22 But the LÓRD is my réfuge, * and my God is the ŕtréngth of my cónfidence.

23 He ŕhall recompenŕe them their wickedneŕŕ, and deŕtroy them in théir own málice; * yea, the LORD our Gód ŕhall deŕtróy them.

DAY 19. MORNING PRAYER

PSALM 95. *Venite, exultemus.*

O COME, let us ŕíng unto the LÓRD; * let us heartily rejoice in the ŕtréngth of óur ŕalvátió.

2 Let us come before his prefence wíth thankfgíving; * and shew ourfelves glád in hím with pfalms.

3 For the LÓRD is a great Gód; * and a great Kíng above áll gods.

4 In his hand are all the córners of the éarth; * and the strength of the hílls is his álfo.

5 The sea is his, ánd he máde it; * and his hands prépared the drý land.

6 O come, let us wórship and fall dówn, * and kneel before the LÓRD our Máker.

7 For hé is the Lord our Gód; * and we are the people of his pasture, and the shéep of hís hand.

8 To-day if ye will hear his voice, hárden not your héarts * as in the provocation, and as in the day of temptation ín the wíldernefs.

9 When your fáthers témped me, * proved mé, and fáw my works.

10 Forty years long was I grieved with this generá-tion, and fáid, * It is a people that do err in their hearts, for théy have not knówn my ways;

11 Unto whom I fwáre in my wráth, * that they shóuld not enter ínto mý rest.

PSALM 96. *Cantate Domino.*

O SING unto the LÓRD a new sóng; * sing unto the LORD, áll the whóle earth.

2 Sing unto the LÓRD, and praíse his Náme; * be telling of his fálvátion from dáy to day.

3 Declare his honour untó the héathen, * and his wonders unto áll péople.

4 For the LORD is great, and cannot worthilý be praífed; * he is more to be féared than áll gods.

5 As for all the gods of the heathen, they áre but ídols; * but it is the LORD that máde the héavens.

6 Glory and worship áre befóre him; * power and honour are in his fánctuáry.

7 Ascribe unto the LORD, O ye kindreds óf the péople, * ascribe unto the LORD wórship and pówer.

8 Ascribe unto the LORD the honour due únto his Náme; * bring prefents, and cóme intó his courts.

9 O worship the LORD in the béauty of hólinefs; * let the whole earth stánd in áwe of him.

10 Tell it out among the heathen that the LÓRD is Kíng, * and that it is he who hath made the round world fò fast that it cannot be moved; and how that he fhall judge the péople ríghteoufly.

11 Let the heavens rejoyce, and lét the earth be glád; * let the fea make a noíse, and áll that thérein is.

12 Let the field be joyful, and áll that is ín it; * then fhall all the trees of the wood rejóice befóre the LORD.

13 For he cometh, for he cómeth to judge the éarth; * and with righteoufnefs to judge the world, and the péople wíth his truth.

PSALM 97. *Dominus regnavit.*

THE LORD is King, the éarth may be glád thereof;
★ yea, the multitude of the ísles may be glád thereof.

2 Clouds and darknefs are róund abóut him: ★
righteousnefs and judgement are the habitátió óf his
feat.

3 There shal go a fíre befóre him, ★ and burn up
his enemíes on évery síde.

4 His lightnings gave shíne unto the wórld: ★ the
earth sáw it, and wás afraid.

5 The hills melted like wax at the préfence of the
LÓRD; ★ at the prefence of the Lórd of the whóle earth.

6 The heavens have decláred his ríghteousnefs, ★
and all the people have féen his glóry.

7 Confounded be all they that worship carved im-
ages, and that delíght in vain góds: ★ worship hím, ál
ye gods.

8 Sion heard of it, ánd rejóiced; ★ and the daugh-
ters of Judah were glád, becaufe of thy júdgements, Ó
LORD.

9 For thou, LORD, art higher than ál that are in
the éarth: ★ thou art exalted fár above ál gods.

10 O ye that love the LORD, see that ye hate the
thíng which is évil; ★ the Lord preserveth the fòuls of
his saints; he shal deliver them from the hand óf the
ungódly.

11 There is ŕprung up a líght for the ríghteous, *
* and joyfŕl gladneŕs for ŕuch as are trŕe-héarted.

12 Rejoice in the LÓRD, ye ríghteous; * and give
thanks for a remembrance óf his hólineŕs.

DAY 19. EVENING PRAYER

PSALM 98. *Cantate Domino.*

O SING unto the LÓRD a nŕw ŕong; * for he hath
done márvellóus things.

2 With his own right hand, and wíth his holy árm,
* hath he gotten himŕŕlf the víctory.

3 The LORD declared hís ŕalvátió; * his righteouŕ-
neŕs hath he openly ŕhewed in the líght of the héathen.

4 He hath remembered his mercy and truth to-
ward the hóufe of Íŕrael; * and all the ends of the world
have ŕeen the ŕalvátió of óur God.

5 Shew yourŕelves joyfŕl unto the LÓRD, all ye
lánds; * ŕing, rejoice, and gíve thanks.

6 Praíŕe the LÓRD upon the hárp; * ŕing to the
harp with a pŕalm of thankŕíving.

7 With trumpets álŕo and ŕháwms, * O ŕhew your-
ŕelves joyfŕl befóre the LÓRD the King.

8 Let the ŕea make a noiŕe, and álł that therein ís; *
the round world, and théy that dwéll therein.

9 Let the floods clap their hands, and let the hills
be joyfŕl toŕether before the LÓRD; * for he is cóme to
júdge the earth.

10 With righteoufnefs fháll he judge the wórlđ, ★
and the péople with équity.

PSALM 99. *Dominus regnavit.*

THE LORD is King, be the people never só unpátient;
★ he sitteth between the cherubims, be the earth
never só unquiet.

2 The LORD is gréat in Síon, ★ and high abóve all
péople.

3 They fhall give thanks únto thy Náme, ★ which
is great, wonderfúl, and hóly.

4 The King's power loveth judgements; thou haft
repáred équity, ★ thou haft executéd judgements and
righteoufnefs in Jácob.

5 O magnify the LÓRD our Gód, ★ and fall down
before his footstool, for hé is hóly.

6 Móses and Aaron among his priests, and Samuel
among such as cáll upon his Náme: ★ these called upon
the LORD, ánd he héard them.

7 He spake unto them out of the clóudy píllar; ★
for they kept his testimonies, and the láw that he gáve
them.

8 Thou heardest them, O LÓRD our Gód; ★ thou
forgavest them, O God, and punishedst their ówn in-
véntions.

9 O magnify the LORD our God, and worship him
upón his holy híll; ★ for the LORD our Gód is hóly.

PSALM 100. *Jubilate Deo.*

O BE joyful in the LÓRD, all ye lánds: * serve the LORD with gladness, and come before his présence with a song.

2 Be ye sure that the LORD he is God; it is he that hath made us, and nót we ourselves; * we are his people, and the shéep of his pásture.

3 O go your way into his gates with thanksgiving, and into his courts with práise; * be thankful unto him, and speak góod of his Name.

4 For the LORD is gracious, his mercy is éverlásting; * and his truth endureth from generation to generación.

PSALM 101. *Misericordiam et judicium.*

MY song shall be of mércy and júdgement; * unto thee, O LÓRD, will Í sing.

2 O let me have únderstánding * in the wáy of gódliness!

3 When wilt thou cóme unto mé? * I will walk in my hóuse with a pérfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfáithfulness; * there shall no such cléave untó me.

5 A froward héart shall depárt from me; * I will not know a wicked pérson.

6 Who so prively slanderéth his néighbour, * him will Í deftroy.

7 Whofo hath alfo a proud look and hígh ftómach,
★ Í will not fúffer him.

8 Mine eyes look upon fuch as are fáithful in the
lánd, ★ that théy may dwéll with me.

9 Whofo léadeth a godly lífe, ★ he fhall bé my fér-
vant.

10 There fhall no deceitful perfon dwéll in my
hóufe; ★ he that telleth lies fhall not tárry in mý fight.

11 I fhall foon deftroy all the ungodly thát are in
the lánd; ★ that I may root out all wicked doers from
the cíty óf the LORD.

DAY 20. MORNING PRAYER

PSALM 102. *Domine, exaudi.*

HEAR my práyer, O LÓRD, ★ and let my crýing come
únto thee.

2 Hide not thy face from me in the tíme of my
tróuble; ★ incline thine ear unto me when I call; O héar
me, and thát right foon.

3 For my days are confúmed away like fmóke, ★ and
my bones are burnt up as it wére a fírebrand.

4 My heart is fmitten down, and wíthered like
gráfs; ★ fo that I forgét to éat my bread.

5 For the vóice of my gróaning, ★ my bones will
fcarce cléave to mý flefh.

6 I am become like a pelican ín the wíldernefs, ★
and like an owl that is ín the défert.

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 min-
gled 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 pitieth 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 ſáncuáry; *
out of the heaven did the LÓRD behóld the earth;

20 That he might hear the mournings of ſuch as
are ín captívity, * and deliver the children appóinted
únto death;

21 That they may declare the Name of the LÓRD
in Síon, * and his worſhip át Jerúſálem;

22 When the people are gáthered togéther, * and
the kingdoms álſo, to ſérve the LORD.

23 He brought down my ſtréngth in my jóurney,
* and ſhórtened mý days.

24 But I ſáid, O my God, take me not away in
the mídſt of mine áge; * as for thy years, they endure
throughout all génerátions.

25 Thou, Lord, in the beginning haſt laid the
foundátion of the éarth, * and the heavens are the
wórk of thý hands.

26 They ſhall períſh, but thóu ſhalt endúre: * they
all ſhall wax old as dóth a gárment;

27 And as a veſture ſhalt thou change them, and
they ſháll be chánged; * but thou art the ſáme, and thy
yéars ſhall nóť fail.

28 The children of thy ſervants ſháll contí nue, *
and their ſeed ſhall ſtand fáſt in thý ſight.

PSALM 103. *Benedic, anima mea.*

PRAISE the LÓRD, O my ſóul; * and all that is within
me práiſe his hólý Name.

2 Praise the LÓRD, O my sóul, * and forget not áll his b́enefits;

3 Who forgíveth all thy sín, * and healeth all th́ine infirmities;

4 Who sávet̃h thy lífe from destrúction, * and crowneth thee with mercy and lóving-kíndñess;

5 Who satsífieth thy móuth with good th́ings, * making thee young and lusty ás an éagle.

6 The LORD executeth righteoufñess and júdge-ment * for all them that are oppr̃essed wíth wrong.

7 He shewed his ways únto Móses, * his works unto the ch́ildren of Ísrael.

8 The Lord is full of compáßion and mércy, * long-suffering, and of gr̃eat góodñess.

9 He will not álway be ch́iding; * neither keepeth he his ánger for éver.

10 He hath not dealt with us áfter our síns; * nor rewarded us according to our ẃickedñesses.

11 For look how high the heaven is in compárison of the éarth; * s̃o gr̃eat is his mercy als̃o toward th́em that féar him.

12 Look how wide als̃o the éast is from the wést; * s̃o far hath he s̃et̃ our síns from us.

13 Yea, like as a father pitieth h́is own ch́ildren; * even s̃o is the LORD merciful unto th́em that féar him.

14 For he knoweth whereóf we are máde; * he remembereth thát we áre but dúst.

15 The days of mán are but as gráfs; * for he flourisheth as a flówer óf the field.

16 For as soon as the wind goeth óver it, it is góne; * and the place thereof shall knów it nó more.

17 But the merciful goodnefs of the LORD endureth for ever and ever upon thém that féar him; * and his righteoufnefs upon chýldren's chýldren;

18 Even upon fuch as kéepe his cóvenant, * and think upon his commándments to dó them.

19 The LORD hath prepared his féat in héaven, * and his kingdom rúleth óver all.

20 O praife the LORD, ye angels of his, yé that excel in stréngth; * ye that fulfil his commandment, and hearken unto the vóice of hís words.

21 O praife the LÓRD, all ye his hósts; * ye servants of his that dó his pléasure.

22 O fpeak good of the LORD, all ye works of his, in all places of hís domínion: * praife thou the LÖRD, Ó my foul.

DAY 20. EVENING PRAYER

PSALM 104. *Benedic, anima mea.*

PRAISE the LÓRD, O my sóul: * O LORD my God, thou art become exceeding glorious; thou art clothed with majestý and hónour.

2 Thou deckest thyself with light as it were wíth a gárment, * and spreadest out the heavens líke a cúrtain.

3 Who layeth the beams of his chambers ín the wáters, * and maketh the clouds his chariot, and walketh upon the wíngs of thé wind.

4 He maketh his ángels spírits, * and his minísters a fláming fire.

5 He laid the foundátions of the éarth, * that it never shóuld móve at ány time.

6 Thou coveredst it with the deep like as wíth a gárment; * the waters stánd ín the hills.

7 At thy rebuke they flée; * at the voice of thy thúnder they áre afraid.

8 They go up as high as the hills, and down to the válleys benéath; * even unto the place which thou haft appóinted fór them.

9 Thou haft fet them their bounds which théy sháll not páss, * neither turn again to cóver thé earth.

10 He sendeth the springs into the rívers, * which rún amóng the hills.

11 All beaŕts of the fíeld drink thereóf, * and the wild áŕŕes quénch their thirst.

12 Beside them sháll the fowls of the air have their hábitátion, * and sing amóng the bráanches.

13 He watereth the hílls from abóve; * the earth is filled with the frúit of thy works.

14 He bringeth forth gráŕs for the cáttle, * and green herb for the férvice óf men;

15 That he may bring food out of the earth, and wine that maketh glád the heart of mán; * and oil

to make him a cheerful countenance, and bread to strengthen mán's heart.

16 The trees of the LORD álfo are full of fáþ; * even the cedars of Libanus which hé hath plánted;

17 Wherein the bírds make their néfts; * and the fir-trees are a dwelling fór the stork.

18 The high hills are a refuge fór the wild goáts; * and so are the stony rocks fór the cónies.

19 He appointed the moon for cértain féasons, * and the sun knóweth his góing down.

20 Thou makest darknes that ít may be níght; * wherein all the beafts of the fórest dó move.

21 The lions roaring áfter their préy, * do féek their méat from God.

22 The sun ariseth, and they get them áway togéther, * and lay them dówn in théir dens.

23 Man goeth forth to his work, and tó his lábour, * untíl the évening.

24 O LORD, how mánifold are thy wórks! * in wisdom haft thou made them all; the earth is fúll of thy ríches.

25 So is the great and wíde sea álfo; * wherein are things creeping innumerable, both smáll and gréat beafts.

26 There go the shíps, and there is thát Levíathan, * whom thou haft made to take his pástime thérein.

27 These wait áll upon thee, * that thou mayest give them meat in düe féason.

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. * 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 LÓRD and his stréngth; * seek his fáce évermore.

5 Remember the marvellous wórks that he hath dóne; * his wonders, and the júdgements of hís mouth.

6 O ye feed of Abrahám his sérvant, * ye children of Jácob his chófen.

7 He is the LÓRD our Gód; * his judgements áre in áll the world.

8 He hath been alway mindful of his covenánt and prómise, * that he made to a thoufand génerátions;

9 Even the covenant that he máde with Ábraham; * and the oath that he fwáre unto Ísaac;

10 And appointed the fame unto Jácob for a láw, * and to Ísrael for an everláfting téftament;

11 Saying, Unto thee will I give the lánd of Chá-naan, * the lot of yóur inhéritance;

12 When there were yet bút a féw of them, * and they stráangers ín the land;

13 What time as they went from one nation tó anóther, * from one kingdom to anóther péople;

14 He suffered no mán to do them wróng, * but reproved even kíngs for théir fakes;

15 Touch not míne Anóinted, * and do my próphets nó harm.

16 Moreover, he called for a déarth upon the lánd, * and destroyed all the provisión óf bread.

17 But he had sent a mán befóre them, * even Joséph, who was fold to be a bönd-sérvant;

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 LÖRD 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 Égypt, * 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 Móses 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 háil-stones for ráin; * and flames of fíre in théir land.

33 He smote their vines álfo and fíg-trees; * and destroyed the trees thát were ín their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innúmeráble, * and did eat up all the grafs in their land, and devoured the frúit of théir ground.

35 He smote all the fírft-born in their lánd; * even the chíef of ál their strength.

36 He brought them forth alfo with sílver and góld; * there was not one feeble pérson amóng their tribes.

37 Egypt was glad at théir depárting; * for théy were afráid of them.

38 He spread out a cloud to bé a cóvering, * and fire to give light in the níght-léafon.

39 At their desíre he brought quáils; * and he filled them with the bréad of héaven.

40 He opened the rock of stóne, and the wátér flowed óut, * so thát rivers ran in the drȳ pláces.

41 For why? he remembered his hólý prómíse; * and Abrahám his fěrvant.

42 And he brought forth his péople with jóy, * and his chófen with gládnefs;

43 And gave them the lánds of the héathen; * and they took the labours of the péople ín possěffion;

44 That they might k  p his st  tutes, *   nd observe his laws.

DAY 21. EVENING PRAYER

PSALM 106. *Confitemini Domino.*

O GIVE thanks unto the Lord; for h   is gr  cious, *
and his mercy endureth for   ver.

2 Who can exp  s the noble   cts of the L  RD, *
or sh  w forth   ll his praise?

3 Blessed are they that   lway keep j  dgement, *
and d   r  ghteousness.

4 Remember me, O LORD, according to the
favour that thou bearest unto thy p  ple; * O visit me
with thy salvation;

5 That I may see the felicity   f thy ch  sen, * and
rejoice in the gladness of thy people, and give thanks
with th  ne inheritance.

6 We have sinned with our f  thers; * 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   t the Red sea.

8 Nevertheless, he helped them f  r his N  me's
sake, * that he might make his p  wer t   be known.

9 He rebuked the Red sea   lso, and it was dried up;
* so he led them through the deep, as through a wilderness.

10 And he faved them from the ádverfaries' hánd,
★ and delivered them from the hánd of the énýmy.

11 As for thofe that troubled them, the waters óver-
whélméd them; ★ there was not óne of thém left.

12 Then believed they his wórds, ★ and fang práife
untó him.

13 But within a while théy forgat his wórks, ★ and
would not abíde his cóunfel.

14 But luft came upon them ín the wíldernefs, ★
and they tempted Gód in the défert.

15 And he gáve them their defíre, ★ and fent lean-
nefs withal ínto théir foul.

16 They angered Mofes álfo in the ténts, ★ and
Aaron the fáint of thé LORD.

17 So the earth opened, and fwállowed up Dáthan,
★ and covered the congregation óf Abíram.

18 And the fire was kindled ín their cópany; ★ the
flame burnt úp the ungódlý.

19 They made a cálf in Hóreb, ★ and worfhipped
the móltén ímage.

20 Thus they túrned their glóry ★ into the fimili-
tude of a cálf that éateth hay.

21 And they forgat Gód their Sáviour, ★ who had
done fo great thíngs in Égypt;

22 Wondrous wórks in the land of Hám; ★ and
fearful thíngs by the Réd fea.

23 So he faid, he would have deftroyed them, had
not Mofes his chofen ftood befóre him in the gáp, ★ to

turn away his wrathful indignation, lest he shóuld destróy them.

24 Yea, they thought scórn of that pleásant lánd, * and gave no credence únto hís word;

25 But múrmured in their ténts, * and hearkened not unto the vóice of thé LORD.

26 Then lift he up his hánd agáinft them, * to overthrow them ín the wíldernefs;

27 To cast out their seed amóng the nátions, * and to scátter them ín the lands.

28 They joined themselves unto Báal-péor, * and ate the ófferings óf the dead.

29 Thus they provoked him to anger with their ówn invéntions; * and the plague was gréat amóng them.

30 Then stood up Phineés and práyed; * and so the plägue céased.

31 And that was counted unto hím for ríghteoufnefs, * among all posteritíes for évermore.

32 They angered him alfo at the wátters of strífe, * so that he punished Móses for théir sakes;

33 Because they provóked his spírit, * so that he spake unadvísedly wíth his lips.

34 Neither destroyed théy the héathen, * as the LÓRD commánded them;

35 But were mingled amóng the héathen, * and léarned théir works.

36 Infomuch that they worshipped their idols, which turned tó their own decáy; * yea, they offered their fons and their daughters únto dévils;

37 And shed innocent blood, even the blood of their fons and óf their dáughters, * whom they had offered unto the idols of Canaan; and the land was defíled with blood.

38 Thus were they stained wíth their own wórks, * and went a whoring with their ówn invéntions.

39 Therefore was the wrath of the LORD kindled agáinst his péople, * infomuch that he abhorred his ówn inhéritance.

40 And he gave them over into the hánds of the héathen; * and they that hated them were lörds óver them.

41 Their enemíes oppréssed them, * and had them ín subjéction.

42 Many a time did hé delíver them; * but they rebelled agáinst him with their own inventions, and were brought down ín their wíckedness.

43 Nevertheles, when he saw thér advérsity, * he héard thér complaint.

44 He thought upon his covenant, and pitied them according unto the multitude óf his mércies; * yea, he made all thofe that led them away cáptive to píty them.

45 Deliver us, O LORD our God, and gather us from amóng the héathen; * that we may give thanks

unto thy holy Name, and make our bóast of thy praise.

46 Blessed be the LORD God of Israel from everlasting and wórld without énd; ★ and let all the péople say, Ámen.

DAY 22. MORNING PRAYER

PSALM 107. *Confitemini Domino.*

O GIVE thanks unto the LORD, for hé is grácious, ★ and his mercy endúreth for éver.

2 Let them give thanks whom the LORD háth redéemed, ★ and delivered from the hánd of the ényemy;

3 And gathered them out of the lands, from the éast and from the wést; ★ from the nórth and fróm the south.

4 They went astray in the wilderneß óut of the wáy, ★ and found no cíty to dwéll in;

5 Húngry and thírfty, ★ their sòul fáinted ín them.

6 So they cried unto the LÓRD in their tróuble, ★ and he delivered thém from théir dístrefs.

7 He led them forth bý the right wáy, ★ that they might go to the cíty whére they dwelt.

8 O that men would therefore praise the Lórd for his góodness; ★ and declare the wonders that he doeth for the children óf men!

9 For he satsífieth the empty sòul, ★ and filleth the hungry sòul with góodness.

10 Such as sit in darkneß, and in the shádw of déath, ★ being fast bound in míserý and íron;

11 Because they rebelled against the words of the Lórd, * and lightly regarded the counsel of the möst Híghest;

12 He also brought down their héart through héavinefs: * they fell down, and there was nóne to hélp them.

13 So when they cried unto the LÓRD in their tróuble, * he delivered them óut of théir diftrefs.

14 For he brought them out of darknefs, and out of the fhádw of déath, * and brake their bónds in fúnder.

15 O that men would therefore praife the LÓRD for his góodnefs; * and declare the wonders that he doeth for the children óf men!

16 For he hath bróken the gates of bráfs, * and smitten the bars of íron in fúnder.

17 Foolish men are plágued for their offénce, * and becáufe of their wickednefs.

18 Their foul abhorred all mánnér of méat, * and they were even hárd at déath's door.

19 So when they cried unto the LÓRD in their tróuble, * he delivered them óut of théir diftrefs.

20 He sent his wórd, and héaled them; * and they were faved from théir destrúction.

21 O that men would therefore praife the LÓRD for his góodnefs; * and declare the wonders that he doeth for the children óf men!

22 That they would offer unto him the ſacrifice óf thankſgíving, * and tell out his wórks with gládneſs!

23 They that go dówn to the ſea in ſhíps, * and occupy their buſineſs in grëat wáters;

24 Theſe men ſee the wórks of the LÓRD, * and his wónders ín the deep.

25 For at his word the ſtormy wínd aríſeth, * which lífteth úp the wáves thereof.

26 They are carried up to the heaven, and down agáín to the déep; * their ſoul melteth away becáufe of the tróuble.

27 They reel to and fro, and ſtagger líke a drúnken man, * and are át their wít's end.

28 So when they cry unto the LÓRD in their tróuble, * he delivereth them óut of théír díſtreſs.

29 For he máketh the ſtorm to céaſe, * ſo that the wáves thereóf are ſtill.

30 Then are they glád, becáufe théy are at réſt; * and ſo he bringeth them unto the haven whére they wóuld be.

31 O that men would therefore praíſe the LÓRD for his góodneſs; * and declare the wonders that he doeth for the chýldren óf men!

32 That they would exalt him alſo in the congregation óf the péople, * and praíſe him in the ſéat of the élders!

33 Who turneth the floods íntó a wílderneſs, * and drieth úp the wáter-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 fetheth 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 bletheth 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 suffer them to be evil intréated through tyrants, * and let 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 Awáke, thou lute, and hárp; * I myŕŕel will awáke right éarly.

3 I will give thanks unto thee, O LORD, amóng the péople; * I will ŕing praifes unto thee amóng the ná-tions.

4 For thy mercy is greater thán the héavens, * and thy truth reacheth únto thé clouds.

5 Set up thyŕŕel, O God, abóve the héavens, * and thy glory abóve áll the earth.

6 That thy beloved may bé delívered: * let thy right hand ŕáve them, and héar thou me.

7 God hath ŕpoken ín his hólineŕŕŕ; * I will rejoice therefore, and divide Sichem, and mete out the vállŕy of Súccoŕh.

8 Gilead is mine, and Manáŕŕŕes is míne; * Ephraim alŕo is the ŕtréngth of mý head.

9 Judah is my law-giver; Moab ís my wáŕŕ-pot; * over Edom will I caŕt out my ŕhoe; upon Philíŕtia will I tríumph.

10 Who will lead me into the ŕtróng cíty? * and who will bring me ínto Édom?

11 Haŕt not thou forŕáken us, O Gód? * and wilt not thou, O God, go fórtŕ with óur hoŕts?

12 O help us agáíntŕ the éneemy: * for váín is the hélp of man.

13 Throúgh Gód we ŕhall do great áctŕ; * and it is he that ŕhall tréad down our éneemies.

PSALM 109. *Deus laudem.*

HOLD not thy tongue, O Gód of my práife; * for the mouth of the ungodly, yea, the mouth of the deceitful is openéd upón me.

2 And they have spoken agáinft me with falſe tóngues; * they compaſſed me about alſo with words of hatred, and fought agáinft me withóut a cauſe.

3 For the love that I had unto them, lo, they take now my cóntrary párt; * but I give myſélf untó prayer.

4 Thus have they rewarded me évil for góod, * and hatred fór my góod will.

5 Set thou an ungodly man to be rúler óver him, * and let Satan ftánd at his ríght hand.

6 When ſentence is given upon him, let him be condemned; * and let his prayer be túrned ínto ſin.

7 Let his dáyſ be féw; * and let another táke his óffice.

8 Let his children be fátherleſſ, * and his wífe a wí-dow.

9 Let his children be vagabonds, and bég their bréad; * let them ſeek it alſo out of déſolate pláces.

10 Let the extortioner conſume áll that he háth; * and let the ſtranger ſpóil his lábour.

11 Let there be nó man to píty him, * nor to have compaſſion upon his fátherleſſ children.

12 Let his poſterity bé deſtróyed; * and in the next generation let his náme be cléan put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LÓRD; * and let not the sin of his móther be dóne away.

14 Let them alway bé before the LÓRD, * that he may root out the memorial of thém from óff the earth.

15 And that, because his mind was nó to do good; * but persecuted the poor helpless man, that he might slay him that was véxed át the heart.

16 His delight was in cursing, and it shall háppen únto him; * he loved not blessing, therefore shall it be fár from him.

17 He clothed himself with cursing, like as wíth a ráiment, * and it shall come into his bowels like water, and like óil into hís bones.

18 Let it be unto him as the cloke that he háth upón him, * and as the girdle that he is alway gírded wíthal.

19 Let it thus happen from the LORD untó mine énemies, * and to those that speak évil agáínst my soul.

20 But deal thou with me, O LORD God, according únto thy Náme; * for swéet is thy mércy.

21 O deliver me, for I am hélpless and póor, * and my heart is wóunded wíthín me.

22 I go hence like the shadow thát depárteth, * and am driven away as the grässhópper.

23 My knees are wéak through fásting; * my flesh is dried up for wánt of fátness.

24 I became also a reproof unto them: * they that looked upon me shaked their heads.

25 Help me, O LÓRD my Gód; * O save me according to thy mércy.

26 And they shall know, how that this is thy hánd, * and that thou, LÓRD, hast dóne it.

27 Though they curse, yet bléss thou; * and let them be confounded that rise up against me; but let thy sérvant réjoice.

28 Let mine adversáries be clothed with sháme; * and let them cover themselves with their own confú-sion, as with a cloke.

29 As for me, I will give great thanks unto the LÓRD with my móuth, * and praise him among the múltitude.

30 For he shall stand at the right hánd of the póor, * to save his soul from the unrighteous júdges.

DAY 23. MORNING PRAYER

PSALM 110. *Dixit Dominus.*

THE LORD said unto my Lórd, * Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The LORD shall send the rod of thy power out of Sión: * be thou ruler, even in the midst among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will offerings with an hóly wórſhip: * the dew of thy birth is of the wómb of the mórning.

4 The LORD ſware, ánd will not repént, * Thou art a prieſt for ever after the order óf Melchíſedech.

5 The Lord upón thy right hánd * ſhall wound even kings in the dáy of híſ wrath.

6 He ſhall judge amóng the héathen; * he ſhall fill the places with the dead bodies, and ſmite in funder the heads over dívers cóuntries.

7 He ſhall drink of the bróok in the wáy; * therefore ſhall hé lift úp his head.

PSALM III. *Confitebor tibi.*

I WILL give thanks unto the LÓRD with my whole héart, * ſecretly among the faithful, and in the cóngregátion.

2 The wórks of the LORD are gréat, * fought out of all them that have pléaſure thérein.

3 His work is worthy to be praíſed and hád in hó-nour, * and his righteouſneſs endúreth for éver.

4 The merciful and gracious LORD hath ſo done his márvellous wórks, * that they ought to be hád in remémbrance.

5 He hath given meat unto thém that féar him; * he ſhall ever be mindful óf his cóvenant.

6 He hath ſhewed his people the pówér of his wórks, * that he may give them the heritage óf the

héathen.

7 The works of his hands are verity and júdgement; * all his commándments áre true.

8 They stand fast for éver and éver, * and are done in trúth and équity.

9 He sent redemption únto his péople; * he hath commanded his covenant for ever; holy and réverend ís his Name.

10 The fear of the LORD is the beginníng of wísdom; * a good understanding have all they that do thereafter; the praise of it endúreth for éver.

PSALM 112. *Beatus vir.*

BLESSED is the man that féareth the LÓRD; * he hath great delight in hís commándments.

2 His seed shal be míghty upon éarth; * the generation of the faithful sháll be blésséd.

3 Riches and plenteoufnefs shal bé in his hóuse; * and his righteoufnefs endúreth for éver.

4 Unto the godly there ariseth up líght in the dárknefs; * he is merciful, lóving, and ríghteous.

5 A good man is mercifúl, and léndeth; * and will guide his wórds with discrétion.

6 For he shal néver be móved: * and the righteous shal be had in everlásting remémbrance.

7 He will not be afraid of any évil tídings; * for his heart standeth fast, and beléveth ín the LORD.

8 His heart is established, and will not shrink, * until he see his desire upon 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 LÓRD, ye servants; * O praise the Náme of thé LORD.

2 Blessed be the Náme of the LÓRD * from this time forth for évermore.

3 The LORD's Náme is praised * from the rising up of the sun unto the going down of thé same.

4 The LORD is high abóve all héathen, * and his glory abóve the héavens.

5 Who is like unto the LORD our God, that hath his dwelling so hígh, * and yet humbleth himself to behold the things that are in héaven ánd earth?

6 He taketh up the simple óut of the dúft, * and lifteth the poor óut of thé mire;

7 That he may set him with the prínces, * even with the prínces óf his péople.

8 He maketh the barren wóman to keep hóuse, * and to be a joyful móther of children.

DAY 23. EVENING PRAYER

PSALM 114. *In exitu Israel.*

WHEN Israel came out of Égypt, * and the house of
 Iàcob from among the strange péople,
 2 Judah was his sanctuary, * and Israel his dominion.
 3 The sea saw that, and fled; * Jórdan was driven
 back.

4 The mountains skipped like rams, * and the lit-
 tle hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest?
 * and thou Iòrdan, 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 présence of the Lórd:
 * at the présence of the Gód of Jàcob;

8 Who turned the hard rock into a stànding wàter,
 * and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto thy
 Nàme give the praise; * for thy loving mèrcy and
 fòr thy trúth's sake.

2 Wherefore shall the heathen say, * Whère is nów
 their God?

3 As for our God, hé is in héaven: * he hath dònè
 whatsoéver pleásed him.

4 Their idols are silver and góld, * èven the wòrk
 of mén's hands.

5 They have móuths, and spéak not; * èyes have théy, and fée not.

6 They have éars, and héar not; * nòses have théy, and fméll not.

7 They have hands, and handle not; feet have théy, and wálk not; * neither spéak they thróugh their throat.

8 They that make them are líke unto thém; * and sò are all such as pút their trúft in them.

9 But thou, houle of Israel, trúft thou in the LÓRD; * hè is their súccour ánd defence.

10 Ye houle of Aaron, put your trúft in the LÓRD; * hè is their helper ánd defénder.

11 Ye that fear the LORD, put your trúft in the LÓRD; * hè is their helper ánd defénder.

12 The LORD hath been mindful of us, and hé shall bléfs us; * even he shall blèss the houle of Israel, he shall blefs the hóuse of Aáron.

13 He shall blefs thém that fear the LÓRD, * both fmáll and great.

14 The LORD shall incréafe you more and móre, * yóu and your children.

15 Ye are the bléffed of the LÓRD, * who made héaven ánd earth.

16 All the whole héavens are the LÓRD's; * the earth hath he given to the children óf men.

17 The dead práise not thee, O LÓRD, * neither àll they that go down ínto sílence.

18 But wé will praise the LORD, ★ from this time
forth for évermore. Praise the LORD.

DAY 24. MORNING PRAYER

PSALM 116. *Dilexi, quoniam.*

I AM wéll pleased ★ that the LORD hath heard the vóice
of my prayer;

2 That he hath inclined his éar unto mé; ★ there-
fore will I call upon him as lóng as Í live.

3 The snares of death compassed me róund abóut,
★ and the pains of hell gat hólð upón me.

4 I shall find trouble and heaviness; and I will call
upon the Náme of the LÓRD; ★ O LORD, I beseech
thee, deliver my soul.

5 Gracious is the LÓRD, and ríghteous; ★ yea, our
Gód is mérciful.

6 The LORD preserveth the símples: ★ I was in mis-
ery, and he hélped me.

7 Turn again then unto thy rést, O my sóul; ★ for
the LÓRD hath rewarded thee.

8 And why? thou hast delivered my sóul from
déath, ★ mine eyes from tears, and my féet from fálling.

9 I will wálk before the LÓRD ★ in the lánd of the
líving.

Credidi.

10 I believed, and therefore will I speak; but Í was
fore tróubled: ★ I said in my haste, All mén are líars.

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 in the sight of the LORD is the death of his faithful.

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 faithful.

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 Aáron now confés, * that his mercy endúreth for éver.

4 Yea, let them now that féar the LORD confés, * that his mercy endúreth for éver.

5 I called upon the LÓRD in tróuble; * and the LORD héard me át large.

6 The LÓRD is on my síde; * I will not fear what man dóeth únto me.

7 The LORD taketh my part with théim that hélp me; * therefore sháll I fee my desíre upón mine énemies.

8 It is better to trúft in the LÓRD, * than to put any cónfidence ín man.

9 It is better to trúft in the LÓRD, * than to put any cónfidence in prínces.

10 All nátions compásséd me round abóut; * but in the Name of the LORD wíll Í destróy them.

11 They kept me in on every síde, they kept me in, I say, on évery síde; * but in the Name of the LORD wíll Í destróy them.

12 They came about me like bees, and are extinct even as the fíre among the thórns; * for in the Name of the LORD I wíll destróy them.

13 Thou hást thrust fore at mé, that I might fáll; * but the LÓRD was mý help.

14 The LORD is my stréngth, and my sóng; * and is becóme my salvátióin.

15 The voice of joy and health is in the dwellings óf the ríghteous; * the ríght hand of the LORD bringeth

míghty thíngs to pás.

16 The right hand of the LORD háth the pre-éminence; * the right hand of the LORD bringeth míghty thíngs to pás.

17 I fháll not die, but líve, * and declare the wórks of thé LORD.

18 The LORD hath chafened ánd corrécted me; * but he hath not given me óver únto death.

19 Open me the gátes of ríghteoufnefs, * that I may go into them, and give thánks untó the LORD.

20 This is the gáte of the LÓRD, * the righteous fhall énter ínto it.

21 I will thank thee; for thóu haft héard me, * and art becóme my fálvátion.

22 The fame ftone which the búilders refúfed, * is become the head-ftone ín the córner.

23 This is the LÓRD's dóing * and it is márvellous ín our eyes.

24 This is the dáy which the LORD hath máde; * we will rejoyce ánd be glád in it.

25 Hélp me now, O LÓRD: * O LORD, fend us nów prospérité.

26 Blessed be he that cometh in the Náme of the LÓRD: * we have wíshed you good luck, ye that are of the hóufe of thé LORD.

27 God is the LORD who hath fhéwed us líght: * bind the facrífice with cords, yea, even unto the hórn of the áltar.

28 Thou art my God, and Í will thánk thee; * thou art my God, and Í will práise thee.

29 O give thanks unto the LORD; for hé is grá-cious, * and his mercy endúreth for éver.

DAY 24. EVENING PRAYER

PSALM 119. *Beati immaculati.*

BLESSED are those that are undefiled in the wáy, * and walk in the lów of thé LORD.

2 Bleffed are they that keep his téstimónies, * and seek him wíth their whóle heart.

3 For they who dó no wíckedness, * wálk in his ways.

4 Thóu hast chárgeð * that we shall diligently kéepe thy commándments.

5 O that my ways were máde so diréct, * that I might kéepe thy státutes!

6 So shall I not bé confóunded, * while I have respect unto áll thy commándments.

7 I will thank thee wíth an unfeigned héart * when I shall have learned the judgements óf thy ríghteousness.

8 I will keep thy céremónies; * O forsáke me not útterly.

1J. *In quo corriget?*

WHEREWITHAL shall a yóung man cleanse his wáy? * even by ruling himself áfter thy word.

10 With my whole heart háve I fought thee; * O let me not go wrong out of thy commándments.

11 Thy words have I híd within my héart, * that I should not sín agáinst thee.

12 Blésséd art thou, O LÓRD; * O téach me thy stá-tutes.

13 With my lips have Í been télling * of all the júdgements of thy mouth.

14 I have had as great delight in the way of thy téf-timónies, * as in all mánnér of ríches.

15 I will talk of thy commándments, * and have re-spéct unto thy ways.

16 My delight shall be ín thy státutes, * and I will nótforgét thy word.

119. *Retribue servo tuo.*

O DO well únto thy sérvant; * that I may líve, and kéep thy word.

18 Ópen thou mine éyes; * that I may see the won-drous thínghs of thy law.

19 I am a stránger upon éarth; * O hide not thy commándments fróm me.

20 My sòul breaketh out for the very férvént desíre * that it hath alway únto thy júdgements.

21 Thou hast rebúked the próud; * and curféd are they that do err from thy commándments.

22 O turn from me sháme and rebúke; * for I have képt thy téf-timónies.

23 Princes also did fit and speak against me; * but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight, * and my counsellors.

IV. *Adbæsit pavimento.*

MY soul cleaveth to the dust; * O quicken thou me, according to thy word.

26 I have knowledged my ways, and thou heardest 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 judgments 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.

DAY 25. MORNING PRAYER

V. *Legem pone.*

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 stablish thy word in thy servant, * that I may fear thee.

39 Take away the rebuke that I am afraid of; * for thy judgments are good.

40 Behold, my delight is in thy commandments; * O quicken me in thy righteousness.

vj. *Et veniat super me.*

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 judgments.

44 So shall I always 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.

VII. *Memor esto servi tui.*

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 shrunk from thy law.

52 For I remembered thine everlasting judgments, 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.

VIII. *Portio mea, Domine.*

THOU art my portion, O LORD; * I have promised to keep thy law.

58 I made my humble petition in thy prefence
with my whole héart; * O be merciful unto me, ac-
córding to thy word.

59 I called mine own ways tó remémbrance, * and
turned my feet unto thy téftimónies.

60 I made hafte, and prolónged not the tíme, * to
keep thy commándments.

61 The congregations of the ungódlly have róbbed
me; * but I have not forgóttén thy law.

62 At midnight I will rífe to give thánks unto thée,
* becaufe of thy ríghteous júdgements.

63 I am a companion of all thém that féar thee, *
and kéept thy commándments.

64 The earth, O LORD, is fúll of thy mércy: * O
téach me thy ftátutes.

IX. *Bonitatem fecisti.*

O LORD, thou haft dealt gracioufly wíth thy f érvant,
* according únto thy word.

66 O learn me true underftánding and knówledge;
* for I have believed thy commándments.

67 Before I was tróubled, I went wróng; * but nów
have I képt thy word.

68 Thou art góod and grácious; * O téach me thy
ftátutes.

69 The proud have imagined a líe agáínft me; * but
I will keep thy commandments wíth my whole heart.

70 Their héart is as fat as bráwn; ★ but my delight hath béen in thy law.

71 It is good for me that I have béen in tróuble; ★ that I may léarn thy státutes.

72 The law of thy mouth is déarer unto mé ★ than thousands of góld and sílver.

DAY 25. EVENING PRAYER

x. *Manus tuæ fecerunt me.*

THY hands have made me and fáshioned mé: ★ O give me understanding, that I may learn thy com-mándments.

74 They that fear thee will be glad whén they see mé; ★ becaúse I have put my trúst in thy word.

75 I know, O LORD, that thy júdgements are ríght, ★ and that thou of very faithfulness haft caused me to be tróubled.

76 O let thy merciful kindnes bé my cómfort, ★ according to thy word untó thy sérvant.

77 O let thy loving mercies come unto mé, that I may líve; ★ for thy lág is my delight.

78 Let the proud be confounded, for they go wickedly about to destróy me; ★ but I will be occupied in thy commándments.

79 Let such as fear thee, and have known thy téf-timónies, ★ be túrned untó me.

80 O let my heart be found ín thy státutes, ★ that I be nótfhámed.

xj. *Defecit anima mea.*

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 perse-
cute 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.

xij. *In æternum, Domine.*

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 ordi-
nance; * 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 commándments; * for with them thou haft quíckenéd me.

94 I am thine: O fáve me, * for I have fought thy commándments.

95 The ungodly laid wait for me tó destróy me; * but I will confider thy téftimónies.

96 I fee that all things cóme to an énd; * but thy commandment is excéeding broad.

XIIJ. *Quomodo dilexi!*

LORD, what love have I únto thy lów! * all the day long is my stúdy ín it.

98 Thou through thy commandments haft made me wíser thán mine énemies; * for they are éver wíth me.

99 I have more understanding thán my téachers; * for thy testimonies áre my stúdy.

100 I am wíser thán the áged; * becaúse I keep thy commándments.

101 I have refrained my feet from évery evil wáy, * that Í may kéeep thy word.

102 I have not shrunk fróm thy júdgements; * fór thou téacheft me.

103 O how sweet are thy words únto my thróat; * yea, sweeter than honey únto my mouth.

104 Through thy commandments I get únderstánding: * therefore I háte all évil wáys.

DAY 26. MORNING PRAYER

xiv. *Lucerna pedibus meis.*

THY word is a lantern únto my féet, ★ and a light
únto my paths.

106 I have fworn, and am ftedfáftly púrpoſed, ★ to
keep thy ríghteous júdgements.

107 I am troubled abóve méafure: ★ quicken me,
O LORD, accórding to thy word.

108 Let the free-will offerings of my mouth pleáſe
thee, O LÓRD; ★ and téach me thy júdgements.

109 My ſoul is álway in my hánd; ★ yet do I nóť
forgét thy law.

110 The ungodly have láid a fnáre for me; ★ but yet
I fwerved not from thy commándments.

111 Thy teſtimonies have I claimed as mine heritáge
for éver; ★ and why? they are the very jóy of my heart.

112 I have applied my heart to fulfil thy ftátutes ál-
way, ★ éven untó the end.

xv. *Iniquos odio habui.*

I HATE them that imáagine evil thíngs; ★ but thy lów
do I love.

114 Thou art my defence and fhíeld; ★ and my trúť
is in thy word.

115 Away from mé, ye wícked; ★ I will keep the
commándments of my God.

116 O ſtabliſh me according to thy wórd, that I
may líve; ★ and let me not be díſappointed of my hope.

117 Hold thou me up, and Í shall be fáfe; * yea, my delight shall be ever ín thy státutes.

118 Thou haft trodden down all them that depárt from thy státutes; * for they imáagine bút deceit.

119 Thou puttest away all the ungodly of the éarth like drófs; * therefore I love thy téftimónies.

120 My flesh trémbbleth for fear of thée; * and I am afráid of thy júdgements.

xvj. *Feci iudicium.*

I DEAL with the thing that is láwful and ríght; * O give me not over unto míne oppréffors.

122 Make thou thy fervant to delight in thát which is góod, * that the proud dó me nó wrong.

123 Mine eyes are wafted away with lóoking for thy héalth, * and for the wórd of thy ríghteousnéfs.

124 O deal with thy fervant according unto thy lóving mércy, * and téach me thy státutes.

125 I am thy fervant, O grant me únderftánding, * that I may know thy téftimónies.

126 It is time for thee, LORD, to láy to thine hánd; * for they have deftróyed thy law.

127 For I love thy commándments * above góld and précíous ftone.

128 Therefore hold I ftraight áll thy commándments; * and all falfe ways I útterly abhor.

XVIJ. *Mirabilia.*

THY testimónies are wónderful; * therefore doth my
söul kéepp them.

130 When thy wórd goeth fórch, * it giveth light
and underftanding únto the fímple.

131 I opened my mouth, and dréw in my bréath; *
for my delight was in thy commándments.

132 O look thou upon me, and be mérciful unto
mé, * as thou ufest to do unto thófe that lóve thy Name.

133 Order my ftéps in thy wórd; * and fo fhall no
wickednefs have domínion óver me.

134 O deliver me from the wrongful déalings of
mén; * and fo fhall I kéepp thy commándments.

135 Shew the light of thy countenance upón thy
férvant, * and téach me thy ftátutes.

136 Mine eyes gúfh out with wáter, * becaufe men
kéepp not thy law.

XVIJ. *Justus es, Domine.*

RIGHTEOUS árt thou, O LÓRD; * and trúe is thy
júdgement.

138 The testimónies that thóu haft commáded *
are exceeding ríghteous ánd true.

139 My zeal hath éven confúmed me; * becaufe
mine enemies have forgóttén thy words.

140 Thy word is tried tó the úttermoft, * and thy
férvant lóveth it.

141 I am fmall, and of no réputátion; * yet do I not forget thy commándments.

142 Thy righteoufnefs is an everláfting righteoufnefs, * and thy láw is thé truth.

143 Trouble and heavinefs have taken hólđ upón me; * yet is my delight in thy commándments.

144 The righteoufnefs of thy testimonies is éverláfting; * O grant me underftánding, and Í fhall live.

DAY 26. EVENING PRAYER

XIX. *Clamavi in toto corde me.*

I CALL wíth my whole héart; * hear me, O LORD; I will kéept thy státutes.

146 Yea, even unto thée do I cáll; * help me, and I fhall keep thy téftimónies.

147 Early in the morning do I crý unto thée; * for in thy wórd is mý trust.

148 Mine eyes prevént the night-wátches; * that I might be occupíed in thy words.

149 Hear my voice, O LORD, according unto thy lóving-kíndnefs; * quicken me, accórding as thóu art wont.

150 They draw nigh that of malice pérfecúte me, * and are fár from thy law.

151 Be thou nígħ at hand, O LÓRD; * for all thy commándments áre true.

152 As concerning thy testimonies, Í have known long sínce, * that thou haft grounded théms for éver.

XX. *Vide humilitatem.*

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 Confider, 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.

XXJ. *Principes persecuti sunt.*

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 háve who love thy lág; * and they are not offéended át it.

166 LÓRD, I have looked fór thy fáving héalth, * and done after thý commándments.

167 My soul hath kept thy téftimónies, * and loved thém excéedingly.

168 I have kept thy commandments and téftimónies; * for all my wáys are befóre thee.

XXIJ. *Appropinquet deprecatio.*

LET my complaint come befóre thee, O LÓRD; * give me understanding, accórding to thý word.

170 Let my supplication cóme befóre thee; * deliver me, accórding to thý word.

171 My lips shall spéak of thy práise, * when thou hast táught me thy státutes.

172 Yea, my tongue shall sing of thy wórd; * for all thy commándments are ríghteous.

173 Let thíne hand hélp me; * for I have chofen thý commándments.

174 I have longed for thy fáving health, O LÓRD; * and in thy lág is mý delight.

175 O let my soul live, and ít shall práise thee; * and thy júdgements shall hélp me.

176 I have gone astray like a shéep that is lóft; * O seek thy fervant, for I do not forgét thy commándments.

DAY 27. MORNING PRAYER

PSALM 120. *Ad Dominum.*

WHEN I was in trouble I called upon the LÓRD, *
and he heard me.

2 Deliver my soul, O LÓRD, from lying líps, * and
fróm a decéitful tongue.

3 What reward shall be given or done unto thee,
thou false tóngue? * even mighty and sharp arrows,
with hót búrning coals.

4 Woe is me, that I am constrained to dwell with
Méfech * and to have my habitation among the tents
of Kédar!

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 oculus.*

I WILL lift up mine eyes unto the hills; * from whence
cometh my help?

2 My help cometh even from the LÓRD, * 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 Ísrael * 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, *
néither the móon by night.

7 The LORD shall preserve thee from all évil; * yea,
it is even hé that shall kéept thy soul.

8 The LORD shall preserve thy going out, and thy
coming in, * from this time forth for évermore.

PSALM 122. *Lætatus sum.*

I WAS glad when they fáid unto mé, * We will go into
the hóuse of thé LORD.

2 Our feet shall stánd in thy gátes, * Ó Jerúsálem.

3 Jerufalem is búilt as a cíty * that is at únity ín it-
self.

4 For thither the tribes go up, even the tríbes of
the LÓRD, * to testify unto Ísrael, to give thanks unto
the Náme of thé LORD.

5 For there is the féat of júdgement, * even the feat
of the hóuse of Dávid.

6 O pray for the péace of Jerúsálem; * they shall
prósper that love thee.

7 Peace bé within thy wálls, * and plenteousnéfs
withín thy pálaces.

8 For my brethren ánd companions' fákes, * I will
wish thee prospérité.

9 Yea, because of the hóuse of the LORD our Gód,
* I will féek to dó thee good.

PSALM 123. *Ad te levavi oculos meos.*

UNTO thee líft I up mine éyes, ★ O thou that dwelleſt
ín the héavens.

2 Behold, even as the eyes of fervants look unto the
hand of their maſters, and as the eyes of a maiden unto
the hánd of her míſtreſs, ★ even ſo our eyes wait upon
the LORD our God, until he have mércy upón us.

3 Have mercy upon us, O LORD, have mércy upón
us; ★ for we are utterly deſpíſed.

4 Our ſoul is filled with the ſcornful repróof of the
wéalthy, ★ and with the deſpítefulneſs óf the proud.

PSALM 124. *Nifi quia Dominus.*

IF the LORD himſelf had not been on our ſide, now
I may Íſrael ſáy; ★ if the LORD himſelf had not been
on our ſide, when men roſe úp agáínſt us;

2 They had ſwállowed us up quíck; ★ when they
were ſo wrathfully diſpléaſed át us.

3 Yea, the wáters had drówned us, ★ and the ſtream
had gone óver óur ſoul.

4 The deep wáters of the próud ★ had gone even
óver óur ſoul.

5 But práiſed be the LÓRD, ★ who hath not given
us over for a préy untó their teeth.

6 Our ſoul is eſcaped even as a bird out of the
ſnáre of the fówler; ★ the ſnare is broken, and wé are
delívered.

7 Our help standeth in the Náme of the LÓRD, ★ who hath made héaven ánd earth.

PSALM 125. *Qui confidunt.*

THEY that put their trust in the LORD shall be even ás the mount Sión, ★ which may not be removed, but standeth fást for éver.

2 The hills stand abóut Jerúsalem; ★ even so standeth the LORD round about his people, from this time fóρθ for évermore.

3 For the rod of the ungodly cometh not into the lót of the ríghteous; ★ lest the righteous put their hánd unto wíckednes.

4 Do wéll, O LÓRD, ★ unto thóse that are góod and trúé of heart.

5 As for súch as turn back unto thér own wíckednes, ★ the LORD shall lead them forth with the evil-doers; but peace shall bé upon Ísrael.

DAY 27. EVENING PRAYER

PSALM 126. *In convertendo.*

WHEN the LORD turned again the captivity of Sión, ★ then were we líke unto thém that dream.

2 Then was our mouth fílléd with láughter, ★ ánd our tóngue with joy.

3 Then saíd they amóng the héathen, ★ The LORD hath done gréat things fór them.

4 Yea, the LORD hath done great things for ús al-
réady; ★ whereöf wé rejoice.

5 Turn our captivity, O LÓRD, ★ as the rívers ín the
fouth.

6 Théy that fow in téars ★ fhall réap in joy.

7 He that now goeth on his way weeping, and
béareth forth good féed, ★ fhall doubtles come again
with joy, and bríng his fhéaves with him.

PSALM 127. *Nisi Dominus.*

EXCEPT the LORD búild the hóuse, ★ their labour is
but lóft that búild it.

2 Except the LORD kéepe the cíty, ★ the watchman
wáketh búit in vain.

3 It is but loft labour that ye hafte to ríse up early,
and fo late take rest, and eat the bréad of cárefulnes; ★
for fo he giveth hís belóved sleep.

4 Lo, children and the frúit of the wómb, ★ are an
heritage and gift that cómeth óf the LORD.

5 Like as the arrows in the hánd of the gíant, ★ even
fo are the yöung chýldren.

6 Happy is the man that hath his quíver fúll of
them; ★ they fhall not be afhamed when they spéak with
their éemies ín the gate.

PSALM 128. *Beati omnes.*

BLESSED are all théy that fear the LÓRD, ★ and wálk
in hís ways.

2 For thou shalt eat the lábour of thine hánds: *
O well is thee, and háppy shalt thou be.

3 Thy wife shall be ás the fruitful víne * upon the
wálls of thine hóuse.

4 Thy children like the ólive-bránces * round
ábout thy táble.

5 Lo, thus shall the mán be bléssed * that féareth
thé LORD.

6 The LORD from out of Sion shall fo bléss thee,
* that thou shalt see Jerufalem in prosperity áll thy life
long;

7 Yea, that thou shalt see thy chýldren's chýldren, *
and péace upon Ísrael.

PSALM 129. *Sæpe expugnaverunt.*

MANY a time have they fought agáinst me fróm my
youth úp, * may Ísrael nów say.

2 Yea, many a time have they vexed me fróm my
youth úp; * but they have not preváiled agáinst me.

3 The plowers plówed upon my báck, * and máde
long fúrrows.

4 But the ríghteous LÓRD * hath hewn the snares
of the ungódly in píeces.

5 Let them be confounded and túrned báckward,
* as many as have evil wíll at Sión.

6 Let them be even as the grafs growing upón the
hóufetops, * which withereth afóre it be plúcked up;

7 Whereof the mower filleth not his hánd, * neither he that bindeth up the shéaves his bófom.

8 So that they who go by say not so much as, The LORD prófper yóu; * we wish you good luck in the Náme of thé LORD.

PSALM 130. *De profundis.*

OUT of the deep have I called únto thee, O LÓRD; * Lörd, héar my voice.

2 O let thine éars confider wéll * the vóice of my complaint.

3 If thou, LORD, wilt be extreme to márk what is done amíss, * O Lord, whó may abíde it?

4 For there is mércy with thée; * therefore shalt thóu be féared.

5 I look for the LORD; my sóul doth wáit for him; * in his wórd is mý trust.

6 My soul fleeth únto the Lórd * before the morning watch, I say, befóre the mórning watch.

7 O Ísrael, trust in the LORD, for with the LÓRD there is mércy, * and with him is plénteous redémption.

8 And he sháll redeem Ísrael * from áll his fins.

PSALM 131. *Domine, non est.*

LORD, I am nót high-mínded; * I háve no próud looks.

2 I do not exercíse mysélf in great mátters * which áre too hígh for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned fróm his móther: * yea, my soul is even ás a wéaned child.

4 O Israel, trúft in the LÓRD * from this time fórth for évermore.

DAY 28. MORNING PRAYER

PSALM 132. *Memento, Domine.*

LORD, remémber Dávid, * and áll his tróuble;
2 How he fwáre unto the LÓRD, * and vowed a vow unto the Almighty Gód of Jácob;

3 I will not come within the tabernácle of mine hóuse, * nor clímb up intó my bed;

4 I will not suffer mine eyes to sleep, nor mine éye-lids to slúmber; * neither the temples of my head to táke ány rest;

5 Until I find out a place for the témples of the LÓRD; * an habitation for the mighty Gód of Jácob.

6 Lo, we heard of the fáme at Éphrata, * and fóund it in the wood.

7 We will go into his tábernácle, * and fall low on our knees befóre his fóotstool.

8 Aríse, O LORD, ínto thy résting-place; * thou, and the árks of thy strength.

9 Let thy priests be clóthed with ríghteousness; * and let thy saints síng with jóyfulness.

10 For thy sérvant David's fáke, * turn not away the prefence of thíne Anóinted.

11 The LORD hath made a faithful oath únto Dávid, * and he sháll not shrínk from it;

12 Of the frúit of thy bódý * shall I fét upon thy feat.

13 If thy children will keep my covenant, and my testimonies that Í shall léarn them; * their children alfo shall sit upon thy féat for évermore.

14 For the LORD hath chosén Sion to be an habitá-tion for himsélf; * he hath lónged fór her.

15 This shall be my réft for éver: * here will I dwell, for I háve a delíght therein.

16 I will blefs her víctuals with íncrease, * and will satisfý her póor with bread.

17 I will déck her priests with héalth, * and her faints sháll rejóice and sing.

18 There shall I make the horn of Dávid to flóur-ish: * I have ordained a lantern for míne Anóinted.

19 As for his enemies, I shall clóthe them with sháme; * but upon himself shall his cröwn flóurish.

PSALM 133. *Ecce, quam bonum!*

BEHOLD, how good and jóyful a thing it ís, * brethren, to dwell togéther in únity!

2 It is like the precious ointment upon the head, that ran dówn unto the béard, * even unto Aaron's beard, and went down to the skírts of his clóthing.

3 Like as the déw of Hérmon, * which fell upon the híll of Síon.

4 For there the LORD promised his blessing, * and life for évermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the LÓRD, * all ye sérvants óf the LORD;

2 Ye that by night stand in the hóuse of the LÓRD, * even in the courts of the hóuse of óur God.

3 Lift up your hands in the sáncuáry, * and práise the LORD.

4 The LORD that made héaven and éarth * give thee blessing óut of Sión.

PSALM 135. *Laudate Nomen.*

O PRAISE the LORD, laud ye the Náme of the LÓRD; * praise it, O ye sérvants óf the LORD;

2 Ye that stand in the hóuse of the LÓRD, * in the courts of the hóuse of óur God.

3 O praise the LORD, for the LÓRD is grácious; * O sing praises unto his Name, for ít is lóvely.

4 For why? the LORD hath chosen Jacob únto himsélf, * and Ísrael for his ówn posséssion.

5 For I knów that the LORD is gréat, * and that our Lord ís above áll gods.

6 Whatsoever the LORD pleased, that did he in héaven and in éarth; * and in the sea, and in áll deep pláces.

7 He bringeth forth the clouds from the énds of the wórld, * and fendeth forth lightnings with the rain, bringing the winds óut of his tréasures.

8 He smote the fírst-born of Égypt, * bóth of mán and beaft.

9 He hath sent tokens and wonders into the midst of thee, O thou lánd of Égypt; * upon Pharaoh, and áll his f érvants.

10 He smote dívers nátions, * and slēw míghty kings;

11 Sehon king of the Amorites, and Og the kíng of Báfan; * and all the kíngdoms of Chánaan;

12 And gave their land to bé an héritage, * even an héritage unto Israél his péople.

13 Thy Name, O LORD, endúreth for éver; * so doth thy memorial, O LORD, from one generation to anóther.

14 For the LORD will avénge his péople, * and be gracious únto his f érvants.

15 As for the images of the heathen, they are but sílver and góld; * the wórk of mén's hands.

16 They have móuths, and speak nó; * eyes have they, bú; they f ée not.

17 They have ears, and yét they hear nó; * neither is there any bréath in théir móuths.

18 They that make them are líke unto thé; * and so are all they that pút their trúst in them.

19 Praise the LORD, ye hóuse of Ísrael; ★ praise the LORD, ye hóuse of Áaron.

20 Praise the LORD, ye hóuse of Lévi; ★ ye that fear the LÖRD, praise the LORD.

21 Praised be the LORD óut of Síon, ★ who dwelleth át Jerúfalem.

DAY 28. EVENING PRAYER

PSALM 136. *Confitemini.*

O GIVE thanks unto the LORD, for hé is grácious: ★ and his mercy endúreth for éver.

2 O give thanks unto the Gód of all góds: ★ for his mercy endúreth for éver.

3 O thank the Lórd of all lórd: ★ for his mercy endúreth for éver.

4 Who only dóeth great wónders: ★ for his mercy endúreth for éver.

5 Who by his excellent wísdóm máde the héavens: ★ for his mercy endúreth for éver.

6 Who laid out the earth abóve the wáters: ★ for his mercy endúreth for éver.

7 Who hath máde great líghts: ★ for his mercy endúreth for éver;

8 The sún to rule the dáy: ★ for his mercy endúreth for éver;

9 The moon and the stárs to góvern the níght: ★ for his mercy endúreth for éver.

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 flew 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 Bashan: * 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 fróm our énemies: ★ for his mercy endúreth for éver.

25 Who giveth fóod to all fléfh: ★ for his mercy endúreth for éver.

26 O give thanks unto the Gód of héaven: ★ for his mercy endúreth for éver.

27 O give thanks unto the Lórd of lórd: ★ for his mercy endúreth for éver.

PSALM 137. *Super flumina.*

BY the waters of Babylon we sát down and wépt, ★ when we remembered thée, O Sión.

2 As for our harps, we hánged them úp ★ upon the trées that áre therein.

3 For they that led us away captive required of us then a sòng, and melody ín our héavinefs: ★ Sing us one of the sóns of Sión.

4 How fhall we síng the LÓRD's sòng ★ ín a ftránge land?

5 If I forget thee, Ó Jerúfalem, ★ let my right hand forgét her cúnning.

6 If I do not remember thee, let my tongue cleave to the róof of my móuth; ★ yea, if I prefer not Jerúfalem ín my mirth.

7 Remember the children of Edom, O LORD, in the dáy of Jerúfalem; ★ how they said, Down with it, down with it, éven tó the ground.

8 O daughter of Babylon, wáited with mísery; *
yea, happy shall he be that rewardeth thee, as thóu haft
ferved us.

9 Bleffed shall he be that táketh thy chíldren, * and
throweth thém agáinft the ftones.

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lórd, with my whole
héart; * even before the gods will I fíng práíse untó
thee.

2 I will worfhip toward thy holy temple, and praíse
thy Name, becaufe of thy loving-kíndnefs and trúth; *
for thou haft magnified thy Name and thy wórd above
áll things.

3 When I called upon thée, thou héardeft me; *
and enduedft my fóul with múch ftrength.

4 All the kings of the earth shall práíse thee, O
LÓRD; * for they have heard the wórds of thy mouth.

5 Yea, they shall fíng in the wáys of the LÓRD, *
that great is the glóry óf the LORD.

6 For though the LORD be high, yet hath he re-
spect untó the lówly; * as for the proud, he beholdeth
thém afár off.

7 Though I walk in the midft of trouble, yet shalt
thóu refréfh me; * thou shalt fretch forth thy hand
upon the furíoufnefs of mine enemies, and thy right
hánd shall fáve 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.

DAY 29. MORNING PRAYER

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 fashioned 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 cl  ar as the d  y; * the darkneſs and light to thee are b  th alike.

12 For my r  ins are thine; * thou haſt covered me in my m  ther's womb.

13 I will give thanks unto thee, for I am fearfully and w  nderfully m  de: * marvellous are thy works, and that my ſoul kn  weth r  ght well.

14 My b  nes are not hid from thee, * though I be made ſecretly, and faſhioned ben  ath in the earth.

15 Thine eyes did ſee my ſubſtance, yet b  ing un-
p  rfect; * and in thy book were all my m  mbers wr  -
ten;

16 Which day by d  y were faſhioned, * when as yet
there was n  ne of them.

17 How dear are thy counſels unt   me, O G  d; *
O how gr  at is the ſ  m of them!

18 If I tell them, they are more in n  mber than the
ſ  nd: * when I wake up I am pr  ſent with thee.

19 Wilt thou not ſlay the wicked, O G  d? * depart
from me, ye bl  od-th  rſty men.

20 For they ſpeak unrighteouſly againſt thee; * and
thine enemies t  ke thy N  me in vain.

21 Do not I hate them, O L  RD, that hate thee?
* and am not I grieved with thoſe that riſe   p againſt
thee?

22 Yea, I h  te them right ſ  re; * even as though
they w  re mine   nemies.

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; * adders' 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

úp again.

11 A man full of words shall not próspér upon the éarth; * evil shall hunt the wicked perfon to óverthréw him.

12 Sure I am that the LÓRD will avenge the póor, * and maintain the cáuse of the hélples.

13 The righteous álso shall give thanks únto thy Náme; * and the juft shall contínué in thy fight.

PSALM 141. *Domine, clamavi.*

LÓRD, I call upon thee, háfte thee unto mé, * and confider my voice when I crý untó thee.

2 Let my prayer be fet forth in thy fight as the ín-cense; * and let the lifting up of my hands be an évening fácrifice.

3 Set a watch, O LÓRD, before my móuth, * and keep the dóor of my lips.

4 O let not mine heart be inclined to ány evil thín; * let me not be occupied in ungodly works with the men that work wickednefs, lest I eat of fuch thín; as pléafe them.

5 Let the righteous rather smíte me fréndly; * ánd repróve me.

6 But let not their precious bálm; break my héad: * yea, I will pray yet agáínft their wickednefs.

7 Let their judges be overthrown in stóny pláces, * that they may hear my wórd; for they are sweet.

8 Our bones lie scatteréd before the píť, ★ like as when one breaketh and heweth wóod upón the earth.

9 But mine eyes look unto thée, O LORD Gód; ★ in thee is my trust, O cáťt not óut my foul.

10 Keep me from the snare that théy have láid for me, ★ and from the traps of the wícked dóers.

11 Let the ungodly fall into their own néťs togéther, ★ and let me éver efcápe them.

DAY 29. EVENING PRAYER

PSALM 142. *Voce mea ad Dominum.*

I CRIED unto the LÓRD with my vóice; ★ yea, even unto the LORD did I make my súpplicátion.

2 I poured out my compláints befóre him, ★ and shewed him óf my tróuble.

3 When my spirit was in heavineśs thou knéwest my páth; ★ in the way wherein I walked have they privily láid a snáre for me.

4 I looked alśo upón my right hánd, ★ and saw there was no mán that would knów me.

5 I had no pláce to flee untó, ★ and no man cáred for mý foul.

6 I cried unto thée, O LORD, and fáid, ★ Thou art my hope, and my portion in the lánd of the líving.

7 Consíder my compláint; ★ for I am bróught véry low.

8 O deliver me from my pérfecútors; ★ for théy are too ftróng for me.

9 Bring my foul out of prifon, that I may give thanks únto thy Náme; * which thing if thou wilt grant me, then fhall the righteous refort únto my cómpany.

PSALM 143. *Domine, exaudi.*

HEAR my prayer, O LORD, and confider my defire; * hearken unto me for thy truth and ríghteouf-néfs' fake.

2 And enter not into judgement wíth thy f érvant; * for in thy fight fhall no man living be jústified.

3 For the enemy hath perfecuted my foul; he hath fmitten my life dówn to the gróund; * he hath laid me in the darknéfs, as the men that háve been lóng dead.

4 Therefore is my fpirit véxed wíthín me, * and my heart wíthín me is défolate.

5 Yet do I remember the time páft; I múfe upon all thy wórks; * yea, I exercife myfelf in the wórks of thy hands.

6 I ftretch forth my hánds unto thée; * my foul gáspeth unto thée as a thírfty land.

7 Hear me, O LORD, and that foon, for my fpirit waxeth fáint: * hide not thy face from me, left I be like unto them that go dówn into the pit.

8 O let me hear thy loving-kindnéfs betimes in the morning, for in thée is my trúft: * fhew thou me the way that I fhould walk in, for I lift up my fóul unto thee.

9 Deliver me, O LORD, fróm mine énemies; * for I flee unto thee to híde me.

10 Teach me to do the thing that pleafeth thee, for thóu art my Gód: * let thy loving Spirit lead me forth into the lánd of ríchteoufnefs.

11 Quicken me, O LORD, fór thy Name's fáke; * and for thy ríchteoufnefs' fáke bring my foul óut of tróuble.

12 And of thy goodnefs fláy mine énemies, * and deftroy all them that vex my foul; for I ám thy f érvant.

DAY 30. MORNING PRAYER

PSALM 144. *Benedictus Dominus.*

BLESSED be the LÓRD my stréngth, * who teacheth my hands to war, and my fíngers tó fight;

2 My hope and my fortref s, my caftle and deliverer, my defénder in whom I trúft; * who fubdueth my people thát is únder me.

3 LORD, what is man, that thou haft fuch refpéct unto hím? * or the fon of man, that thou f ó regárdeft him?

4 Man is líke a thing of nóught; * his time paffeth awáy like a fhádow.

5 Bow thy heavens, O LÓRD, and come dówn; * touch the móuntains, and they fhall fmoke.

6 Caft forth thy líghtning, and téar them; * fhoot out thine arrows, ánd confúme them.

7 Send down thine hánd from abóve; * deliver me, and take me out of the great waters, from the hand of ftränge children;

8 Whose mouth tálketh of váníty, * and their right hand is a right hánd of wíckednefs.

9 I will fíng a new fong únto thee, O Gód; * and fíng praifes unto thee upon a tèn-ftrínged lute.

10 Thou haft given víctory unto kíngs, * and haft delivered David thy fervant from the péril óf the sword.

11 Save me, and deliver me from the hánd of ftrange children, * whose mouth talketh of vanity, and their right hand is a right hánd of iníquity.

12 That our fons may grow up ás the young plánts, * and that our daughters may be as the políshed corners óf the témples.

13 That our garners may be full and plenteous with all mánner of ftóre; * that our fheep may bring forth thoufands and ten thóufands ín our ftreets.

14 That our oxen may be ftrong to labour, that thére be no decáy, * no leading into captivity, and no compláining ín our ftreets.

15 Happy are the people that áre in fuch a cáfé; * yea, bleffed are the people who have the LÓRD for théir God.

PSALM 145. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my Kíng; * and I will praíse thy Name for éver and éver.

2 Every day will I give thánks unto thée; * and praife thy Name for éver and éver.

3 Great is the LORD, and marvellous worthy tó be práifed; * there is no énd of his gréatnefs.

4 One generation fhall praife thy works únto anóther, * and declére thy pówer.

5 As for me, I will be talking óf thy wórship, * thy glory, thy práife, and wóndrous works;

6 So that men fhall fpeak of the might of thy márvellous ácts; * and I will alfo téll of thy gréatnefs.

7 The memorial of thine abundant kindnefs fháll be fhéwed; * and men fhall fíng of thy ríghteoufnefs.

8 The LORD is grácious and mérciful; * long-suffering and of grëat góodnefs.

9 The LORD is loving unto évery mán; * and his mercy is óver áll his works.

10 All thy works práife thee, O LÓRD; * and thy faints give thánks untó thee.

11 They fhew the glory óf thy kíngdom, * and tálk of thy pówer;

12 That thy power, thy glory, and mightinefs óf thy kíngdom, * might be knówn untó men.

13 Thy kingdom is an everláfting kíngdom, * and thy dominion endureth throughóut all áges.

14 The LORD upholdeth áll fuch as fáll, * and lifteth up all thófe that áre down.

15 The eyes of all wait upón thee, O Lórd; * and thou gíveft them their méat in due féafon.

16 Thou ópenest thine hánd, * and fillest all things líving with plénteoufness.

17 The LORD is ríghteous in all his wáys, * and hóly in áll his works.

18 The LORD is nigh unto all them that cáll upon hím; * yea, all such as call upón him fáithfully.

19 He will fulfil the desire of thém that fear hím; * he also will hear their cry, ánd will hélp them.

20 The LORD preserveth all thém that love him; * but scattereth abroad áll the ungódlly.

21 My mouth shall speak the práise of the LÓRD; * and let all flesh give thanks unto his holy Name for éver and éver.

PSALM 146. *Lauda, anima mea.*

PRAISE the LORD, O my soul; while I líve will I praise the LÓRD; * yea, as long as I have any being, I will sing praises únto mý God.

2 O put not your trust in princes, nor in ány child of mán; * for there is no hélp in them.

3 For when the breath of man goeth forth he shall turn agáin to his éarth, * and then all his thóughts pérish.

4 Blessed is he that hath the God of Jácob for his hélp, * and whose hope is in the LÓRD his God;

5 Who made heaven and earth, the sea, and áll that therein is; * who keepeth his prómise for éver;

6 Who helpeth them to right that suffer wróng; *
who féedeth the húngry.

7 The LORD loofeth men óut of prísion; * the
LORD giveth fight to thé blind.

8 The LORD helpeth thém that are fálLEN; * the
LORD careth fór the ríghteous.

9 The LORD careth for the strangers, he defend-
eth the fatherléfs and wídow: * as for the way of the
ungodly, he túrneth it úpsíde down.

10 The LORD thy God, O Sion, fhall be Kíng for
evermóre, * and throughout all génerátions.

DAY 30. EVENING PRAYER

PSALM 147. *Laudate Dominum.*

O PRAISE the LORD, for it is a good thing to sing
praíses únto our Gód; * yea, a joyful and pleafant
thing it ís to be thánkful.

2 The LORD doth búild up Jerúsalem, * and
gather together the óut-cafts of Ísrael.

3 He healeth thóse that are bróKEN in héart, * and
giveth medicine to héal their sícknefs.

4 He telleth the nÚmber of the stárs, * and calleth
them áll by théir names.

5 Great is our Lord, and gréat is his pówer; * yea,
and his wísdom is ínfinite.

6 The LORD fétteth up the méek, * and bringeth
the ungodly dÓwn to thé ground.

7 O ſing unto the LÓRD with thankſgíving; * ſing
praíſes upon the hárp unto óur God;

8 Who covereth the heaven with clouds, and pre-
pareth ráin for the éarth; * and maketh the graſs to grow
upon the mountains, and hérb for the úſe of men;

9 Who giveth fodder únto the cáttle, * and feedeth
the young ravens that cáll upón him.

10 He hath no pleaſure in the ſtréngth of an hórſe;
* neither delighteth he in ány mán's legs.

11 But the LORD's delight is in thém that féar him,
* and put their trúſt in his mércy.

Lauda Hieruſalem.

12 Praíſe the LÓRD, O Jerúſalem; * praíſe thy Gód,
O Síon.

13 For he hath made faſt the bárs of thy gátes, * and
hath bleſſed thy chýldren wíthín thee.

14 He maketh péace in thy bórders, * and filleth
thee wíth the flóur of wheat.

15 He ſendeth forth his commándment upon
éarth, * and his word runneth véry ſwíftly.

16 He giveth ſnów like wóol, * and ſcattereth the
hóar-froſt like áſhes.

17 He caſteth forth his íce like mórfels: * who is
able tó abíde his froſt?

18 He ſendeth out his wórd, and mélteth them: *
he bloweth wíth his wínd, and the wáters flow.

19 He sheweth his wórd unto Jácob, * his statutes and ordinances únto Ísrael.

20 He hath not dealt so with ány nátion; * neither have the heathen knówledge óf his laws.

PSALM 148. *Laudate Dominum.*

O PRAISE the LÓRD of héaven: * práife him ín the height.

2 Praife him, all ye ángels of hís: * práife him, áll his hoft.

3 Praife him, fún and móon: * práife him, áll ye ftárs and light.

4 Praife him, áll ye héavens, * and ye waters that are abóve the héavens.

5 Let them praise the Náme of the LÓRD: * for he spake the word, and they were made; he commanded, and théy were créated.

6 He hath made them fast for éver and éver: * he hath given them a law which shal nót be bróken.

7 Praife the LÓRD upon éarth, * ye drágons, and áll deeps;

8 Fire and hail, fnów and vápours, * wind and ftorm, fulfilling hís word;

9 Móuntains and all hílls; * fruitful trées and all céders;

10 Beasts ánd all cáttle; * worms and féatheréd fowls;

11 Kings of the éarth and all péople; ★ princes and all júdges óf the world;

12 Young men and maidens, old men and children, praise the Náme of the LÓRD: ★ for his Name only is excellent, and his praise above héaven ánd earth.

13 He fhall exalt the horn of his people; all his fáints fhall práife him; ★ even the children of Israel, even the péople that fêrveth him.

PSALM 149. *Cantate Domino.*

O SING unto the LÓRD a new sóng; ★ let the congregation of säints práife him.

2 Let Israel rejoice in hím that made hím, ★ and let the children of Sion be jóyful in théir King.

3 Let them praise his Náme in the dânce: ★ let them sing praises unto him with tábret ánd harp.

4 For the LORD hath pleafure ín his péople, ★ and helpeth the mëek-héarted.

5 Let the faints be jóyful with glóry; ★ let them rejoice in théir beds.

6 Let the praises of God bé in their móuth; ★ and a two-edged fwórd in théir hands;

7 To be avenged óf the héathen, ★ and to rebúke the péople;

8 To bínđ their kings in cháíns, ★ and their nobles with línks of íron.

9 That they may be avenged of them, ás it is wríten, ★ Such hónour have áll his faints.

DAY 30. EVENING PRAYER

PSALM 150. *Laudate Dominum.*

O PRAISE God ín his hólinefs: ★ praise him in the firmament óf his pówer.

2 Praise him ín his noble ácts: ★ praise him according to his éxcellent gréatnefs.

3 Praise him in the sóund of the trúmpet: ★ praise him upón the lúte and harp.

4 Praise him in the cýmbals and dánces: ★ praise him upón the ftríngs and pipe.

5 Praise him upon the well-túned cýmbals: ★ praise him upon the löud cýmbals.

6 Let every thíng that hath bréath ★ práífe the LORD.



Appendix

WEEKDAY CANTICLES

Monday

THE SONG OF ESAIAS *Confitebor tibi* Isaiah 12. 1.

O LORD, I will praise thee, though thou wast angry with me, * thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; * I will trust, and not be afraid.

3 For the LORD JEHOVAH is my strength and my song; * he also is become my salvation.

4 Therefore with joy shall ye draw water out of the wells of salvation; * and in that day shall ye say, Praise the LORD, call upon his name.

5 Declare his doings among the people, * make mention that his Name is exalted.

6 Sing unto the LORD; for he hath done excellent things: * this is known in all the earth.

7 Cry out and shout, thou inhabitant of Syon: * for great is the Holy One of Israel in the midst of thee.

Ant. O praise ye * the Lord of heaven.

Tuesday

THE SONG OF EZECHIAS *Ego dixi* Isaiah 38. 10.

I SAID in the cutting off of my days, * I shall go to the gates of the grave.

WEEKDAY CANTICLES

2 I am deprived of the residue of my years; * I said, I shall not see the LORD, even the LORD, in the land of the living.

3 I shall behold man no more * with the inhabitants of the world.

4 Mine age is departed, * and is removed from me as a shepherd's tent.

5 I have cut off like a weaver my life: * he will cut me off with pining sickness.

6 From day even to night * wilt thou make an end of me.

7 I reckoned till morning, that, as a lion, so will he break all my bones: * from day even to night wilt thou make an end of me.

8 Like a crane or a swallow, so did I chatter: * I did mourn as a dove.

9 Mine eyes fail with looking upward: * O LORD, I am oppressed; undertake for me.

10 What shall I say? he hath both spoken unto me, and himself hath done it: * I shall go softly all my years in the bitterness of my soul.

11 O Lord, by these things men live, and in all these things is the life of my spirit: * so wilt thou recover me, and make me to live.

12 Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: * for thou hast cast all my sins behind thy back.

13 For the grave cannot praise thee, death can not celebrate thee: * they that go down into the pit cannot hope for thy truth.

14 The living, the living, he shall praise thee, as I do this day: * the father to the children shall make known thy truth.

15 The LORD was ready to save me: * therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

Ant. Be thou ready * to save us, all the days of our life, O Lord.

Wednesday

THE SONG OF HANNAH *Exultavit cor meum* I Samuel 2. 1.

MY heart rejoiceth in the LORD, * mine horn is exalted in the LORD.

2 My mouth is enlarged over mine enemies; * because I rejoice in thy salvation.

3 There is none holy as the LORD: * for there is none beside thee; neither is there any rock like our God.

4 Talk no more so exceeding proudly; * let not arrogancy come out of your mouth.

5 For the LORD is a God of knowledge, * and by him actions are weighed.

6 The bows of the mighty men are broken, * and they that stumbled are girded with strength.

7 They that were full have hired out themselves for bread; * and they that were hungry ceased.

WEEKDAY CANTICLES

8 So that the barren hath born seven; * and she that hath many children is waxed feeble.

9 The LORD killeth, and maketh alive: * he bringeth down to the grave, and bringeth up.

10 The LORD maketh poor, and maketh rich: * he bringeth low, and lifteth up.

11 He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill.

12 To set them among princes, * and to make them inherit the throne of glory.

13 For the pillars of the earth are the LORD's, * and he hath set the world upon them.

14 He will keep the feet of his saints, and the wicked shall be silent in darkness; * for by strength shall no man prevail.

15 The adversaries of the LORD shall be broken to pieces; * out of heaven shall he thunder upon them.

16 The LORD shall judge the ends of the earth; * and he shall give strength unto his king, and exalt the horn of his anointed.

Ant. The Lord shall judge * the ends of the earth.

Thursday

THE SONG OF MOSES *Cantemus Domino* Exodus 15. 1.

I WILL sing unto the LORD, for he hath triumphed gloriously: * the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, * and he is become my salvation.

3 He is my God, and I will prepare him an habitation; * my father's God, and I will exalt him.

4 The LORD is a man of war: * the LORD is his name.

5 Pharaoh's chariots and his host hath he cast into the sea: * his chosen captains also are drowned in the Red sea.

6 The depths have covered them: * they sank into the bottom as a stone.

7 Thy right hand, O LORD, is become glorious in power: * thy right hand, O LORD, hath dashed in pieces the enemy.

8 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: * thou sentest forth thy wrath, which consumed them as stubble.

9 And with the blast of thy nostrils the waters were gathered together, * the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

10 The enemy said, I will pursue, I will overtake, I will divide the spoil; * my lust shall be satisfied upon them.

11 I will draw my sword, * my hand shall destroy them.

12 Thou didst blow with thy wind, the sea covered them: * they sank as lead in the mighty waters.

13 Who is like unto thee, O LORD, among the gods? * who is like thee, glorious in holiness, fearful in praises, doing wonders?

14 Thou stretchedst out thy right hand, * the earth swallowed them.

15 Thou in thy mercy hast led forth the people which thou hast redeemed: * thou hast guided them in thy strength unto thy holy habitation.

16 The people shall hear, and be afraid: * sorrow shall take hold on the inhabitants of Palestina.

17 Then the dukes of Edom shall be amazed; * the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

18 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; * till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

19 Thou shalt bring them in, and plant them in the mountain of thine inheritance, * in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

20 The LORD shall reign * for ever and ever.

21 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them.

22 But the children of Israel went on dry land * in the midst of the sea.

Ant. The Lord shall reign * for ever and ever.

Friday

THE SONG OF ABACUC *Domine, audiui* Habakkuk 3. 2.

O LORD, I have heard thy speech, * and was afraid.
2 O LORD, revive thy work in the midst of the years, in the midst of the years make known; * in wrath remember mercy.

3 God came from Teman, * and the Holy One from mount Paran.

4 His glory covered the heavens, * and the earth was full of his praise.

5 And his brightness was as the light; he had horns coming out of his hand: * and there was the hiding of his power.

6 Before him went the pestilence, * and burning coals went forth at his feet.

7 He stood, and measured the earth, he beheld, and drove asunder the nations; * and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting.

8 I saw the tents of Cushan in affliction: * and the curtains of the land of Midian did tremble.

9 Was the LORD displeased against the rivers? * was thine anger against the rivers?

WEEKDAY CANTICLES

10 Was thy wrath against the sea, * that thou didst ride upon thine horses and thy chariots of salvation?

11 Thy bow was made quite naked, * according to the oaths of the tribes, even thy word.

12 Thou didst cleave the earth with rivers; * The mountains saw thee, and they trembled.

13 The overflowing of the water passed by: * the deep uttered his voice, and lifted up his hands on high.

14 The sun and moon stood still in their habitation: * at the light of thine arrows they went, and at the shining of thy glittering spear.

15 Thou didst march through the land in indignation, * thou didst thresh the heathen in anger.

16 Thou wentest forth for the salvation of thy people, * even for salvation with thine anointed.

17 Thou woundedst the head out of the house of the wicked, * by discovering the foundation unto the neck.

18 Thou didst strike through with his staves the head of his villages: * they came out as a whirlwind to scatter me; their rejoicing was as to devour the poor secretly.

19 Thou didst walk through the sea with thine horses, * through the heap of great waters.

20 When I heard, my belly trembled; * my lips quivered at the voice.

21 Rottenness entered into my bones, and I trembled in myself, * that I might rest in the day of trouble.

APPENDIX

22 When he cometh up unto the people, ★ he will invade them with his troops.

23 Although the fig-tree shall not blossom, ★ neither shall fruit be in the vines;

24 The labour of the olive shall fail, ★ and the fields shall yield no meat;

25 The flock shall be cut off from the fold, ★ and there shall be no herd in the stalls;

26 Yet I will rejoice in the LORD, ★ I will joy in the God of my salvation.

27 The LORD God is my strength, and he will make my feet like hinds' feet, ★ and he will make me to walk upon mine high places.

Ant. O Lord, ★ I have heard thy speech, and was afraid.

Saturday

THE SONG OF MOSES *Audite, celi* Deut. 32. 1.

GIVE ear, O ye heavens, and I will speak; ★ and hear,
O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, ★ as the small rain upon the tender herb, and as the showers upon the grass.

3 Because I will publish the Name of the LORD: ★ ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect: ★ for all his ways are judgment.

WEEKDAY CANTICLES

5 A God of truth and without iniquity, * juſt and right is he.

6 They have corrupted themſelves, their ſpot is not the ſpot of his children: * they are a perverſe and crooked generation.

7 Do ye thus requite the LORD, O fooliſh people and unwife? * is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?

8 Remember the days of old, conſider the years of many generations: * ask thy father, and he will ſhew thee; thy elders, and they will tell thee.

9 When the moſt High divided to the nations their inheritance, * when he ſeparated the ſons of Adam,

10 He ſet the bounds of the people * according to the number of the children of Iſrael.

11 For the LORD's portion is his people; * Jacob is the lot of his inheritance.

12 He found him in a deſert land, and in the waſte howling wilderneſs; * he led him about, he inſtructed him, he kept him as the apple of his eye.

13 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings: * ſo the LORD alone did lead him, and there was no ſtrange god with him.

14 He made him ride on the high places of the earth, that he might eat the increaſe of the fields; * and

he made him to suck honey out of the rock, and oil out of the flinty rock.

15 Butter of kine, and milk of sheep, * with fat of lambs, and rams of the breed of Balhan,

16 And goats, with the fat of kidneys of wheat; * and thou didst drink the pure blood of the grape.

17 But Jeshurun waxed fat, and kicked: * thou art waxen fat, thou art grown thick, thou art covered with fatness;

18 Then he forsook God which made him, * and lightly esteemed the Rock of his salvation.

19 They provoked him to jealousy with strange gods, * with abominations provoked they him to anger.

20 They sacrificed unto devils, not to God; * to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

21 Of the Rock that begat thee thou art unmindful, * and hast forgotten God that formed thee.

22 And when the LORD saw it, he abhorred them, * because of the provoking of his sons, and of his daughters.

23 And he said, I will hide my face from them, I will see what their end shall be: * for they are a very froward generation, children in whom is no faith.

24 They have moved me to jealousy with that which is not God; * they have provoked me to anger with their vanities;

25 And I will move them to jealousy with those which are not a people; * I will provoke them to anger with a foolish nation.

26 For a fire is kindled in mine anger, and shall burn unto the lowest hell, * and shall consume the earth with her increase, and set on fire the foundations of the mountains.

27 I will heap mischiefs upon them; * I will spend mine arrows upon them.

28 They shall be burnt with hunger, * and devoured with burning heat, and with bitter destruction.

29 I will also send the teeth of beasts upon them, * with the poison of serpents of the dust.

30 The sword without, and terror within, shall destroy both the young man and the virgin, * the suckling also with the man of gray hairs.

31 I said, I would scatter them into corners, * I would make the remembrance of them to cease from among men.

32 Were it not that I feared the wrath of the enemy, * lest their adversaries should behave themselves strangely:

33 And lest they should say, Our hand is high, * and the LORD hath not done all this.

34 For they are a nation void of counsel, * neither is there any understanding in them.

35 O that they were wise, that they understood this, * that they would consider their latter end!

36 How should one chafe a thousand, and two put ten thousand to flight, * except their Rock had fold them, and the LORD had shut them up?

37 For their rock is not as our Rock, * even our enemies themselves being judges.

38 For their vine is of the vine of Sodom, * and of the fields of Gomorrah.

39 Their grapes are grapes of gall, * their clusters are bitter.

40 Their wine is the poison of dragons, * and the cruel venom of asps.

41 Is not this laid up in store with me, and sealed up among my treasures? * To me belongeth vengeance, and recompence.

42 Their foot shall slide in due time; for the day of their calamity is at hand, * and the things that shall come upon them make haste.

43 For the LORD shall judge his people, and repent himself for his servants, * when he seeth that their power is gone, and there is none shut up, or left.

44 And he shall say, Where are their gods, their rock in whom they trusted, * which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

45 See now that I, even I, am he, * and there is no god with me.

THE FORM FOR BLESSING WATER

46 I kill, and I make alive; I wound and I heal: *
neither is there any that can deliver out of my hand.

47 For I lift up my hand to heaven, * and say, I live
for ever.

48 If I whet my glittering sword, and mine hand
take hold on judgment; * I will render vengeance to
mine enemies, and will reward them that hate me.

49 I will make mine arrows drunk with blood, *
and my sword shall devour flesh.

50 And that with the blood of the slain and of the
captives, * from the beginning of revenges upon the en-
emy.

51 Rejoice, O ye nations, with his people: * for he
will avenge the blood of his servants;

52 And will render vengeance to his adversaries, *
and will be merciful unto his land, and to his people.

Ant. And for his servants * shall the Lord repent
himself.



Holy Water and Asperſion Bleſſing of bread Bleſſ-
ing of anything oil of the ſick?

THE FORM FOR BLESSING WATER

¶. Our help is in the name of the Lord; *R.* Who
hath made heaven and earth.

The Prieſt ſhall bleſs the ſalt as follows:

ALMIGHTY and everlasting God, we humbly beseech thee of thy bountiful goodness to ✠ blefs and ✠ sanctify this creature of salt, which thou hast created for the use of mankind; grant that it may avail for health both of soul and body, and that whatever is touched or sprinkled therewith may be cleansed from all defilement, and defended from every assault of the evil one; through Jesus Christ our Lord. *R.* Amen.

He shall then blefs the water, as follows:

O GOD, who in ordaining the sacrament of our new birth hast employed the element of water: Hear our prayers, we beseech thee, and pour upon this water the might of thy ✠ blessing, that it may serve thy gracious purpose in casting out devils and healing disease. Grant that whatever in the homes and dwelling places of thy children is sprinkled therewith may be free from all that defiles or causes hurt. Suffer not the breath of pestilence to abide therein; cast out all the snares of Satan, and drive far off every evil spirit that would trouble the peace of thy faithful people. Let all who use this water and call upon thy name be defended from every assault of evil; through Jesus Christ our Lord. *R.* Amen.

¶ *Here shall the Priest cast the salt into the water in the form of a cross, saying,*

LET this mixture of salt and water be made in the name of the Father, and of the Son, and of the Holy Spirit. *R.* Amen.

THE FORM FOR BLESSING WATER

℣. The Lord be with you. ℞. And with thy spirit.

Let us pray.

O GOD, the eternal King whom none may overcome, before whom the powers of darkness quail and flee: We humbly pray thee to ✠ bless this thy creature of salt and water, that wherever it is sprinkled by those who put their trust in thee, thy servants may be delivered from the snares of the devil, and may ever rejoice in the blessed peace of thy Holy Spirit; through Jesus Christ our Lord. ℞. Amen.

¶ *The Altar, clergy, and people are then sprinkled, while the following is sung.*

Anthem. Thou shalt purge me, * O Lord, with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

But from Easter until Whitsunday,

Anthem.

℣. 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.

* Thou shalt wash me, and I shall be whiter than snow.

¶ *This Anthem is said at the sprinkling of holy water on all Sundays throughout the year, except from Easter to the Feast of the Holy Trinity. It shall be said even on Passion Sunday and Palm Sunday with Glory be to the father &c.*

¶ *From Easter to the Feast of the Holy Trinity the following Anthem should be said at the sprinkling of holy water, the precentor commencing the Anthem.*

I SAW water * which proceeded from the temple,
on the right side thereof, alleluya: and all they to
whom that water came were healed every one, and
shall say, alleluya, alleluya.

Ps. 118 O give thanks unto the LORD, for he is
gracious; and his mercy endureth for ever.

Ant. I saw water, *Ec.*

ψ. 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.

ψ. O Lord, shew thy mercy upon us. *R.* And grant
us thy salvation. (Alleluya.)

Let us pray.

GRACIOUSLY hear us, O Lord holy, Father Almighty,
everlasting God: and vouchsafe to send thy holy
Angel from heaven, to guard, cherish, protect, visit,
and defend all those who are assembled in this thy holy
temple. Through Christ our Saviour. *R.* Amen.



THE GREAT ADVENT ANTIPHONS.

(check india, SA, hymnal)

Dec. 16. *O Sapientia.* O Wisdom, which camest out
of the mouth of the Most High, and reachest from
one end to another, mightily and sweetly ordering all
things: * Come and teach us the way of prudence.

Dec. 17. *O Adonai.* O Adonai, and Leader of the house of Israel, who appearedst in the bush to Moses in a flame of fire, and gavest him the Law in Sinai: * Come and deliver us with an outstretched arm.

Dec. 18. *O Radix Jesse.* O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, to whom the Gentiles shall seek: * Come and deliver us, and tarry not.

Dec. 19. *O Clavis David.* O Key of David, and Sceptre of the house of Israel; that openest, and no man shutteth, and shuttest, and no man openeth: * Come and bring the prisoner out of the prison-house, and him that sitteth in darkness and the shadow of death.

Dec. 20. *O Oriens.* O Day-spring, Brightness of Light Everlasting, and Sun of Righteousness: * Come and enlighten him that sitteth in darkness and the shadow of death.

Dec. 21. *O Rex gentium.* O King of the Nations, and their desire; the Corner-stone, who makest both one: * Come and save mankind, whom thou formedst of clay.

Dec. 22. *O Emmanuel.* O Emmanuel, our King and Lawgiver, the Desire of all nations, and their Salvation: * Come and save us, O Lord our God.

Dec. 23. *O Virgo virginum.* O Virgin of virgins, how shall this be? For neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem, why marvel ye at me? The thing which ye behold is a divine mystery.



LESSONS AND CAROLS

¶ *After Evensong, the following Vigil may be kept in anticipation of Christmas Day.*

BELOVED in Christ, be it this Christmas Eve our care and delight to prepare ourselves to hear again the message of the Angels, and in heart and mind to go even unto Bethlehem and see this thing which is come to pass, and the Babe lying in a manger.

Therefore let us read and mark in Holy Scripture the tale of the loving purposes of God from the first days of our disobedience unto the glorious Redemption brought us by this Holy Child.

But first, let us pray for the needs of the whole world; for peace on earth and goodwill among all his people; for unity and brotherhood within the Church he came to build, and especially in this city (town, village) of ... and church of ...

And because this of all things would rejoice his heart, let us remember, in his name, the poor and helpless, the cold, the hungry, and the oppressed; the sick and them that mourn, the lonely and the unloved, the aged and the little children; all those who know not the Lord Jesus, or who love him not, or who by sin have grieved his heart of love.

Laftly, let us remember before God all thofe who rejoice with us, but upon another fhore, and in a greater light, that multitude which no man can number, whofe hope was in the Word made flefh, and with whom in the Lord Jefus we are for ever one.

Thefe prayers and praifes let us humbly offer up to the Throne of Heaven, in the words which Chrift himfelf hath taught 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 trefpaffes, As we forgive them that trefpafs againft us. And lead us not into temptation; But deliver us from evil. Amen.

THE Almighty God blefs us with his grace: Chrift give us the joys of everlafting life; and unto the fellowfhip of the citizens above may the King of Angels bring us all. *R.* Amen.

[h5] Firft Leffon <Genesis iij. 8-19>

¶ *After each leffon a Hymn or Carol, or the Pfalm indicated, fhall be fung.*

<Pfalm 2.>

[h5] Second Leffon 45.>

<Genesis xxij. 15-18.
Pfalm 19.>

[h5] Fourth Leffon
<Ifaiah xj. 1-9. Pfalm 48.>

[h5] Third Leffon [h5] Fifth Leffon <S.
<Ifaiah ix. 2, 6-7. Pfalm Luke i. 26-35, 38. Pfalm

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72.> [h5] Eighth Lesson
[h5] Sixth Lesson <S. <S. Matthew ij. 1-12.
Luke ij. 1, 3-7. Pfalm 85.> Pfalm 96.>
[h5] Seventh Lesson
<S. Luke ij. 8-16. Pfalm [h5] Ninth Lesson <S.
89.> John i. 1-14. Pfalm 98.>

ψ. The Lord be with you. R. And with thy spirit.

Let us pray.

¶ The Collect is as on Christmas Eve (1918, of Christmas Day)

Blessing 1918: Unto God's gracious mercy and protection, etc.



PALM SUNDAY

MAUNDY THURSDAY

¶ *The Eucharist should if possible be sung solemnly on this day, and the organ used; the Sequence Lauda Sion may well be included.*

The Maundy

ANT. After the Lord * had risen from supper, he poured water into a basin, and began to wash the feet of the disciples. So he left them this example. Ps. Blessed are those that are undefiled in the way, * and walk in the law of the LORD. Ant. After the Lord, Ec.

ANT. Ye call me * Lord and Maſter, and ye ſay well, for ſo I am: if I then, your Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet. **Ps.** God be merciful unto us, and bleſs us, * and ſhew us the light of his countenance, and be merciful unto us. **Ant.** Ye call me *Œc.*

ANT. A new commandment I give you, * that ye love one another as I have loved you, faith the Lord. **Ps.** O hear ye this, all ye people: * ponder it with your ears, all ye that dwell in the world. **Ant.** A new commandment *Œc.*

ANT. Let us love * one another, for love is of God; and he that loveth his brother is born of God, and knoweth God. **Ps.** Behold, how good and joyful a thing it is, * brethren, to dwell together in unity. **Ant.** Let us love *Œc.*

ψ. We wait for thy loving kindeſs, O God; **℞.** In the miſt of thy temple.

ψ. Thou haſt charged; **℞.** That we ſhould diligently keep thy commandments.

ψ. O Lord, hear our prayer. **℞.** And let our cry come unto thee.

ψ. The Lord be with you; **℞.** And with thy ſpirit.

Let us pray.

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 ex-

cellent 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. *R.* Amen

Stripping and Washing Altars

- ¶ *This ceremony may follow Evensong, or 'The Maundy', or the Solemn Eucharist. If it follows Evensong, it will be better for the sanctuary to be stripped of carpets and hangings and the lamps extinguished earlier in the day, leaving only the altars to be stripped as a preliminary to the washing.*
- ¶ *As soon as the Priest and Ministers have taken their place before the altar, the following Respond shall be sung, the V. being sung by the person who begins the R. .*



GOOD FRIDAY

The Solemn Prayers

- ¶ *After the Litany is ended, the priest, in red cope, says the Ante-Communin service as it is in the Prayer-book.*
- ¶ *Then he may say the solemn collects of the day: After each Bidding he says Let us pray and the deacon adds Let us kneel; a pause is then made for silent prayer until the deacon say Arise, and then all stand while the priest says the collect. But in the prayer for the Jews there is no kneeling.*

The Bidding.

Let us pray, dearly beloved, in the first place for the Holy Church of God; that our God and Lord would vouchsafe to unite and preserve it in peace throughout the whole world, bringing into subjection to it all

principalities and powers, and that he would grant us by quiet and peaceable lives to glorify God the Father Almighty.

Let us pray. Let us kneel. Arise.

The Collect.

ALMIGHTY and everlasting God, who hast manifested thy glory to all nations in Christ: Keep, we beseech thee, that which thine own mercy hath wrought; that thy Church, spread abroad throughout all the world, may persevere with steadfast faith in the confession of thy Name; through the same Jesus Christ our Lord, who liveth *Ec. R.* Amen.

The Bidding.

Let us pray also for our Bishop; that our God and Lord, who hath chosen *him* into the order of the Episcopate, would preserve *him* in health and safety to his holy Church, for the governance of the holy people of God.

Let us pray. Let us kneel. Arise.

The Collect.

ALMIGHTY and everlasting God, by whose eternal decree all things are established: Favourably regard our prayers, and with thy favour preserve thy chosen servants our bishops; that all Christian people, being governed by such worthy rulers, and subject to such noble prelates, may be ever enriched with the reward of

their faith; through Jesus Christ thy Son our Lord, who liveth and reigneth. *Ec. R.* Amen.

The Bidding.

Let us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all the holy people of God.

Let us pray. Let us kneel. Arise.

The Collect.

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 Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, God for ever and ever. *R.* Amen.

The Bidding.

Let us pray likewise for *N. the President of the United States*, and all in Civil Authority; that they, knowing whose ministers they are, may above all things seek God's honour and glory; and that we and all the People duly considering whose authority they bear, may faithfully and obediently honour them.

Let us pray. Let us kneel. Arise.

The Collect.

ALMIGHTY and everlasting God, our Governour, whose glory is in all the world: We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to *The President of the United States*, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear. Through *Eccl. R.* Amen.

The Bidding.

Let us pray also for our catechumens; that our Lord and God would open the ears of their hearts and make an entrance for his mercy; that so through the washing of regeneration they may obtain remission of all their sins, and be found acceptable in Jesus Christ our Lord.

Let us pray. Let us kneel. Arise.

The Collect.

ALMIGHTY and everlasting God, who dost ever enrich thy Church with new offspring: Grant to all catechumens such increase in understanding and faith, that they may be born again in the waters of Baptism, and admitted into the number of thine adopted children; through *Eccl. R.* Amen.

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The Bidding.

Let us pray, dearly beloved, to God the Father Almighty: that he would purge the world from error, would take away sickness, deliver it from famine, open the prisons, and loosen every chain; that he would grant to travellers a safe return, to the sick restoration of health, and a haven of safety to all that travel by sea.

Let us pray. Let us kneel. Arise.

The Collect.

ALmighty and everlasting God, the comfort of the sad, and 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 *Ec. R.* Amen.

The Bidding.

Let us pray also for all those in heresy or schism, that our God and Lord may deliver them from all errors: and vouchsafe to restore them to their holy mother the Catholic and Apostolic Church.

Let us pray. Let us kneel. Arise.

The Collect.

ALmighty and everlasting God, who savest all men and wouldest not that any should perish: Look upon the souls of those who are deceived by the malice of the devil; that laying aside all perversity and misbelief, thy erring children may return to a wiser mind,

and come again into the security of thy truth, through
Ec. R. Amen.

The Bidding.

Let us pray also for the Jewish people, to whom the Lord our God first spake, that he may grant them increase in love of his Name and in faithfulness to his covenant.

Let us pray. Let us kneel. Arise.

The Collect.

ALmighty and everlasting God, who didst give thy promises to Abraham and his seed, hear, we pray thee, the prayers of thy Church that the people chosen by thee of old may come to the fullness of redemption. Through Christ our Lord. *R.* Amen.

O GOD, who didst choose Israel to be thine inheritance: Have mercy upon us and forgive us for violence and wickedness against our brother Jacob; the arrogance of our hearts and minds hath deceived us, and shame hath covered our face. Take away all pride and prejudice in us, and grant that we, together with the people whom thou didst first make thine own, may attain to the fullness of redemption which thou hast promised; to the honour and glory of thy most holy Name. *R.* Amen.

The Bidding.

Let us pray likewise for those who do not yet believe in Christ, that the light of the Holy Spirit may fill them and bring them into the way of salvation.

Let us pray. Let us kneel. Arise.

The Collect.

ALmighty and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: Mercifully accept our prayers; that all who know thee not as thou art revealed in the Gospel of thy Son may be delivered from the worship of their idols, and by confession of the true faith be united to thy holy Church to the honor and glory of thy Name. Through the same Jesus Christ our Lord. *R.* Amen.

When the solemn prayers are finished, the priest removes his cope, and stands by the veiled cross which has previously been set up by the altar.

The Reproaches

¶ *The Priest, or two chanters, begin,*

ψ. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me. Because I brought thee forth from the land of Egypt, thou preparedst a Cross for thy Savior.

Two clerks, standing at the choir step, reply

HOLY God, Holy, Mighty, Holy and Immortal, have mercy upon us.

GOOD FRIDAY

The choir (and congregation) repeat Holy God, *℟̄c.*

Chanters (or the Priest)

✠. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good, thou preparedst a Crofs for the Saviour. *(Choir)* Holy God, *℟̄c.*

Chanters (or the Priest)

✠. What more could I have done unto thee that I have not done? I in footh did plant thee, O my vineyard, with goodly clufters, and thou haft become exceeding bitter unto me: for vinegar, mingled with gall, thou didst give me when thirfty, and haft pierced with a fpear the fide of thy Saviour. *(Choir)* Holy God, *℟̄c.*

¶ *The officiant unveils the crofs which has been ftanding by the altar, and kneeling fays privately*

By thy Crofs and Paffion, good Jefus, deliver me.

Meanwhile the chanters begin the Antiphon:

Ant. Behold the Crofs difplayed, whereon the Saviour of the world did hang: O come ye, let us worfhip.

Meanwhile the other clergy and fervers do as the prieft has done. Then the chanters precent the following Antiphon and the choir continue it.

Ant. We venerate * thy Crofs, O Lord, and praife and glorify thy holy Refurrection: for by virtue of the Crofs, joy hath come to the whole world.

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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:

The choir repeat the Antiphon after every verſe of the psalm.

2 That thy way may be known upon earth, * thy ſaving health among all nations.

3 Let the people praife thee, O God; * yea, let all the people praife 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 people praife thee, O God; * let all the people praife 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.

HYMN. *Crux fidelis.*

As ſoon as all in the ſanctuary have venerated, the Croſs may be carried by one of the ſacred miniſters down to the quire gate. During the psalm and hymn the congregation come two and two in proceſſion to the Croſs, and kneeling ſay in a low voice

By thy Croſs and Paſſion, good Jeſus, deliver me.

Let us pray.

O GOD, who didſt award alike unto Judas the wages of his ſin, and to the thief the reward of his good

confession: Grant us to enjoy the fruits of thy propitiation: that as in his Passion our Lord Jesus Christ did render unto each one severally according to his deservings, so now he may grant us to put off the old man, and attain unto the grace of his resurrection. Who liveth
Eccl. R. Amen.

Even-song may follow, said throughout without note.

¶ *If Even-song does not follow immediately, the Blessing may now be given and the Crofs be veiled again. Two lighted candles are left beside it upon the altar. Alternatively the unveiled Crofs may be left standing at the chancel gate for the rest of the day, with two lights beside it.*

¶ *At the close of Even-song, or Compline if it is said, the officiant and two taperers take the crofs and two lights, and set them on a table at the north side of the altar; and there they remain till the Mattins of Easter Day. Meanwhile is sung the respond:—*

R. When Jesus * was buried, the sepulchre was sealed: and, rolling a great stone unto the door of the sepulchre, † They set a band of soldiers to keep it. *Ps.* Left haply his disciples should come and steal him away, and should say unto the people, He is risen from the dead. † They *Eccl.*

Where the Crofs is set, the three following antiphons may be sung:—

Ant. 1 In perfect peace and safety, I will sleep and take my rest.

Ant. 2 At Salem is his tabernacle, and his dwelling in Sion.

Ant. 3 My flesh shall rest in hope.

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And so the service ends.

EASTER EVEN

- ¶ *Mattins is followed by the Ante-communion service, said as in the Prayer-book, without note. The 'Ceremonies' with the Great Lessons of the Vigil lie between Evensong and Compline.*
- ¶ *In the afternoon the carpets and the curtains round the altar shall be prepared to be set back in their places by nightfall, and the Paschal Candle and all the ornaments of the altar shall also be ready. It is in keeping with the character of Evensong that all should remain bare, but if that service is delayed until dusk, immediately to precede the blessing of the Fire and the Paschal Light, it may be convenient for altars to be fully vested by the time of Evensong, and for the Paschal to be set up in its place. The candlesticks shall all have been refitted with candles and the hanging lamps prepared, but they are not lighted for Evensong (which is of Easter Eve, and said without note.)*

Blessing the New Fire

- ¶ *The officiant comes from the vestry in the dark, attended by Deacon and Sub-deacon, the Clerk carrying the triple candle, the Fire-bearer, thurifer, two taperers with unlighted candles, and verger. They come down the nave saying Psalm xxvii without note or Gloria. The priest will stand at the west end of the south aisle (or of the nave) facing east, having one taperer facing him in front and one behind, with the triple taper still further behind, the thurifer and fire-bearer facing in on his right, and the sacred ministers on his left.*
- ¶ *This light is struck and the fire-bearer's taper or lamp lighted, and the collect said as follows:—*

¶. The Lord be with you. R. And with thy spirit.

Let us pray.

O LORD our God, Almighty Father, Light unfailing, Creator of every light, graciously hearken to us thy servants, and bleſs ✠ this fire which is hallowed by thy holy benediction: Thou that lighteſt ever man that cometh into the world, enlighten our heart and conſcience with the gleams of thy glory: that we being enkindled with thy fire, and illumined with thy light, and having the darkneſs of our ſins caſt out of our ſouls, may be found worthy through the guidance of thy brightneſs to attain unto everlaſting life; through Jeſus Chriſt thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghoſt, ever one God, world without end *Rx.* Amen.

[Here let holy water be ſprinkled on the fire.]

¶ *Incenſe is then put in the cenſer and bleſſed by the prieſt as follows, without verſicle, &c.*

WE beſeech thine everlaſting and moſt righteous loving-kindneſs, O holy Lord, Almighty Father, everlaſting God, that thou wouldeſt vouchſafe to bleſs ✠ and ſanctify ✠ this creature of incenſe, that it may be an incenſe acceptable to thy divine Majeſty for a ſweet favour. Let this creature be bleſſed ✠ by thee; let it be ſanctified ✠ by the invocation of thy holy Name, ſo that whereſoever the fumes thereof ſhall reach, ever kind of evil ſpirit may be caſt out and put to flight; through Jeſus Chriſt thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghoſt, ever one God, world without end *Rx.* Amen.

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The New Fire is then censed by the priest, after which the triple light is lit from the New Fire.

¶ *If the darkness does not necessitate silence, the following hymn may be sung during the approach to the altar.*

HYMN. *Inventor rutili.*

THOU who from void of dark madest light's radi-
ancy,
Ord'ring the season's course, guiding men's steps
aright,
Now since the sun has sped, dark fears encircle us;
Christ, to thy liege-men true, give back the light of life.

Stars deck thy palace-floor, countless in multitude:
Moon's ray thou givest us, filv'ring the firmament:
Yet hast thou taught us, by flint stricken suddenly,
Out of the rock's heart new light-seeds to generate.

So shall men find all sure hope of enlightenment
Hid in the heart of Christ's deathless humanity,
Chosen of God as the Rock indestructible.
Whence the frail spark of man's life doth originate.

Through Him, in wisdom and radiance ineffable,
Might, benediction, and merciful majesty,
Ever thou reignest, in glorious Trinity,
Throughout all ages to endless eternity.

Blessing the Paschal Candle

¶ *The Deacon sings Exultet standing northwards at the step of the sanctuary, by the Paschal standard. The taperers are on either side of him with their candles still unlighted; the triple candle is next to the sub-deacon who holds the book, and there may be another taper alight on the other side.*

Exultet.

REJOICE now all ye heavenly hosts of angels: and let the divine mysteries be celebrated: and for so great a monarch victorious, sound the trumpet of salvation. Let the earth brightened with such effulgence delight herself, and illumined by the splendour of the eternal King, perceive the darkness of the universe to be done away. And let our mother the church rejoice, brightened by the radiance of so great a light: and let these courts resound with the mighty voices of the people.

Wherefore I pray and beseech you, beloved brethren, attending the glorious brightness of this illumination, that ye call with one accord upon the loving kindness of our God, merciful and mighty. That he who hath deigned graciously to number me, the most unworthy of his servants among the order of deacons[Levites], would pour upon me the light of his Holy Spirit, that I may worthily perform this sacred Paschal office. Through his Son Jesus Christ, our only Lord and Saviour, who with the Father liveth and reigneth, One God in the unity of the Holy Spirit, For ever and ever,

world without end. *R.* Amen.

ψ. The Lord be with you. *R.* And with thy spirit.

ψ. Lift up your hearts. *R.* We lift them up unto the Lord.

ψ. Let us give thanks unto our Lord God. *R.* It is meet and right so to do.

IT is very meet and right, to proclaim with desire of heart and mind, the invisible God omnipotent, the Father, and his only begotten Son with the Holy Spirit. For he did pay for us the debt of Adam to the eternal Father, and blotted out the old sin in his holy blood.

For this is the Paschal Feast in which that very Lamb is slain, and by his blood the door-posts are hallowed. This is the night in which thou madest our fathers, the children of Israel, whom thou broughtest up out of Egypt, to pass through the Red Sea dry-land. This therefore is the night wherein were driven away the shades of sin by the light of the pillar.

O thrice blessed night, in which Egypt is utterly destroyed and the Hebrews triumph, night in which heavenly things are joined unto earthly. [moved to after the lighting in both roman and sarum]

This is the night which even now restores grace and unites the believers in Christ throughout the universe, set free from the evil of the world and the darkness of sin. This is the night, in which Christ burst the bonds of death, and from the grave is risen again in triumph.

For it had advantaged us nothing to be born, except we had been redeemed.

O wondrous condescension of thy love concerning us. O inestimable love of thy fatherly compassion: to redeem rebel servants thou didst give thine only Son! [O truly needful sin of Adam and of ourselves, which was blotted out by the Death of Christ! O happy guilt, the desert of which was to gain such and so great a Redeemer!] O truly blessed night which alone was witness of the hour and season wherein Christ perfected his Resurrection!

This is the night whereof it is written 'The night is as clear as the day', and, 'My night is turned to day in my joy and gladness'. Therefore through the sanctifying power of this night wickedness fleeth, sin is purged, and innocence restored to the fallen, and joy to the sorrowful; hatred vanisheth, peaceful concord reigneth, low laid is tyranny.

Here the Deacon places five grains of incense in the candle in the form of a Cross.

Therefore in honour of this night, receive, holy Father, this illumination[incense] as our evening sacrifice, which to thee in this solemn oblation of wax, the work of bees, the Holy Church offereth at the hands of her ministers. Full well we know the tidings of this fiery pillar, which in honour of our God the glowing flame is kindling.

Here the paschal candle shall be lighted from the triple candle and

*thereupon all the other tapers and lamps throughout the church shall
be kindled.*

Though it be disperfed in many quarters by borrowed radiance, yet it suffereth no diminution; nourished it is by melting wax brought forth for fufenance to this precious fhining luminary by the labour of the bee.

O thrice bleffed night, in which Egypt is utterly deftroyed and the Hebrews triumph, night in which heavenly things are joined unto earthly.

We pray thee, O Lord, that this candle, confecrated to the honour of thy Name, may laft unfailing for the difperſing of the darknefs of this night. Being acceptable for its ſweet odour, let it be joined with the lights above. Let the morning ſtar find it burning, to wit that morning ſtar which knoweth no ſetting; Yea he who returned from the grave, and ſhone ſerene upon mankind.

We therefore pray thee, O Lord, that unto us thy ſervants, all the clergy and moſt devout people, together with our Archbiſhop, *N.* [and our King *N.*] and likewiſe our Biſhop *N.*, thou wilt grant quietnefs of times, and that in theſe Paſchal joys thou wilt be pleaſed to preſerve us: Who ever liveſt, reigneſt, governeſt, and alſo art praifed, God, alone, only the moſt high, Jeſu Chriſt, with the Holy Spirit, in the glory of God the Father. *R.* Amen.

The Lessons and Paschal Prayers

¶ *The twelve prophetic Lessons of the Vigil are read in their turn with their Collects, and the Tracts are sung; the Deacon, or another, will read the Lessons, without titles, from the lectern while the Priest sits in the sedilia until he goes with the taperers to the foot of the altar steps to read the prayers.*

¶ *Meanwhile the altar is decked (if this has not already been done), but the Cross is not set in its place till Mattins when the Easter Anthems are Sung.*

¶ *Before the Lessons the following Collect is said:—*

Let us pray.

O GOD who on this night in special measure bestowest the riches of thy mercy; Be gracious to the whole order of the priestly office, and sanctify thy servants of every degree with full remission of their sins; and suffer no harm to overtake those who shall be the ministers of thy regenerating grace; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end *R.* Amen.

LESSON I. *Genesis* 1. 1—2. 2

Let us pray.

O GOD, who didst wonderfully create mankind and didst yet more wonderfully redeem it; Grant us, we beseech thee, with a constant mind to resist all enticements of sin, that we may attain unto everlasting joy; through Jesus Christ our Lord. *R.* Amen.

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LESSON 2. *Genesis 3.*

TRACT. *Sicut cervus.*

LIKE as the hart * desireth the water-brooks, * so longeth my soul after thee, O God. *ψ.* My soul is athirst for God, yea, even for the living God: * when shall I come to appear before the presence of God? *ψ.* My tears have been my meat day and night, * while they daily say unto me, Where is now thy God?

Let us pray.

GRANT, we beseech thee, Almighty God, that we who keep the Paschal Feast may be inflamed with all heavenly desires, and thirst for the fountain of life, even Jesus Christ thy Son our Lord. *R.* Amen.

LESSON 3. *Exodus 12. 1-15*

Let us pray.

ALmighty and everlasting God, who art marvellous in the dispensation of all thy works; Grant that the redeemed may be led to understand that the creation of the world, as it was at the beginning in its primeval goodness, was not more excellent than that which thou hast wrought even in these latter days in the sacrifice of Christ our Paschal Victim, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *R.* Amen.

EASTER EVEN

LESSON 4. *Exodus 14. 24—15. 1* [... and spake saying]

TRACT. *Cantemus Domino.*

I WILL sing * unto the LORD, for he hath triumphed gloriously: * the horse and his rider hath he thrown into the sea. * The LORD is my strength and song, and he is become my salvation. *ψ.* This is my God, and I will praise him; * my father's God, and I will exalt him. *ψ.* The LORD is a man of war: * the LORD is his name.

Let us pray.

O GOD, whose miracles of old we perceive to shine forth even in our times; who by the water of regeneration dost now work for the salvation of all the world; As thou didst once deliver one people from the bondage of Egypt by the power of thy right hand, so grant, we beseech thee, that all peoples of the earth may now be made children of Abraham, and partake of the glories of Israel; through Jesus Christ our Lord. *R.* Amen.

LESSON 5. *Joshua 4. 18.*

Let us pray.

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; And by the tranquil operation of thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, and things which had grown old are being

made new, and all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *R.* Amen.

LESSON 6. *Deuteronomy 31. 22–30.*

TRACT. *Attende celum.*

GIVE ear, * ye heavens, and I will speak; * and let the earth hear the words of my mouth. *ψ.* My doctrine shall drop as the rain, * my speech shall distil as the dew, * as the small rain upon the tender grafs. *ψ.* Yea, as the showers upon the herb, * for I will publish the Name of the LORD: * ascribe ye greatness unto our God.

Let us pray.

O GOD, the pride of the humble and the strength of the upright, who by thy holy servant Moses didst vouchsafe to teach thy people by the chanting of a sacred song, so that, what to them was a repetition of the law, has become an ordinance for us also; Raise up thy power through all the extent of the nations who have been brought by thee to justification: Allay all fear and grant all joy; that we may find our sins to be blotted out by thy forgiveness, and the power which menaced vengeance to have become the means of our salvation; through Jesus Christ our Lord. *R.* Amen.

EASTER EVEN

LESSON 7. *Isaiah 55. 1-6.*

Let us pray.

ALmighty and everlasting God, magnify for the honour of thy Name the reward which thou didst promise to the faith of the fathers: and increase the sons of promise by thy holy adoption: and grant that what the saints of old foresaw would come to pass, may be seen by thy Church to be already in large measure fulfilled; through Jesus Christ our Lord. *R.* Amen.

LESSON 8. *Isaiah 4. 2-6.*

TRACT. *Vinea facta est.*

LET me sing * for my beloved a song touching his vineyard: * my well-beloved had a vineyard in a very fruitful hill. *Ps.* And he fenced it, and gathered out the stones thereof, * and planted it with the choicest vine, * and built a tower in the midst of it. *Ps.* And hewed out a winepress * and he looked that it should bring forth grapes, * and it brought forth wild grapes.

Let us pray.

O GOD, who among all the sons of thy Church hast manifested by the voice of thy holy Prophets that in every place of thy dominion thou art the sower of good seed and the nurturer of chosen saplings; Grant to thy people who are accounted thy vineyard and thy tillage, that, cleansed from the defacement of thorns and thistles, they may be made fruitful in all good

APPENDIX

things; through Jesus Christ our Lord. *R.* Amen.

LESSON 9. *Baruch 3. 9-15.*

Let us pray.

O GOD, who dost ever multiply thy Church through the calling of the Gentiles; Mercifully grant that those whom thou dost wash in the waters of Baptism may safely abide under thy continual protection; through Jesus Christ our Lord. *R.* Amen.

LESSON 10. *Jonah 3.*

TRACT. *Clamavi de tribulatione mea.*

I CRIED * by reason of mine affliction * unto the LORD: and he heard me. *ψ.* Out of the belly * of hell cried I: and thou heardest my voice. *ψ.* Thou hast brought up my life from destruction, O LORD my God.

Let us pray.

O GOD, who hast united in the confession of thy Name all the diverse nations of the world; Grant us both the will and the power to accomplish thy commands; that the peoples whom thou hast called to eternal life may be one in the faith that they hold, and one in the loyalty of their lives; through Jesus Christ our Lord. *R.* Amen.

LESSON 11. *Ezekiel 37. 1-15.*

Let us pray.

O GOD, who haft instructed us from the pages of both Testaments in the celebrating of the Pafchal myftery; Grant unto us fuch a fence of thy mercies, that by the receiving of thy gifts here, we may have a fure hope of thofe which fhall be hereafter; through Jefus Chrift our Lord. *R.* Amen.

LESSON 12. *Daniel 3. 1-25.*

HYMN. *Benedictus es Domine Deus.*

BLESSED art thou, Lord God of our Fathers; * and to be praifed and highly exalted for ever.

Bleffed art thou in the temple of thine holy glory; * and to be praifed and highly exalted for ever.

Bleffed art thou that fitteft upon the Cherubim, and beholdeft the depths; * and to be praifed and highly exalted for ever.

Bleffed art thou on the glorious throne of thy kingdom; * and to be praifed and highly exalted for ever.

Bleffed art thou in the firmament of heaven; * and to be praifed and highly exalted for ever.

Let us pray.

ALmighty and everlafting God, thou only hope of the world, who by the proclamation of thy Prophets haft publifhed the myfteries of this prefent time; Forasmuch as no advance in virtue lies in the power of any of the faithful unlefs it be by the grace of thy infpiration, do thou thyfelf of thy mercy increafe the devotion of thy people; through Jefus Chrift thy

Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end **R.** Amen.

Baptism

¶ *If Baptism is to follow, it may be suitable during the Procession to the font to sing Psalm xliij if the Tract Sicut cervus has not already been sung; or else Psalm cxiiij Laudate Pueri preceded by Alleluya, as follows:*

Ant. Alleluya, * alleluya, alleluya, alleluya.

PSALM II3. *Laudate, pueri.*

PRAISE the LORD, ye servants; * O praise the Name of the LORD, alleluya.

2 Blessed be the Name of the LORD * from this time forth for evermore, alleluya.

3 The LORD's Name is praised * from the rising up of the sun unto the going down of the same, alleluya.

4 The LORD is high above all heathen, * and his glory above the heavens, alleluya.

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, alleluya?

6 He taketh up the simple out of the dust, * and lifteth the poor out of the mire, alleluya;

7 That he may set him with the princes, * even with the princes of his people, alleluya.

8 He maketh the barren woman to keep house, * and to be a joyful mother of children, alleluya.

EASTER EVEN

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 Antiphon is repeated as at the beginning.

(The Alleluia psalms were proper to the Procession after Vespers of Easter Day.)

¶ *The Procession having reached the Font, the following Alleluya may be sung:*

Alleluya. ♀. Praise the Lord ye servants: O praise the Name of the Lord.

Psalms cxv Non nobis (as at E.H. No 626, p. 814)
may be sung in returning from the Font back to the Rood.

Compline may follow.

¶ *Anciently the Litany sung during the Procession from the Font was the prelude to the Vigil Mass, the Kyrie (Lux et origo) serving as the Introit. Gloria was sung (with the ringing of bells) but there was no Creed, nor Offertory antiphon, nor Agnus, nor Communion antiphon.*



¶ *The Paschal Candle is left burning after it is blessed and remains so until after Evensong on Easter Day.*

¶ *Until and including Ascension Day it is lighted at all celebrations of the Holy Communion, and during the Octave of Easter at Mattins and Evensong in addition. If Lady Day falls in Eastertide, it is lighted at Mattins and Evensong similarly.*

It is removed from the sanctuary the day after Ascension Day.



THE FORM FOR THE BLESSING OF CANDLES
on the Festival of

THE PRESENTATION OF CHRIST IN THE TEMPLE

¶ *The Priest (who may be vested in a cope) shall bless the candles, which may be placed on a table in the sanctuary, as follows.*

✠. The Lord be with you. *R.* And with thy spirit.

Let us pray.

O ALMIGHTY and everlasting God, the Source and Giver of all light: We humbly thank thee that thou didst send forth into the world thine only begotten Son, the Prince of Glory, to be born of a pure Virgin according to the word of thy holy prophets, and to enlighten those who sat in darkness and the shadow of death. Grant that we, who today shall bear these candles to the praise of thy glory, may evermore rejoice in his unfailing and eternal light; through the same Jesus Christ our Lord. *R.* Amen.

O GOD, who as on this day didst fulfil the desire of thy holy servant Simeon that he should not see death until he had seen thy Christ; and didst permit him to hold in his arms the world's salvation: We beseech thee to ✠ bless these candles to our use, so that, as we behold their outward light, our hearts may be enkindled with the fire of thy love. Grant, we pray thee, that all we who have been separated from the darkness of sin, may walk as children of light, and be found worthy to be presented before thee in the temple of thy glory; through the same Jesus Christ our Lord.

R. Amen.

O LORD, Holy Father, Almighty and everlasting God, whose blessed Son did mightily overthrow the powers of darkness, and has brought us into his kingdom of light: Vouchsafe, we beseech thee, to ✠ bless these candles to thy service. Mercifully hear the prayers of us thy servants, who desire reverently to bear them in our hands to the honour of thy holy name; and grant that we and all thy faithful people, abiding in his grace, may be fruitful in good works to the glory of thy name; through the same Jesus Christ our Lord.

R. Amen.

¶ *Here may the candles be sprinkled and censed. Then they shall be distributed to the congregation and lighted, after which a procession shall be formed. During the distribution, or during the procession, the following shall be sung:*

THE SONG OF SYMEON *Nunc dimittis*. St. Luke ij. 29.

Antem. A light to lighten the Gentiles: and the glory of thy people Israel.

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

ANT. A light, *℣.*

2 For mine eyes have seen ✠ thy salvation,

ANT. A light, *℣.*

3 Which thou hast prepared ✠ before the face of all people;

ANT. A light, *℣.*

4 To be a light to lighten the Gentiles, * and to be the glory of thy people Israel.

ANT. A light, *℟̄c.*

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

ANT. A light, *℟̄c.*

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

Anthem. A light to lighten the Gentiles: and the glory of thy people Israel.

¶ *This service may be said before the Lord's Supper on the Festival of the Presentation, or after the Second Lesson at Evensong.*

¶ *During the Lord's Supper the candles may again be lit for the reading to the Gospel.*



Forms of Prayer to be used in Families

MORNING PRAYER

¶ *The Master or Mistrefs having called together as many of the Family as can conveniently be present, let one of them, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

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 trespaffes, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Here may follow the Collect for the day.*

Acknowledgment of God's Mercy and Preservation, especially through the Night past.

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour

Jefus Chrift. Amen.

Dedication of Soul and Body to God's Service, with a Refolution to be growing daily in Goodnefs.

AND fince it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our fouls and our bodies to thee and thy fervice, in a fober, righteous, and godly life: in which refolution, do thou, O merciful God, confirm and ftrenghen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jefus Chrift. Amen.

Prayer for Grace to enable us to perform that Refolution.

BUT, O God, who knoweft the weaknefs and corruption of our nature, and the manifold temptations which we daily meet with; We humbly befeech thee to have compaffion on our infirmities, and to give us the conftant affiftance of thy Holy Spirit; that we may be effectually reftained from fin, and incited to our duty. Imprint upon our hearts fuch a dread of thy judgments, and fuch a grateful fenfe of thy goodnefs to us, as may make us both afraid and afhamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we muft give a ftrict account of our thoughts, words, and actions to him whom thou haft appointed the Judge of quick and dead, thy Son Jefus Chrift our Lord. Amen.

EVENING PRAYER

*For Grace to guide and keep us the following Day, and for God's
Blessing on the business of the Same.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in all things, and diligent in our several callings. Grant us patience under our afflictions. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways. Defend us from all dangers and adversities; and be graciously pleased to take us, and all who are dear to us, under thy fatherly care and protection. These things, and whatever else thou shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. Amen.

2 Corinthians 13.

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

EVENING PRAYER

¶ *The Family being together, a little before bedtime, let the Master or Mistress, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

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.

FAMILY PRAYER

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.

¶ *Here may follow the Collect for the day.*

Confession of Sins, with a Prayer for Contrition and Pardon.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

** Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

Prayer for Grace to reform and grow Better.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that

no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

The Intercession.

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or with us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. Amen.

The Thanksgiving.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. Amen.

Prayer for God's Protection through the Night following.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the coming day. And grant us grace always to live in such a state that we may never be afraid

A SHORTER FORM

to die; so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. Amen.

2 Corinthians 13.

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

¶ *On Sundays, and on other days when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

A SHORTER FORM

Morning

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

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.

OUR 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

FAMILY PRAYER

our doings, being ordered by thy governance, may be righteous in thy sight; through Iesus Christ our Lord.
R. Amen.

¶ *Here may be added any special Prayers.*

2 Corinthians 13.

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

Evening

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling and repeating with him the Lord's Prayer.*

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.

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, Iesus Christ. *R.* Amen.

¶ *Here may be added any special Prayers.*

2 Corinthians 13.

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

ADDITIONAL PRAYERS.

ADDITIONAL PRAYERS.

For the Spirit of Prayer.

ALmighty God, who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

In the Morning.

O GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. Amen.

ALmighty God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faith-

ful servants; through Jesus Christ our Saviour. Amen.

At Night.

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.

O GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son, our Saviour Jesus Christ. Amen.

Sunday Morning.

O GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord; Vouchsafe us this day such blessing through our worship of thee, that the days to come may be spent in thy service; through the same Jesus Christ our Lord. Amen.

For Quiet Confidence.

O GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy

ADDITIONAL PRAYERS.

Spirit lift us, we pray thee, to thy prefence, where we may be ftill and know that thou art God; through Jefus Chrift our Lord. Amen.

For Guidance.

O GOD, by whom the meek are guided in judgment, and light rifeth up in darknefs for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldeft have us to do, that the Spirit of Wifdom may fave us from all falfe choices, and that in thy light we may fee light, and in thy ftraight path may not ftumble; through Jefus Chrift our Lord. Amen.

For Trustfulness.

O MOST loving Father, who willeft us to give thanks for all things, to dread nothing but the lofs of thee, and to caft all our care on thee, who careft for us; Preferve us from faithlefs fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou haft manifested unto us in thy Son, Jefus Chrift our Lord. Amen.

O HEAVENLY Father, thou underftandeft all thy children; through thy gift of faith we bring our perplexities to the light of thy wifdom, and receive the bleffed encouragement of thy fympathy, and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. Amen.

FAMILY PRAYER

For Joy in God's Creation.

O HEAVENLY Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. Amen.

For the Children.

ALMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. Amen.

For the Absent.

O GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee graciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit, and in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

ADDITIONAL PRAYERS.

For Those We Love.

ALMIGHTY God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. Amen.

For the Recovery of a Sick Person.

OMERCIFUL God, giver of life and health; Bless, we pray thee, thy servant, *N.*, and those who administer to *him* of thy healing gifts; that *he* may be restored to health of body and of mind; through Jesus Christ our Lord. Amen.

For One about to undergo an Operation.

ALMIGHTY God our heavenly Father, we beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for *his* cure. Fill *his* heart with confidence, that though *he* be sometime afraid, *he* yet may put *his* trust in thee; through Jesus Christ our Lord. Amen.

For a Birthday.

WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when he stands; comfort *him* when discouraged or sorrowful; raise *him* up if he fall; and in his heart may thy peace which passeth understanding abide all the days of

FAMILY PRAYER

his life; through Jesus Christ our Lord. Amen.

For an Anniversary of One Departed.

ALMIGHTY God, we remember this day before thee thy faithful servant *N.*, and we pray thee that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service; that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. Amen.

For Those in Mental Darknes.

O HEAVENLY Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. Amen.

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fer-

ADDITIONAL PRAYERS.

vent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. Amen.

For Faithfulness in the Use of this World's Goods.

ALMIGHT God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. Amen.

FAMILY PRAYER

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtaken, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. Amen.

BEFORE A VOYAGE OR TRAVEL

O GOD, who didst bring Abraham thy servant out of Ur of the Chaldees, and didst preserve him unhurt through all his pilgrimage; We beseech thee, that thou wouldest vouchsafe to keep *us* thy *servants*: be

unto *us*, O Lord, a support in setting out, a solace by the way, a shadow in the heat, a covering in the cold, a shelter from the storm, rest in weariness, *our* guardian in adversity, *our* staff in slippery places, and a haven in shipwreck, that thou being *our* Ruler and Guide, *we* may in safety reach *our* journey's end.

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, *we* may ever be defended by thy most gracious and ready help.

GRANT, we beseech thee, Almighty God, to *us* thy *servants* a way of safety, that *we* following the doctrine of the blessed forerunner St. John, may, without let or hindrance, attain to him whom he foretold, thy Son, our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost for ever and ever, **R.** Amen.

For a Safe Return from Voyage or Travel

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep [or *our* way], *us* thy *servants*, who now *desire* to return *their* thanks unto thee in thy holy Church. May *we* be duly sensible of thy merciful providence towards *us*, and ever express *our* thankfulness by

FAMILY PRAYER

a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *R.* Amen.

GRACE BEFORE MEAT.

BLESS, O Father, thy gifts to our use and us to thy service; for Christ's sake. *R.* Amen.

GIVE us grateful hearts, our Father, for all thy mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. *R.* Amen.



HYMNS

Veni Creator Spiritus

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold 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,

HYMNS

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.

O Gracious Light Phos hilaron

O GRACIOUS Light,
Pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing thy praises, O God: Father, Son, and Holy
Spirit.

Thou art worthy at all times to be praised by happy
voices,

O Son of God, O Giver of life,
and to be glorified through all the worlds.

Trifagion
Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.
The old marian one
Devotions: Marian Anthems?

FAMILY PRAYER

Angelus?

Divine Praifes?

Anima Chrifti?

Appendix:

Service of catechizing

"the forme of" or "the order for the conjuring of water"?

Canticles for the weekdays? Maybe with the extra benedicite *there?* (or not.)

Sources: Collect "For Reconciliation with the Jews" on Good Friday from the Prayer Book Society of Canada; Authorized for use *ad libitum* by the General Synod of the Anglican Church of Canada.

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