

Preface

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their responsive times were thought convenient:

PREFACE

Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithstanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, than to that duty they owe to the publick.

THERE was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read over every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the congregation, ſhould (by often reading, and meditation in God's word) be ſtirred up to godlineſs themſelves and be more able to exhort others by wholeſome Doctrine, and to confute them that were adverſaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more

in the knowledge of God, and be the more inflamed with the love of his true Religion.

And for a readines in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

CERTAYNE NOTES

for the more playne explication and decent ministration of thinges, contained in this booke.

IN the saying or singing of Matens and Evensong, Baptizyng and Burying, the minister, in parishes churches and chapels annexed to the same, shall use a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Provestes, Maisters, Prebendaries, and fellows, being Graduates, may use in the quire, beside the yr Surpleffes, such

PREFACE

hoodes as pertaineth to their severall degrees, which they have taken in any universitie within this realme. But in all other places, every minister shall be at libertie to use any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde* use such hoodes as pertaineth to theyr severall degrees.

¶ And whensoever the Bishop shall celebrate the holye communion in the churche, or execute any other publique minystracyon, he shall have upon hym, besyde his rochette, a Surples or albe, and a cope or vestment, and also his pastorall staffe in his hande, or elles borne or holden by his chapeleyne [chaplain].

¶ As touching kneeling, crossing, holding up of handes, knocking upon the brest, and other gestures: they may be used or left as every mans devocion serveth without blame.

¶ Also upon Chriftnas day, Ester day, the Ascension daye, whit-Soonday, and the feaste of the Trinitie, may bee used anye parte of holye scripture hereafter to be certaynly limited and appoynted, in the stede of the Letany.

¶ If there bee a fermone, or for other greate cause, the Curate by his discretion may leave out the Letanye, Gloria in excelsis, the Crede, thomely [the homily], and the exhortation to the communion.

FINIS.

Contents

| | |
|-------------------------------------|-----|
| Preface | i |
| The Kalendar | I |
| An Introduction | 15 |
| The Order for Mattins | 19 |
| The Order for Evenfong | 32 |
| Quicunque vult | 37 |
| The Litany | 42 |
| Prayers and Thanksgivings | 53 |
| The Collects, Epiftles, and Gospels | 74 |
| The Collects, Epiftles, and Gospels | 295 |
| Holy Communion | 298 |
| The Order of Baptifm | 336 |
| A Catechifm | 359 |

CONTENTS

| | |
|--|------------|
| Confirmation | 365 |
| Confession | 371 |
| The Form of Solemnization of Matrimony | 373 |
| The Order for the Visitation of the Sick, and the Communion of the Sick | 389 |
| The Order for the Burial of the Dead | 390 |
| The Churching of Women | 391 |
| A Communion | 396 |
| Blessings | 405 |
| The Psalter | 406 |
| Appendix | 633 |
| Family Prayer | 644 |
| <p>The Order how the Psalter is appointed to be read. The Order how the Rest of Holy Scripture is appointed to be read Proper Lessons Proper Psalms kalendar</p> <p>Tables and rules Table to find Easter Day Rules to Order the Service</p> | |

The Kalendar

JANUARY

| | | | | |
|----|---|------------|---|----------------------------------|
| 1 | A | KXL | Circumcision of our Lord. | |
| 2 | b | iv n' | | |
| 3 | c | iiij n' | | |
| 4 | d | prid. n' | | |
| 5 | e | NONES | | |
| 6 | f | viii id' | Epiphany of our Lord. | |
| 7 | g | vij id' | | (<i>Keys of LXX.</i>) |
| 8 | A | vj id' | S. Lucian, Bishop of Beauvais, Martyr. †c. 290 | |
| 9 | b | v id' | | |
| 10 | c | iv id' | | |
| 11 | d | iiij 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. | (<i>Earliest day for LXX.</i>) |
| 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 | (<i>☉ in ♀</i>) |
| 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' | | (<i>Keys of Quadragesima.</i>) |
| 29 | A | iv kl' | S. Francis de Sales, Bishop of Geneva. †1622 | |
| 30 | b | iiij kl' | | |
| 31 | c | prid. kl' | S. Ignatius, Bishop of Antioch, Martyr in Rome, †c. 110 | |

FEBRUARY

| | | | | |
|---|---|------------|---|--|
| 1 | d | KXL | S. Bride, Abbess of Kildare, Virgin. †525 | |
| 2 | e | iv n' | Purification of the Virgin Mary. | |
| 3 | f | iiij n' | S. Blaise, Bishop of Sebaste, Martyr. †c. 316 | |
| 4 | g | prid. n' | | (<i>Earliest day for A/b Wednesday.</i>) |
| 5 | A | NONES | S. Agatha, Virgin Martyr of Catania. †251 | |
| 6 | b | viii id' | S. Titus, Bishop of Gortyn. †107 | |

THE KALENDAR

| | | | | |
|----|---|-------|------------|---|
| 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. Scholastica, Abbess of Monte Caffino, Virgin. †543 |
| 11 | g | iiij | <i>id'</i> | |
| 12 | A | prid. | <i>id'</i> | |
| 13 | b | | IDES | |
| 14 | c | xvj | <i>kl'</i> | S. Valentine, Martyr. †c. 270 |
| 15 | d | xv | <i>kl'</i> | |
| 16 | e | xiv | <i>kl'</i> | S. Franciszek Hodur, Bishop of Scranton. †1953 |
| 17 | f | xiiij | <i>kl'</i> | |
| 18 | g | xij | <i>kl'</i> | |
| 19 | A | xj | <i>kl'</i> | (☉ in ♋) |
| 20 | b | x | <i>kl'</i> | |
| 21 | c | ix | <i>kl'</i> | |
| 22 | d | viiij | <i>kl'</i> | |
| 23 | e | vij | <i>kl'</i> | |
| 24 | f | vj | <i>kl'</i> | S. Matthias , Apostle. <i>In Leap Year this Feast is kept on the following day, and the letter f is doubled.</i> |
| 25 | g | v | <i>kl'</i> | |
| 26 | A | iv | <i>kl'</i> | |
| 27 | b | iiij | <i>kl'</i> | |
| 28 | c | prid. | <i>kl'</i> | |

MARCH

| | | | |
|----|---|------------------|--|
| 1 | d | KL | S. David, Biſhop of Menevia. †544 |
| 2 | e | vj <i>n'</i> | S. Chad, Biſhop 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, Confeſſor. †1274 |
| 9 | e | vij <i>id'</i> | S. Gregory, Biſhop of Nyſſa. †c. 394 |
| 10 | f | vj <i>id'</i> | (<i>Lateſt day for Aſh Wedneſday.</i>) |
| 11 | g | v <i>id'</i> | (<i>Keys of Eaſter.</i>) |
| 12 | A | iv <i>id'</i> | S. Gregory the Great, Biſhop 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. Joſeph of Arimethea, Confeſſor. †1ſt cent. |
| 17 | f | xvj <i>kl'</i> | S. Patrick, Biſhop, Apoſtle of Ireland. †465. |
| 18 | g | xv <i>kl'</i> | S. Cyril, Biſhop of Jeruſalem. †386 |
| 19 | A | xiv <i>kl'</i> | S. Joſeph, Spouſe of the Bleſſed Virgin Mary |
| 20 | b | xiiij <i>kl'</i> | S. Cuthbert, Biſhop of Lindiſfarne. †687 |
| 21 | c | xij <i>kl'</i> | S. Benedict, Abbot of Monte Caſſino. †543 |

(☉ in ♈, *Equinox*)

MAY

22 d xj *kl'*
 23 e x *kl'*
 24 f ix *kl'*
 25 g viij *kl'*
 26 A vij *kl'*
 27 b vj *kl'*
 28 c v *kl'*
 29 d iv *kl'*
 30 e iij *kl'*
 31 f prid. *kl'*

(*Earliest day for Easter.*)

Annunciation of the Blessed Virgin Mary.

S. Carlos Duarte Costa, Bishop of Botucatu. †1961

APRIL

1 g **KL**
 2 A iv *n'*
 3 b iij *n'*
 4 c prid. *n'*
 5 d NONES
 6 e viij *id'*
 7 f vij *id'*
 8 g vj *id'*
 9 A v *id'*
 10 b iv *id'*
 11 c iij *id'*
 12 d prid. *id'*
 13 e IDES
 14 f xvij *kl'*
 15 g xvij *kl'*
 16 A xvj *kl'*
 17 b xv *kl'*
 18 c xiv *kl'*
 19 d xij *kl'*
 20 e xij *kl'*
 21 f xj *kl'*
 22 g 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. Richard, Bishop of Chichester. †1253

S. Ambrose, Bishop of Milan. †397

S. Leo, Bishop of Rome. †461

(*Keys of the Rogation Days.*)

S. Alphege, Bishop of Canterbury, Martyr. †1012

(☉ in ♉)

S. Anselm, Bishop of Canterbury. †1109

S. George, Martyr. †c. 303

S. Mark, Evangelist & Martyr.

(*Latest day for Easter.*)

S. Catherine of Siena, Virgin. †1380

MAY

THE KALENDAR

| | | | |
|----|----------|-------------------|---|
| 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 Constantinople. †390 |
| 10 | d | vj <i>id'</i> | (<i>Earliest day for Whitfunday.</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> | (☉ in II) |
| 22 | b | xj <i>kl'</i> | |
| 23 | c | x <i>kl'</i> | |
| 24 | d | ix <i>kl'</i> | |
| 25 | e | viiiij <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 Apofle of Germany, & his Companions, Martyrs. †755 |
| 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> | |
| 11 | A | iiij <i>id'</i> | S. Barnabas , Apofle. |

JULY

| | | | | | |
|----|---|--------|-----|---|--|
| 12 | b | prid. | id' | | |
| 13 | c | IDES | | S. Anthony, Confessor of Padua, †1231 | (<i>Latest day for Whit Sunday.</i>) |
| 14 | d | xviiij | kl' | S. Basil, Bishop of Cæsarea. †379 | |
| 15 | e | xviij | kl' | | |
| 16 | f | xvj | kl' | | |
| 17 | g | xv | kl' | | |
| 18 | A | xiv | kl' | | |
| 19 | b | xiiij | 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 | (☉ in ☿) |
| 23 | f | ix | kl' | | |
| 24 | g | viii | kl' | Feast of S. John the Baptist. | |
| 25 | A | vij | 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' | | (<i>First of the Dog-days.</i>) |
| 4 | c | iv | n' | Translation of S. Martin. 478 | |
| 5 | d | iiij | n' | | |
| 6 | e | prid. | n' | | |
| 7 | f | NONES | | | |
| 8 | g | viiij | id' | S. Joseph René Vilatte, Bishop of Buffalo. †1929. <i>The Commemoration of the Holy Relics (Many Martyrs) is on the Sunday today or next.</i> | |
| 9 | A | vij | 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 | xviij | kl' | | |
| 17 | b | xvj | kl' | | |
| 18 | c | xv | kl' | | |
| 19 | d | xiv | kl' | S. Vincent de Paul, Confessor. †1660 | |
| 20 | e | xiiij | 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 | (☉ in ♌) |

THE KALENDAR

| | | | | |
|----|----------|-------|------------|---|
| 24 | b | ix | <i>kl'</i> | S. Aftimios Ofiefh, Bifhop of Brooklyn. †1966 |
| 25 | c | viii | <i>kl'</i> | S. James the Great , Apofle. |
| 26 | d | vii | <i>kl'</i> | S. Anna, Mother of the Bleffed Virgin Mary. |
| 27 | e | vi | <i>kl'</i> | |
| 28 | f | v | <i>kl'</i> | |
| 29 | g | iv | <i>kl'</i> | S. Martha of Bethany. |
| 30 | A | iii | <i>kl'</i> | |
| 31 | b | prid. | <i>kl'</i> | S. Ignatius of Loyola, Confefſor. †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, Confefſor. †1222 |
| 6 | A | viiij <i>id'</i> | Transfiguration of our Lord Jefus Chriſt. |
| 7 | b | vij <i>id'</i> | The Moſt Sweet Name of Jefus. |
| 8 | c | vj <i>id'</i> | |
| 9 | d | v <i>id'</i> | |
| 10 | e | iv <i>id'</i> | S. Laurence, Deacon at Rome, Martyr. †258 |
| 11 | f | iiij <i>id'</i> | (<i>Laſt of the Dog-days.</i>) |
| 12 | g | prid. <i>id'</i> | S. Clare of Aſſiſi, Abbeſs and Virgin. †1253 |
| 13 | A | IDES | |
| 14 | b | xix <i>kl'</i> | |
| 15 | c | xviii <i>kl'</i> | Aſſumption of the Bleſſed Virgin Mary. |
| 16 | d | xvii <i>kl'</i> | |
| 17 | e | xvj <i>kl'</i> | |
| 18 | f | xv <i>kl'</i> | |
| 19 | g | xiv <i>kl'</i> | |
| 20 | A | xiiij <i>kl'</i> | S. Bernard, Abbot of Clairvaux. †1153 |
| 21 | b | xij <i>kl'</i> | |
| 22 | c | xj <i>kl'</i> | |
| 23 | d | x <i>kl'</i> | (☉ in ♍) |
| 24 | e | ix <i>kl'</i> | S. Bartholomew , Apoſtle. |
| 25 | f | viiij <i>kl'</i> | S. Louis, King of France. †1270 |
| 26 | g | vij <i>kl'</i> | |
| 27 | A | vj <i>kl'</i> | |
| 28 | b | v <i>kl'</i> | S. Auguſtine, Biſhop of Hippo. †430 |
| 29 | c | iv <i>kl'</i> | Beheading of S. John Baptiſt. |
| 30 | d | iiij <i>kl'</i> | |
| 31 | e | prid. <i>kl'</i> | S. Aydan, Biſhop of Lindiſfarne. †651 |

SEPTEMBER

| | | | |
|---|---|-----------|--------------------------------------|
| 1 | f | KL | S. Giles, Abbot in Provence. †c. 712 |
|---|---|-----------|--------------------------------------|

OCTOBER

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

OCTOBER

| | | | | |
|----|---|-----------|------------|---|
| 1 | A | KL | | S. Remigius, Bishop of Rheims. †533 |
| 2 | b | vj | <i>n'</i> | |
| 3 | c | v | <i>n'</i> | |
| 4 | d | iv | <i>n'</i> | S. Francis of Assisi, Confessor. †1226 |
| 5 | e | iiij | <i>n'</i> | |
| 6 | f | prid. | <i>n'</i> | S. Faith, Virgin and Martyr in Aquitaine. †c. 287 |
| 7 | g | NONES | | |
| 8 | A | viii | <i>id'</i> | |
| 9 | b | vij | <i>id'</i> | S. Denys, Bishop and Martyr at Paris. †c. 286 |
| 10 | c | vj | <i>id'</i> | |
| 11 | d | v | <i>id'</i> | |
| 12 | e | iv | <i>id'</i> | |
| 13 | f | iiij | <i>id'</i> | Translation of S. Edward the Confessor, King. †1066 |
| 14 | g | prid. | <i>id'</i> | |

THE KALENDAR

| | | | |
|----|----------|------------------|---|
| 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 | xiiij <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> | (☉ in ♍) |
| 25 | d | viiij <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 | iiij <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 | iiij <i>n'</i> | |
| 4 | g | prid. <i>n'</i> | |
| 5 | A | NONES | |
| 6 | b | viiij <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 | iiij <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 | xviiij <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-Casarea. †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 | xiiij <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 | viiij <i>kl'</i> | S. John of the Crofs, Confeffor. †1591 |
| 25 | g | vij <i>kl'</i> | S. Katherine, Virgin and Martyr at Alexandria. †307 |

(☉ in ♏)

DECEMBER

| | | | | |
|----|---|-------|-----|---|
| 26 | A | vj | kl' | (The Sunday today or following is the First Sunday of Advent) |
| 27 | b | v | kl' | S. Antonina Maria Izabela Wılucka-Kowalska, Bishop of Felicjanów. |
| 28 | c | iv | kl' | †1946 |
| 29 | d | iiij | kl' | |
| 30 | e | prid. | kl' | S. Andrew , Apostle. |

DECEMBER

| | | | | |
|----|---|-----------|-----|--|
| 1 | f | KL | | |
| 2 | g | iv | n' | |
| 3 | A | iiij | n' | |
| 4 | b | prid. | n' | S. Clement, Priest at Alexandria. †c. 210 |
| 5 | c | NONES | | |
| 6 | d | viii | id' | S. Nicholas, Bishop of Myra. †4th cent. |
| 7 | e | vij | id' | |
| 8 | f | vj | id' | Conception of the Blessed Virgin Mary. |
| 9 | g | v | id' | |
| 10 | A | iv | id' | |
| 11 | b | iiij | id' | |
| 12 | c | prid. | id' | |
| 13 | d | IDES | | S. Lucy, Virgin and Martyr at Syracuse. †303 |
| 14 | e | xix | kl' | S. Pierre Martin Ngô Đình Thục, Bishop of Hue. †1984 |
| 15 | f | xviii | kl' | |
| 16 | g | xvij | kl' | (Here begins O Sapientia) |
| 17 | A | xvj | kl' | |
| 18 | b | xv | kl' | |
| 19 | c | xiv | kl' | |
| 20 | d | xiii | kl' | S. Arnold Mathew, Bishop in England. †1919 |
| 21 | e | xij | kl' | S. Thomas , Apostle. (☉ in ♍) |
| 22 | f | xj | kl' | |
| 23 | g | x | kl' | |
| 24 | A | ix | kl' | |
| 25 | b | viii | kl' | Christmas Day |
| 26 | c | vij | kl' | S. Stephen , the First Martyr. |
| 27 | d | vj | kl' | S. John , Apostle and Evangelist. |
| 28 | e | v | kl' | Childermas . |
| 29 | f | iv | kl' | S. Thomas, Bishop of Canterbury, Martyr. †1170 |
| 30 | g | iiij | kl' | |
| 31 | A | prid. | kl' | S. Sylvester, 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 |
| xvij | " | 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 Pfallter 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 |
| Septuagefima | 104 | 147, 148 |
| Sexagefima | 139 | 25, 26 |
| Quinquagefima | 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 |
| Wednefday in Holy Week | 41, 42, 43 | 54, 55 |
| Thurfday in Holy Week | 56, 64 | 23, 109 |
| Good Friday | 22 | 40, 69 |

PROPER PSALMS FOR CERTAIN DAYS

| | MATTINS | EVENSONG |
|--------------------------------------|--------------------|--------------------|
| 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 |
| 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 |

THE KALENDAR

| | MATTINS | EVENSONG |
|-------------------------------------|----------|--------------------|
| 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' | 1, 15 | 145 |
| Eve of a Greater Feaft | — | 1, 30 |
| A Greater Feaft | 111, 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 occafions fpecified:—

Eves of Holy-days and Holy-days.—1, 15, 24, 30, 34, 42, 43, 84, 91, 103, 111, 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 Millions and Millions 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.

Occafions of thanksgiving.—30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150.



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. *Pſalm lj. 3.*

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

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

AN INTRODUCTION

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jeremiah x. 24, Psalm vj.*

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 God; yet ought we 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

AN INTRODUCTION

Chrift, who defireth not the death of a finner, but rather that he may turn from his wickednefs, and live; and hath given power, and commandment, to his Minifters, to declare and pronounce to his people, being penitent, the Abfolution and Remiffion of their fins: He pardoneth ✠ and abfolveth all them that truly repent, and unfeignedly believe his holy Gofpel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit, that thofe things may pleafe him, which we do at this prefent; and that the reft of our life hereafter may be pure, and holy; fo that at the laft we may come to his eternal joy; through Jefus Chrift our Lord.

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

R. Amen.

¶ *If no prieft be prefent the perfon faying the fervice fhall read the Collect for the Twenty-First Sunday after Trinity, that perfon and the people ftill 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.

THE ORDER FOR MATTINS

¶ *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

us adore him.

Venite, exultemus Domino. Pfalm xcvi.

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 sware in my wrath, * that they should not enter into my rest.

THE ORDER FOR MATTINS

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.

W^E praise thee, O God; ★ we acknowledge thee to be the Lord.

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.

THE ORDER FOR MATTINS

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

20 We therefore pray thee, help thy fervants, * 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 blefs 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, blefs ye the Lord; * praise him, and magnify him for ever.

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

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 Frost 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.

THE ORDER FOR MATTINS

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

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

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

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

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

On week days, the following Canticle Benedictus es Domine may be faid or fung inftead; or, from Septuagesima until Eaſter, Pfalm 51, pg. 480

THE SONG OF THE THREE CHILDREN

Benedictus es Domine. vv. 29-34

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

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

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

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

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 forefather Abraham, * that he would give us;

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

THE ORDER FOR MATTINS

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

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

10 To give knowledge of falvation 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 darknes, 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 Apofle's Creed, by the Minifter and the people ftanding: Except only fuch 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

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. 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.

THE ORDER FOR MATTINS

℣. 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 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

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.

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

ψ. Let us blefs 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 Euenſong

Daily Throughout the Year.

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.

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

O GOD, ✠ make ſpeed to fave 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 Euenſong 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 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 ORDER FOR EVENSONG

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 Ghof;

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

¶ *Then fhall be fung or faid the Apofiles' Creed, by the Miniſter and
the people ſtanding.*

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

And in Jeſus Chriſt his only Son our Lord: Who
was conceived by the Holy 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
heaven, And ſitteth on the right hand of God the Fa-
ther Almighty: From thence he fhall come to judge
the quick and the dead.

I believe in the Holy Ghof: The holy Catholick
Church; The Communion of Saints: The Forgiveneſs
of fins: The Refurrection 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 trespases, 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.

THE ORDER FOR EVENSONG

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, Whit Sunday, 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 Ghofl uncreate.

9 The Father incomprehenfible, the Son incomprehenfible : and the Holy Ghofl incomprehenfible.

10 The Father eternal, the Son eternal : and the Holy Ghofl eternal.

11 And yet they are not three eternal : 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 Ghofl Almighty.

14 And yet they are not three Almighty : but one Almighty.

15 So the Father is God, the Son is God : and the Holy Ghofl 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 Ghofl 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 aforesaid : 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 Christ;

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

36 One altogether; not by confusion of Substance
: but by unity of Person.

37 For as the reasonable soul and flesh is one man :
so God and Man is one Christ;

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 everlasting
fire.

THIS is the Catholick Faith : which except a man
believe faithfully, he cannot be saved.

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

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



The 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.

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.

THE LITANY

From all fedition, privy confpiracy, and rebellion;
from all falſe doctrine, hereſy, and ſchiſm; from hard-
neſs of heart, and contempt of thy Word · and Com-
mándment,

Good Lord, deliver us.

The Obſecrations.

BY the myſtery of thy holy Incarnation; by thy holy
Nativity and Circumciſion; by thy Baptiſm, Faſt-
ing, · and Temptátion,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Croſs
and Paſſion; by thy precious Death and Burial; by thy
glorious Refurrection and Aſcenſion, and by the Com-
ing of the · Holy Ghóſt,

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 Interceſſions.

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

We beſeech thee to hear us, good Lord.

That it may pleaſe thee ſo to rule the heart of thy
ſervant, The Prefident of the United States, that *he* may
above all things ſeek thy ho-nour and glóry;

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 and handmaidens* 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;

We beseech thee to hear us, good Lord.

That it may please thee to send forth labourers into 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.

THE LITANY

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 prision-ers and cáptives;

We beseech thee to hear us, good Lord.

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

THE LITANY

Have mercy upon us.

O Chrif, hear us.

O Chrif, 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 fhall the Prieft, and the people with him, fay 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 trespaffes, As we forgive them that trespafs againft us. And lead us not into temptation. But deliver us from evil. Amen.

¶ *On ordinary days, the Litany continues at The Station on pg. 50.*

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 fins. R. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that defpifed not the fighting of a contrite heart, nor the defire of fuch as be forrowful; Mercifully affift our prayers which we make

A SUPPLICATION

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.

Ps. 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.

Ps. 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.

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

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

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

THE LITANY

℣. Both now and ever vouchsafe to hear us, O Christ. ℞. Graciously hear us, O Christ; graciously hear us, O Lord Christ.

THE STATION

℣. O Lord, let thy mercy be shewed upon ús; ℞. 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. ℞. 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.

OUR 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

THE STATION

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 LITANY

A Prayer of St. Chryſtoſtom.

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

II Corinthians xiiij.

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

2. *For Courts of Justice.*

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

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,

FOR THE CHURCH

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.

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 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.

9. *In the Ember Weeks, to be said every day, for them that are to be admitted into Holy Orders.*

A LMIGHTY 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,

FOR THE NATURAL ORDER

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.

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

O 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 jurisdiction, 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

11. *For Rain.*

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

our comfort, and to thy honour; through Jefus Chrift our Lord. *R.* Amen.

12. *For Fair Weather.*

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

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

O GOD, our heavenly Father, who by thy bleſſed Son haſt taught us to aſk our daily bread of thee; Behold, we beſeech thee, the affliction of thy people, and ſend us a ſeaſonable relief in this our neceſſity. Increate the fruits of the earth by thy heavenly benediction; and grant that we, receiving with thankfulneſs thy gracious gifts, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort; through Jefus Chrift our Lord. *R.* Amen.

14. *In the time of any common Plague or Sickneſs.*

GRANT, we beſeech thee, merciful Lord, help and deliverance unto us, who are viſited with grievous mortality and ſickneſs. Sanctify to us this our fore 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.

15. *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.

16. *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, 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.

ALmighty 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

17. *For Children.*

OLORD, 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.

18. *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 givelt 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.

19. *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 *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.

20. *For Chriſtian Service.*

O LORD 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.*

OALMIGHTY 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.*

A LMIGHTY 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

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 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.

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

THANKSGIVINGS

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.

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 bleſs 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 praife and thankſ-giving for theſe thy mercies towards us; through Jeſus Chriſt our Lord. *R.* Amen.

8. *For Deliverance from Common Sickneſs.*

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 praifing and magnifying thy loving-kindneſs in the miſt of thy Church; through Jeſus Chriſt our Lord. *R.* Amen.

CONCLUSIONS

CONCLUSIONS

1. *II Corinthians xiiij.*

THE grace ✠ of our Lord Jefus Chrift, and the love of God, and the fellowfhip of the Holy Ghof, 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. *At Night.*

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

4. *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 claufes 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.

A BIDDING PRAYER

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:

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.

Or,

YE shall pray for Chrif't's Holy Catholic Church, that is, for the whole congregation of Chrif'tian people difperfed throughout the whole world, and more efpecially for that branch of the fame planted by God in this land.

Ye fhall alfo pray for the minifters of God's Holy Word and Sacraments; for Bifhops, and likewife for all Priefts and Deacons.

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

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

Finally let us praife God for all thofe which are departed out of this life in the faith of Chrif't, 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 refurrection, and the life everlasting.

Our Father, *℟c.*

A BIDDING PRAYER



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 Ordinary.*

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 every day, with the other Collects in Advent, until Christmas Eve.

THE FIRST SUNDAY IN ADVENT

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 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

THE SECOND SUNDAY IN ADVENT

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 Collect from the First Sunday in Advent, p. 74, is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

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 likeminded one toward 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 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 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.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy

THE THIRD SUNDAY IN ADVENT

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 Collect from the Firſt Sunday in Advent, p. 74, is to be repeated every day, with the other Collects in Advent, until Chriſtmas Eve.

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 II. 2.

NOW when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus answered and ſaid unto them, Go

and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE EMBER DAYS IN ADVENT,
being the Wednesday, Friday, and Saturday after
December 13.

Eph 4:7, Acts 20:28 Acts: 13:44
John 10:1, Matt 9:35, Luke 4:16

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

THE FOURTH SUNDAY IN ADVENT

are fore 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 Collect from the First Sunday in Advent, p. 74, is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

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 1. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying 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.

CHRISTMAS EVE

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son, Jesus Christ: Grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him, when he shall come to be our judge; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen

For the Epistle. Micah 5. 2.

THOU, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren

shall return unto the children of Israel. And he shall stand and feed his flock in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be our peace.

The Gospel. St. Luke 2. 1.

IT came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were fore afraid. And the angel said unto

them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY
OF CHRIST
commonly called
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 sundry times and in divers manners spake in time past unto the fathers by the

prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

The Collect, Epistle, and Gospel of Christmas Day shall be used on the days following to the Circumcision, except when other provision is made in this Book or sanctioned by the Bishop.

SAINT STEPHEN'S DAY

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, p. 84, 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 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY

[December 27]

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being

SAINT JOHN THE EVANGELIST'S DAY

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, p. 84, 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 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

THE INNOCENTS' DAY

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 Iesus Christ our Lord. *R.* Amen.

Then shall follow the Collect of the Nativity, p. 84, which shall be said continually unto New-year's Eve.

For the Epistle. Revelation 14. 1.

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four 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 first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Matthew 2. 13.

THE Angel of the Lord appeareth to Ioseph 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 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, ever one God, world without end. *R.* Amen.

The Epistle. Galations 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.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

(Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *R.* Amen.

The Epistle. Romans 4. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received

THE CIRCUMCISION OF CHRIST

the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

Or this.

The Epistle. Ephesians 2. II.

REMEMBER, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between

us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

The Gospel. St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS

*This Collect, Epistle, and Gospel shall be used on any day after
the Circumcision unto the Epiphany.*

The Collect.

ALMIGHTY God, who didst wonderfully create man in thine own image, and didst yet more wonderfully restore him: Grant, we beseech thee, that as thy Son our Lord Jesus Christ was made in the likeness of men, so we may be made partakers of the divine nature; through the same thy Son, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *R.* Amen.

The Epistle. 2 Corinthians 8. 9.

YE know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The Gospel. St. John 1. 14.

THE Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace

and truth came by Jefus Chrift. No man hath feen God at any time; the only-begotten Son, which is in the bofom of the Father, he hath declared him.

THE EPIPHANY

Or the Manifeftation of Chrift to the Gentiles.

[January 6]

The Collect.

O GOD, who by the leading of a ftar didft manifelt thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jefus Chrift our Lord. *R.* Amen.

The Epiftle. Ephesians 3. 1.

FOR this caufe, I Paul, the prifoner of Jefus Chrift for you Gentiles; if ye have heard of the difpenfation of the grace of God, which is given me to youward: How that by revelation he made known unto me the myftery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the myftery of Chrift) which in other ages was not made known unto the fons of men, as it is now revealed unto his holy Apoftles and Prophets by the Spirit; That the Gentiles fhould be fellow-heirs, and of the fame body, and partakers of his promife in Chrift, by the Gofpel: whereof I was made a minifter, 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 unfearchable 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 Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee

shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Collect, Epistle, and Gospel of the Epiphany shall be used on the seven days following, except when other provision is made in this Book or sanctioned by the Bishop: and in that case the Collect shall be added after the Collect of the Day.

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 Jerufalem, seeking him. And it came to pafs, that after three days they found him in the temple, fitting in the midft of the doctors, both hearing them, and asking them questions. And all that heard him were aftonifhed at his understanding and anfwers. And when they faw him, they were amazed: and his mother faid unto him, Son, why haft thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that I muft be about my Father's bufinefs? And they understood not the faying which he fpake unto them. And he went down with them, and came to Nazareth, and was fubject unto them: but his mother kept all thefe fayings in her heart. And Jefus increafed in wifdom and ftature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY

The Collect.

ALmighty and everlafting God, who doft govern all things in heaven and earth: Mercifully hear the fupplications of thy people, and grant us thy peace all the days of our life; through Jefus Chrift our Lord.
R. Amen.

The Epifile. Romans 12. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us

prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purify-

ing of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of 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 come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

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, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou

Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils befought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they 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 houſholder 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; left 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 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 fin. Whofoever abideth in him finneth not: whofoever finneth hath not feen him, neither known him. Little children, let no man deceive you: he that doeth righteoufnefs is righteous, even as he is righteous. He that committeth fin is of the devil: for the devil finneth from the beginning. For this purpofe the Son of God was manifested, that he might deftroy the works of the devil.

The Gofpel. St. Matthew 24. 23.

THEN if any man fhall fay unto you, Lo, here is Chrift, or there; believe it not. For there fhall arife falfe Chrifs, and falfe prophets, and fhall fhew great figns and wonders; infomuch that (if it were poffible) they fhall deceive the very elect. Behold, I have told you before. Wherefore if they fhall fay unto you, Behold, he is in the defert; go not forth: behold, he is in the fecret chambers; believe it not. For as the lightning cometh out of the eaft, and fhineth even unto the weft; fo fhall alfo the coming of the Son of man be. For wherefoever the carcafe is, there will the eagles be gathered together. Immediately after the tribulation of thofe days fhall the fun be darkened, and the moon fhall not give her light, and the ftars fhall fall from heaven, and the powers of the heavens fhall be fhaken. And then fhall appear the fign of the Son of man in heaven: and then fhall all the tribes of the earth mourn, and they fhall fee 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. I 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 good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered

one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called

SEXAGESIMA

or the second Sunday before Lent.

The Collect.

O LORD God, who feest 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.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinfoever 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 journeying 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 see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called

QUINQUAGESIMA

or the next Sunday before Lent.

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 Iesus Chrif's fake. *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 should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said

ASH WEDNESDAY

unto him, Receive thy fight; thy faith hath saved thee. And immediately he received his fight, 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, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

For the Epistle. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and 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 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 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, 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 imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by

honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always 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,

THE SECOND SUNDAY IN LENT

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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

The Epistle. 1 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 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 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, 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 goodnes, and righteoufnes, 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 Christ shall give thee light.

The Gospel. 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,

THE FOURTH SUNDAY IN LENT

and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

THE FOURTH SUNDAY IN LENT

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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, 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 bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to 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 bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that

THE FOURTH SUNDAY IN LENT

were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said 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, 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.

THE FIFTH SUNDAY IN LENT

THE COLLECTS, EPISTLES, AND GOSPELS

commonly called
PASSION SUNDAY

The Collect.

WE befeech 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

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

THE COLLECTS, EPISTLES, AND GOSPELS

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 gospel? The Blessing of palms The Distribution The Procession [anthems] [1st station] [gloria laus et honour] [2nd station]

Or Gloria Laus et HOnor, 1st station after vs 3.

Percy: He first blesses the palms; more anciently the blessing was very short; but in the Sarum Missal it has become a long service, with collects, lesson, and gospel. There may be no objection to the lesson and gospel being read, if it is desired. The lesson (read by the clerk on the epistle side) is Exodus xv. 27-xvi. 10; the gospel (read by a deacon on the gospel side) is John xii. 12-19. The palms are blessed after the gospel.

After the palms have been distributed to the ministers and choir (and for this I would suggest bunches of willow), the distribution to the people commences. During it a hymn may be sung, or permission could no doubt be obtained for the ancient anthems.

If there is only a clerk to assist, he will carry the [211] palms to the chancel-gate and supply them to the priest: if there is a deacon he will take this office, and then the clerk will hold up the border of the priest's cope. The vergers had best stand with his wand in the

PALM SUNDAY

middle alley, and see that the people come two and two up the middle, and go back by the side alleys. They should kneel as they take the palms.

Let us pray.

ALmighty God, who gavest thine only Son to suffer upon earth for our redemption; Send thy blessing upon us who now make our prayer unto thee, and sanctify to our use these branches of palm and other trees; that all who shall take them in thy Name may enjoy the fulness of thy heavenly benediction, and serve thee in all good works, till they come unto the joy everlasting; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Rx.* Amen.

The distribution ended, all will join in the procession, carrying their palms and singing *Gloria laus et honor* (98). The procession will go the usual way, by the left. The Gospel for the first Sunday in Advent may be sung as a station before the procession starts, at the chancel step; or in some churches it might be sung after the opening verses in the south transept, should there be a convenient place.

After the procession is over, the clerk unveils the altar-crofs, and the Eucharist proceeds as usual. All bow profoundly, and a short pause is made, at the words 'yielded up the Ghost' in the Gospel, both now and on the following days. The altar-crofs is veiled again after Evensong.

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, 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, 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 counfel againft Jefus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he faw that he was condemned, repented himfelf, and brought again the thirty pieces of filver to the chief priests and elders, faying, I have finned, in that I have betrayed the innocent blood. And they faid, What is that to us? fee thou to that. And he caft down the pieces of filver in the temple, and departed, and went and hanged himfelf. And the chief priests took the filver pieces, and faid, It is not lawful for to put them into the treafury, becaufe it is the price of blood. And they took counfel, and bought with them the potter's field, to bury ftrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was fpoken by Jeremy the prophet, faying, And they took the thirty pieces of filver, the price of him that was valued, whom they of the children of Ifrael did value, and gave them for the potter's field, as the Lord appointed me.)

And Jefus ftood before the governor; and the governor asked him, faying, Art thou the King of the Jews? And Jefus faid unto him, Thou fayeft. And when he was accused of the chief priests and elders, he answered

nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, 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 Jefus, he delivered him to be crucified.

Then the foldiers of the governor took Jefus into the common hall, and gathered unto him the whole band of foldiers. 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, faying, Hail, King of the Jews. And they fpit upon him, and took the reed, and fmote 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 crofs. And when they were come unto a place called Golgotha, that is to fay, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tafted thereof, he would not drink. And they crucified him, and parted his garments, cafting lots: that it might be fulfilled which was fpoken by the prophet, They parted my garments among them, and upon my vesture did they caft lots. And fitting down they watched him there; and fet 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 paffed 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 crosse. 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 crosse, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching

MONDAY BEFORE EASTER

Jefus, faw the earthquake, and thofe things that were done, they feared greatly, faying, Truly this was the Son of God.

MONDAY BEFORE EASTER

The Collect.

ALmighty and everlafting God, who, of thy tender love towards mankind, haft fent thy Son, our Savior Jefus Chrift, to take upon him our flefh, and to fuffer death upon the crofs, that all mankind fhould follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and alfo be made partakers of his refurrection; through the fame Jefus Chrift our Lord. *R.* Amen.

The Collect from the Firft day of Lent, p. 119, is to be read every day in Lent, until the Thursday before Eaſter incluſive, after the Collect appointed for the Day.

For the Epistle. Ifaiah 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatnefs of his ſtrength? I that ſpeak in righteoufnefs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my

garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. 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 beſt 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 guest-chamber, where I shall eat the passover with my disciples? And he will shew you a

large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the 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 Iesus faith 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 faith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, and faith 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 faith 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.

MONDAY BEFORE EASTER

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare

false witnesses 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 witnesses agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses 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 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

TUESDAY BEFORE EASTER

by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER

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, 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

For the Epistle. Isaiah 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 him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released

unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; 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

WEDNESDAY BEFORE EASTER

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 vail 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 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, 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

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 surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them,

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom,

as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and 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 Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, 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 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

commonly called

MAUNDY THURSDAY

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, 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, p. 119, is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day.

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 who 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 Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together;

for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on

him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in 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,

GOOD FRIDAY

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 vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things 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.

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live: Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *R.* Amen.

*This collect might be better from the 1928 to best continue the theme of the 3 collects; on the other hand this one included is an important corrective. Similarly, at the "solemn collects", both seem important. Check the Anglican Service Book for alternative biddings. OTOH, the following is not really *for* the jews, which is part of the expanding prayers for all people. Maybe it along with the others.*

O GOD, who didst choofe Ifrael to be thine inheritance: Have mercy upon us and forgive us for violence and wickednefs againft our brother Jacob; the arrogance of our hearts and minds hath deceived us, and fhame hath covered our face. Take away all pride and prejudice in us, and grant that we, together with the people whom thou didft firft make thine own, may attain to the fulnefs of redemption which thou haft promifed; to the honour and glory of thy moft holy Name. *Rx.* Amen.

The Epiftle. Hebrews 10. 1.

THE law having a fhadow of good things to come, and not the very image of the things, can never with thofe facrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceafed to be offered? becaufe that the worfhippers once purged fhould have had no more confcience of fins. But in thofe facrifices there is a remembrance again made of fins every year. For it is not poffible that the blood of bulls and of goats fhould take away fins. Wherefore, when he cometh into the world, he faith, Sacrifice and offering thou wouldeft not, but a body haft thou prepared me: In burnt-offerings and facrifices for fin thou haft had no pleafure: Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, 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 vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for

he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and said 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 said unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said 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 said unto Jesus, Whence art thou? But Jesus gave him no answer. Then said 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 Cæſar's friend: whoſoever maketh himſelf a king ſpeaketh againſt Cæſar. 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 Cæſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus, and led him away.

And he, bearing his croſs, went forth into a place called the place of a ſkull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but

that he said, I am 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 crosses 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 thereout 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. *R.* Amen.

This Collect alone shall be used at Evening Prayer on Easter Even.

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 Arimathæa, 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

¶ *In the morning, before Mattins, the people being assembled in the Church, these Anthems shall be first solemnly 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.

EASTER DAY

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;

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

℣. Declare his honour unto the heathen. ℟. And his wonders unto all people, Alleluya.

Let us pray.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord. ℟. Amen.



The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and

reigneth with thee and the Holy Ghost, ever one God, world without end. *R.* 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,

MONDAY IN EASTER WEEK

saw the linen clothes lie; 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 beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *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.

BEHOOLD, 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 Jerufalem, 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 Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *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

THE FIRST SUNDAY AFTER EASTER

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

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 saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER

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 THIRD SUNDAY AFTER EASTER

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 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.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *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 believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All

things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER

commonly called

ROGATION SUNDAY

The Collect.

O LORD, from whom all good things do come: Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *R.* Amen.

The Epistle. St. James I. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so 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.

ROGATION SUNDAY

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 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 Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons,

which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. St. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be 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 Iesus 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

WHITSUNDAY

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

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 Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in 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 proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and

he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how

I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, 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 rejoyce 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 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,

TRINITY SUNDAY

clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, 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 honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou

art a teacher come from God: for no man can do these 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 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 wa-

THE SECOND SUNDAY AFTER TRINITY

ter, 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 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 steadfast fear and love: Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. *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 who so 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 THIRD SUNDAY AFTER TRINITY

The Gospel. St. Luke 14. 16.

A CERTAIN man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the 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

THE FOURTH SUNDAY AFTER TRINITY

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 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

THE FIFTH SUNDAY AFTER TRINITY

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 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 fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear

THE SIXTH SUNDAY AFTER TRINITY

not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forlook 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 Epistle. Romans 6. 3.

KNOW ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For

in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. 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 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 righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away

fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY

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

THE NINTH SUNDAY AFTER TRINITY

Spirit of God, they are the fons 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 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 Jefus Chrift our Lord. *R.* 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 paffed through the fea; and were all baptized unto Mofes in the cloud, and in the fea; and did all eat the fame fpiritual meat, and did all drink the fame fpiritual drink: for they drank of that fpiritual rock that followed them; and that rock was Chrift. But with many of them God was not well pleafed; for they were overthrown in the wildernefs. Now thefe things were our examples, to the intent we fhould not luft after evil things, as they alfo lufted. Neither be ye idolaters, as were fome of them; as it is written, The people fat down to eat and drink, and rofe up to play. Neither let us commit fornication, as fome of them committed, and fell in one day three and twenty thoufand. Neither let us tempt Chrift, as fome of them alfo tempted, and were deftroyed of ferpents. Neither murmur ye, as fome of them alfo murmured, and were deftroyed of the deftroyer. Now all thefe things happened unto them for enfamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ftandeth take heed left he fall. There hath no temptation taken you, but

such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord 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

THE ELEVENTH SUNDAY AFTER TRINITY

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 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 promifes, and be made partakers of thy heavenly treafure; through Jefus Chrift our Lord. *R.* Amen.

The Epiftle. 1 Corinthians 15. 1.

BRETHREN, I declare unto you the Gofpel which I preached unto you, which alfo ye have received, and wherein ye ftand: by which alfo ye are faved, if ye keep in memory what I preached unto you, unlefs ye have believed in vain. For I delivered unto you firft of all, that which I alfo received, how that Chrift died for our fins, according to the Scriptures; and that he was buried; and that he rofe again the third day according to the Scriptures; and that he was feen of Cephas, then of the twelve: after that, he was feen of above five hundred brethren at once; of whom the greater part remain unto this prefent; but fome are fallen afleep: after that, he was feen of James; then of all the Apoftles: and laft of all, he was feen of me alfo, as of one born out of due time. For I am the leaft of the Apoftles, that am not meet to be called an Apoftle, becaufe I perfecuted the Church of God. But by the grace of God I am what I am: and his grace which was beftowed 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, fo we preach, and fo ye believed.

THE TWELFTH SUNDAY AFTER TRINITY

The Gospel. St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY

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

THE THIRTEENTH SUNDAY AFTER TRINITY

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 saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the

law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. St. Luke 10. 23.

BLESSED are the eyes which ſee the things that ye ſee. For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain Lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how reaदेft 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

THE FOURTEENTH SUNDAY AFTER TRINITY

a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY

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

THE FIFTEENTH SUNDAY AFTER TRINITY

there not ten cleaſed? 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.

YE 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 Ifrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Iefus. Brethren, the grace of our Lord Iefus Chrift be with your fpirit. Amen.

The Gofpel. St. Matthew 6. 24.

NO man can ferve two mafters: for either he will hate the one, and love the other; or elfe he will hold to the one, and defpife the other. Ye cannot ferve God and Mammon. Therefore I fay unto you, Take no thought for your life, what ye fhall eat, or what ye fhall drink; nor yet for your body, what ye fhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they fow 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 ftature? And why take ye thought for raiment? Confider the lilies of the field how they grow: they toil not, neither do they fpin: and yet I fay unto you, That even Solomon in all his glory was not arrayed like one of thefe. Wherefore, if God fo clothe the grafs of the field, which to day is, and to morrow is caft into the oven; fhall he not much more clothe you, O ye of little faith? Therefore take no thought, faying, What fhall we eat? or what fhall we drink? or wherewithal fhall we be clothed? (for after all thefe things do the Gentiles feek:) for your heavenly Father

THE SIXTEENTH SUNDAY AFTER TRINITY

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 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 saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that

is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all 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 Iesus Chrift our Lord.
R. Amen.

The Epistle. Ephesians 4. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, 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 Iesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Iesus 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

fhall alfo confirm you unto the end, that ye may be blamelefs in the day of our Lord Jefus Chrif.

The Gofpel. St. Matthew 22. 34.

WHEN the Pharifees had heard that Jefus had put the Sadducees to filence, they were gathered together. Then one of them, who was a lawyer, asked him a queftion, tempting him, and faying, Mafter, which is the great commandment in the law? Jefus faid unto him, Thou fhalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the firft and great commandment. And the fecond is like unto it, Thou fhalt love thy neighbour as thyfelf. On thefe two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jefus asked them, faying, What think ye of Chrif? whofe fon is he? They fay unto him, The fon of David. He faith unto them, How then doth David in fpirit call him Lord, faying, The Lord faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-ftool? If David then call him Lord, how is he his fon? And no man was able to anfwer him a word; neither durft any man from that day forth ask him any more queftions.

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 Iesus Chrift 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 Chrift; if so be that ye have heard him, and have been taught by him, as the truth is in Iesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which

is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matthew 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the 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 though wouldest 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 mar-

riage. 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 Judæa 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 Jefus unto him, Except ye fee signs and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jefus faith unto him, Go thy way; thy fon liveth. And the man believed the word that Jefus had fpoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend. And they faid unto him, Yefterday at the feventh hour the fever left him. So the father knew that it was at the fame hour, in the which Jefus faid unto him, Thy fon liveth: and himfelf believed, and his whole houfe. This is again the fecond miracle that Jefus did, when he was come out of Judæa into Galilee.

The Twenty-fecond Sunday after Trinity.

The Collect.

LORD, we befeech thee to keep thy houfehold the Church in continual godlinefs; that through thy protection it may be free from all adverfities, and devoutly given to ferve thee in good works, to the glory of thy Name; through Jefus Chrift our Lord. *R.* Amen.

The Epiftle. 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 Gofpel from the firft 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 Iesus Chrift: Even as it is meet for me to think this of you all, becaufe 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 Iesus Chrift. 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 Chrift. Being filled with the fruits of righteousness, which are by Iesus Chrift, unto the glory and praise of God. The Gospel. St. Matth. 18. 21. PETER said unto Iesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Iesus 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 fellowfervant 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 fellowfervants 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 fervant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowfervant, 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 Jesus 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 croſs of Chriſt: Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.) For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt: Who ſhall change 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 Pharifees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar the things which are Cæſar's; and unto God the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

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 understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks

unto the Father, which hath made us meet to be partakers of the inheritance of the faints 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 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 plentifully rewarded; through Jefus Chrift our Lord. *R.* Amen.

For the Epiftle. Jer. 23. 5.

BEHOLD, the days come, faith the Lord, that I will raife unto David a righteous Branch, and a King fhall reign and prosper, and fhall execute judgement and juftice in the earth. In his days Judah fhall be faved, and Ifrael fhall dwell fafely: and this is his name whereby he fhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, faith the Lord, that they fhall no more fay, The Lord liveth, which brought up the children of Ifrael out of the land of Egypt; But, The Lord liveth, which brought up and which led the feed of the houfe of Ifrael out of the north country, and from all countries whither I had driven them; and they fhall dwell in their own land.

The Gofpel. St. John 6. 5.

WHEN Jefus then lifted up his eyes, and faw a great company come unto him, he faith unto Philip, Whence fhall we buy bread, that thefe may eat? And this he faid to prove him: for he himfelf knew what he would do. Philip answered him, Two hundred pennyworth of bread is not fufficient for them, that every one of them may take a little. One of his difciples, 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.

¶ *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 the holy commandments; through the same Jesus Christ our Lord. *R.* Amen.

The Collect from the First Sunday in Advent, p. 74, is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

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,

SAINT THOMAS THE APOSTLE

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 Collect from the First Sunday in Advent, p. 74, is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

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 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 Jerufalem. And, as he journeyed, he came near Damafcus, and fuddenly there fhined round about him a light from heaven. And he fell to the earth, and heard a voice faying unto him, Saul, Saul, why perfecuteft thou me? And he faid, Who art thou, Lord? And the Lord faid, I am Jefus whom thou perfecuteft: it is hard for thee to kick againft the pricks. And he. trembling and aftonifhed, faid, Lord, what wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it fhall be told thee what thou muft do. And the men which journeyed with him ftood fpeechlefs, hearing a voice, but feeing no man. And Saul arofe from the earth, and when his eyes were opened he faw no man; but they led him by the hand, and brought him into Damafcus. And he was three days without fight, and neither did eat nor drink. And there was a certain difciple at Damafcus, named Ananias, and to him faid the Lord in a vifion, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Arife, and go into the ftreet which is called Straight, and enquire in the houfe of Judas for one called Saul, of Tarfus: for behold, he prayeth, and hath feen in a vifion a man named Ananias, coming in, and putting his hand on him, that he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerufalem; 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

THE PURIFICATION OF SAINT MARY THE VIRGIN

unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE
commonly called

THE PURIFICATION OF SAINT MARY THE VIRGIN
[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.

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, faith 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 Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should

not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the

grace of God was upon him.

SAINT MATTHIAS'S DAY

[February 24]

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *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 headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusaleme; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:

and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from 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 Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye

shall find rest unto your souls. For my yoke is easy, and my burden is light.

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.

ANNUNCIATION OF THE BLESSED VIRGIN MARY

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 holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary

faid, 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 haft 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, Evangelifts; and ſome, Paſtors and Teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. St. John 15. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein

is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES'S DAY

[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. *R.* 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 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 they 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 Jefus Chrift our Lord. *R.* Amen.

SAINT JOHN BAPTIST'S DAY

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 Judæa. 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;

SAINT PETER'S DAY

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 excellent gifts, and commandest him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people

obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *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 Cæsarea 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 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 Bleffed Virgin Mary July 2 The Collect. O God, who didft lead the Bleffed Virgin Mary to vifit Elifabeth to their mutual joy and comfort: Grant unto thy people that as Mary did rejoyce 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 Chrif, he is a new creature: old things are paffed away; behold, all things are become new.

The Goffel. St. John 20. 11.

MARY flood without at the fepulchre weeping: and as ſhe wept, ſhe ſtooped down, and looked into the fepulchre, and ſeeth two angels in white fitting, the one at the head, and the other at the feet, where the body of Jefus had lain. And they fay unto her, Woman, why weepeſt thou? She faith 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 Jefus ſtanding, and knew not that it was Jefus. Jefus faith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She, ſuppoſing him to be the gardener, faith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jefus faith unto her, Mary. She turned herſelf, and faith unto him, Rabboni; which is to ſay, Maſter. Jefus faith 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, 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

[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

SAINT BARTHOLOMEW THE APOSTLE

know; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

SAINT BARTHOLOMEW THE APOSTLE

[August 24]

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *R.* Amen.

For the Epistle. Acts 5. 12.

BY the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) inasmuch that they brought forth the sick

into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW THE APOSTLE

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.

The Gospel. St. Matthew 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS

[September 29]

The Collect.

OVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order: Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *R.* Amen.

For the Epistle. Revelation 12. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon

fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. 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

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

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 falvation, 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 Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world,

therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no 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.

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

A SAINT'S DAY

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.



A SAINT'S DAY

The Collect.

ALMIGHTY and everlasting God, who dost enkindle the name of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *R.* Amen.

¶ *Or this.*

OALMIGHTY God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant Saint *N.*, may persevere in running the race

that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. *R.* Amen.

The Epistle. Hebrews 12. 1.

SEEING we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matthew 25. 31.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and

ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Of a Martyr or Martyrs The 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 [them] (the noble army of martyrs) receive the crown of everlasting life; through Jesus Christ our Lord. *R.* Amen. Epistle: Hebrews II. 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 Confessor or Doctor

O GOD, who hast enlightened thy Church by the [example and] teaching of thy [Confessors and Doctors] (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. Lesson: Wisdom 7. 7—14. I

prayed, and understanding . . . from learning. Gospel:
St. Matthew 13. 51–52. Jesus faith . . . new and old.

Bishop: Alcuin [g 65]

Of a Virgin or Matron Collect Graciously hear us,
O God of our salvation: that like as we do rejoice in
the festival of thy blessed [Virgin and Martyr, or Virgin,
or Martyr] Saint N. [and her companions] so we may
learn to follow her [or them] in all godly and devout
affections: through Jesus Christ our Lord. *R.* Amen.
See Alcuin page 67

The Collects, Epistles, and Gospels

of the Lesser Feasts and Fasts and other days which it is permitted to observe

CONCEPTION OF THE B. V. MARY

[December 8]

The Collect.

O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in chastity and our souls in humility and love; through the same thy Son, Jesus Christ our [Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end.] or [blessed Lord and Saviour] *R.* Amen. or (from 1928)

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. *R.* Amen

For the Epistle. Genesis 3. 9.

THE LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy

voice in the garden, and I was afraid, because I was naked: and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The Gospel. St. Luke II. 27.

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.

O merciful God, of the Lord; and may indeed be , one God, world.... Merciful Lord, hear the prayers of thy servants who commemorate the Nativity of the Mother of God; and grant that by the in-

carnation of thy dear Son, we may be indeed made nigh into him, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen. The Priest's Book of Private Devotion - 1899 The Day-hours of the Church of England - 1891

justus.anglican.org/resources/bcp/copyrights.html: While it is commonly understood that all books published prior to 1923 are in the public domain, copyright notice or no, it is not so commonly known that many texts published after that date are also in the public domain. Under U. S. copyright law, any book published between 1923 and 1977 with no copyright notice is in the public domain. Also, if the book was published in the US with a copyright notice between 1923 and 1963 but that copyright was not renewed, it is in the public domain.

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

THE INTRODUCTION

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.

HOLY COMMUNION

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.

THE INTRODUCTION

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

HOLY COMMUNION

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,*

✠. 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,*

¶ The Lord be with you. R. And with thy Spirit.

THE ✠ Holy Gospel is written in the — chapter of — beginning at the — verse. R. 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 invisible:

And in one Lord Jesus Christ, the only-begotten son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, * And was incarnate by the Holy Ghost of the Virgin Mary, * And was made man, * And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and

HOLY COMMUNION

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 Resurrection of the dead, * And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the 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,

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

HOLY COMMUNION

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.

THE OFFERTORY

¶ *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.*

THE OFFERTORY

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 Jesus, 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,

HOLY COMMUNION

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 Highest. *Psalms l. 14.*

THE OFFERTORY

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

Psalms xxxvij. 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 basin 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

HOLY COMMUNION

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 to direct all Kings, Prefidents and Rulers that under them the world may be godly and quietly governed. And grant unto all that are put in authority under them, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Biſhops, 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

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

THE OFFERTORY

commend unto thy merciful goodnes this congregation which is here assembled in thy Name, to celebrate the Commemoration of the most glorious death of thy Son.

And we most humbly beseech thee, of thy goodnes, O Lord, to comfort and succour all them who, in this transitory life, are in trouble, sorrow, 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 steadfastness 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.

HOLY COMMUNION

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *R.* Amen.

THE CONSECRATION

¶ *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.

THE CONSECRATION

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, *Ec.*

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, *Ec.*

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, *Ec.*

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

HOLY COMMUNION

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, *Ec.*

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, *Ec.*

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, *Ec.*

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

THE CONSECRATION

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, &c.

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 Crofs 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;

HOLY COMMUNION

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 Paten unto 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.*

THE CONSECRATION

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

HOLY COMMUNION

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.

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say,

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

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

For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Here the Priest is to break the consecrated bread.

¶ *Then shall the Priest say or sing,*

THE COMMUNION

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.

THE COMMUNION

¶ *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

HOLY COMMUNION

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. Amen.

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt
faith 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 faith.

THE COMMUNION

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.

¶ *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

HOLY COMMUNION

ing 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.*

¶ *In the Communion time the choir and people may say or sing the following, beginning so soon as the Priest doth receive the holy Communion.*

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.

O Lamb of God that takest away the sins of the
world grant us thy peace.

¶ *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,*

THE THANKSGIVING

℣. O give thanks unto the Lord, for he is gracious:
℞. And his mercy endureth for ever.

℣. 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.*

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

℣. Depart in peace, *or* Let us bless the Lord.

HOLY COMMUNION

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

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.

OALMIGHTY 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-

HOLY COMMUNION

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.

COLLECTS

Prayers for Certain Festivals and Seasons

Advent.

GRANT, O Almighty God, that as thy blessed Son Iesus 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 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, Iesus 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 Iesus 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 Iesus Christ our Lord. *R.* Amen

Epiphany, *and seven days after.*

ALMIGHTY God, who at the baptism of thy blessed Son Iesus Christ in the river Jordan didst manifest

HOLY COMMUNION

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

EXHORTATIONS

hearts purified by his prefence, we may day by day be strengthened with power in the inward man; through Iesus Chrift 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, Invisibile, the mysteries of whose being are unsearchable: 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.

HOLY COMMUNION

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 wherein soever 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-

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.

HOLY COMMUNION

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,

GENERAL RUBRICKS

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 Christs 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 Crofs 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 Lords 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 Gods 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 RUBRICKS

¶ *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 Christs Church together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

HOLY COMMUNION

- ¶ *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 know 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*

GENERAL RUBRICKS

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 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 [*or* Person] been already baptized
or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

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* [*or these persons*] 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* [*or these thy Servants and Handmaidens*]; 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

THE ORDER OF BAPTISM

through hope, and rooted in charity, may so pass the waves of this troublefome 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 [or 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 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* [*or 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. *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* [*or these Persons*], 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* [*or these Persons*], 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, if all candidates be children, the Priest shall say the Gospel and Exhortation as follow,*

ψ. 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 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.

¶ *Or, for those of Riper Years,*

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

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 condemned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren,

what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. *[And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.] Doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say 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*

THE ORDER OF BAPTISM

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

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

The priest shall add also this prayer.

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*

THE PROMISES

Infants [*or these Persons*], that *they* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *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 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

THE ORDER OF BAPTISM

devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

Or, for those of Riper Years,

¶ *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 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.

THE PROMISES

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 Re-

THE ORDER OF BAPTISM

mission 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 BLESSING OF THE WATER

¶ *After which the Priest shall proceed, saying,*

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

Let us pray.

O MOST merciful God our Saviour Jesu Christ, 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

THE BLESSING OF THE WATER

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.

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.

THE ORDER OF BAPTISM

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

℣. Lift up your hearts. ℞. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God. ℞. 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 supplications 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. ℞. 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

THE BAPTISM

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.

| ¶ *But NOTE, That if the Person to be baptized be of Riper Years, the Minister shall take him by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the Water, or pour Water upon him, using the same form of words.*

| ¶ *Then the Priest shall annoint the Infant upon the head with chrism, 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 anoint thee with the unction ✠ of his Holy Spirit, and bring thee to the inheritance of everlasting life. **Rz.** Amen.

| ¶ *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

THE ORDER OF BAPTISM

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 Chrif, that when the Bridegroom cometh thou mayest go forth with all the faints to meet him; and see that thou keep the grace of thy baptifm.

¶ *When there are many to be baptized, this order of baptizing, anointing, putting on the chryfom, and delivering the light, fhall be ufed feuerally with every Child. Thofe that be firft baptized departing from the font, and remainyng in fome convenient place within the Church until all be baptized.*

THE THANKSGIVING

¶ *Then fhall the Prieft fay,*

SEEING now, dearly beloved brethren, that *theſe Children [or theſe Perſons]* are regenerate, and grafted into the body of Chrif's Church, let us give thanks unto Almighty God for theſe benefits; and with one accord make our prayers unto him, that *theſe Children [or theſe Perſons]* may lead the reſt of *their* life according to this beginning.

Then fhall the Prieft fay,

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *theſe Infants [or theſe Perſons]* with thy Holy Spirit, to receive *them* for thine own *Children* by adoption, and to incorporate *them* into thy holy Church. And humbly we

THE DUTIES OF THE GODFATHERS AND
GODMOTHERS

befeech thee to grant, that *they*, being dead unto fin, and living unto righteoufnefs, and being buried with Chrift in his death, may crucify the old man, and utterly abolifh the whole body of fin; and that, as *they are* made partaker of the death of thy Son, *they* may alfo be partaker of his refurrection; fo that finally, with the refidue of thy holy Church, *they* may be *inheritors* of thine everlafting kingdom; through Chrift our Lord.
R. Amen.

THE DUTIES OF THE GODFATHERS AND
GODMOTHERS

¶ *Then the Priest fhall fay to the Godfathers and Godmothers and Parents this Exhortation following.*

FORASMUCH as *theſe Children have* promifed 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 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

THE ORDER OF BAPTISM

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 chrysome 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 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

THE DUTIES OF THE GODFATHERS AND
GODMOTHERS

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.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be.*

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

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 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*

THE ORDER OF BAPTISM

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 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.*



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.

Rehearse the Articles of thy Belief.

Answer.

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

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

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

Question.

What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

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 trefpaſſes, As we forgive them that trefpaſs 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 fouls and bodies; and that he will be merciful unto us, and forgive us our fins; 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

CONFIRMATION

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,

THE 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.

✠. Blessed be the Name of the Lord; *R.* Henceforth, world without end.

✠. Lord, hear our prayers. *R.* And let our cry come unto thee.

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 thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace;

CONFIRMATION

The Spirit of wisdom and understanding;
The Spirit of counsel and ghostly strength;
The Spirit of knowledge and true godliness;
and fill them, O Lord, with the Spirit of thy holy
fear, now and for ever. *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 increase in thy
Holy Spirit more and more, until *he* come unto thy ev-
erlasting kingdom. *R.* Amen.

¶ *Then shall the Bishop say,*

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

And (all kneeling down) the Bishop shall add,

Let us pray.

* *Here the Bishop shall sign the person with the sign of the Crofs
on the forehead with the holy Chrism.*

THE CONCLUSION

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. Forgive us our trespaffes, As we forgive them that trespafs againft us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makeft us both to will and to do thofe things that be good and acceptable unto thy divine Majefty; We make our humble fupplications unto thee for thefe thy fervants, upon whom (after the example of thy holy Apoftles) we have now laid our hands, to certify them (by this fign) of thy favour and gracious goodnefs towards them. Let thy fatherly hand, we befeech thee, ever be over them; let thy Holy Spirit ever be with them; and fo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlafting life; through our Lord Jefus Chrift, who with thee and the Holy Ghofth liveth and reigneth, ever one God, world without end. *R.* Amen.

THE CONCLUSION

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

CONFIRMATION

ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Rz.* 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 fainthearted; 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. *Rz.* 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.*

¶ *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,*

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.

And especially I have sinned in these ways . . .

CONFESSION

For these and all other sins which I cannot now remember, I am truly sorry. I pray God to have mercy on me. 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 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.*

¶ *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.

The Lord hath put away all thy sins. *R.* Thanks be to God.

The Priest concludes,

Go in peace, and pray for me, a sinner.



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, must should be published in the Church three several Sundays, or Holy-days in the time of Divine Service, immediately before the the sentences for the Offertory: the Curate 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 to the Door of the Church, or some other convenient location, 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.

Into which holy estate these two persons present come now to be joined.

Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *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

THE MARRIAGE

any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confesse it. *For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.*

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.

Then shall the Priest say unto the Woman,

N. WILT wilt thou have this *man* to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey *him*, and serve *him*, love, honour, and keep *him* in sickness and in health; and, forsaking all other, keep thee only unto *him*, so long as ye both shall live?

The Woman shall answer, I will.

THE FORM OF SOLEMNIZATION OF MATRIMONY

Then shall the Priest say,

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister, [receiving the Woman at her father's or friend's hands,] shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I, 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, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, [and other tokens of spousage, as gold or silver,] laying the same upon the book. And the Priest, taking the ring, shall say,*

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

THE MARRIAGE

¶ *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 Priest, shall say,*

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 Priest shall say,*

Let us pray.

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, living faithfully together, they 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 be-

THE FORM OF SOLEMNIZATION OF MATRIMONY

fore 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, blefs, 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.*

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.

THE BENEDICTION

6 The LORD from out of Sion shall 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.

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.

THE FORM OF SOLEMNIZATION OF MATRIMONY

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.

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 adverferis 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:

THE BENEDICTION

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 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.

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, 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. Look, O Lord, mercifully upon them from heaven, and blefs them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they 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. 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

THE BENEDICTION

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. *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 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*

THE FORM OF SOLEMNIZATION OF MATRIMONY

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 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 COMMUNION

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.

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. 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 Order for the Visitation of the Sick, and the Communion of the Sick

Kings evil in a git branch

The Order for the Burial of the Dead

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, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodnes 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 wéll pleásed ★ that the LORD hath heard the vóice of mý prayer;

2 That he hath inclined his éar unto mé; ★ therefore 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 hóld upón me.

4 I *found* trouble and heavinefs, and I *called* upon the Náme of the LÓRD; ★ O LORD, I beseech thee, delíver mý soul.

5 Gracious is the LÓRD, and ríghteous; ★ yea, our Gód is mérciful.

THE CHURCHING OF WOMEN

6 The LORD preserveth the simple: * I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul; * for the LORD hath rewarded thee.

8 And why? thou hast delivered my soul from death, * mine eyes from tears, and my feet from falling.

9 I will walk before the LORD * in the land of the living.

10 I believed, and therefore will I speak; but I was fore troubled: * I said in my haste, All men are liars.

11 What reward shall I give unto the LORD * for all the benefits that he hath done unto me?

12 I will receive the cup of salvation, * and call upon the Name of the LORD.

13 I will pay my vows now in the presence of all his people: * in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

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

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

Or,

PSALM 127. *Nisi Dominus.*

EXCEPT the LORD build the house, * their labour is but lost that build it.

2 Except the LORD keep the city, * the watchman waketh but in vain.

3 It is but 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 géiant, * even
fo are the yóung chíldren.

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 Priest fhall fay,*

Lord, have mercy upon us.

Chrift, 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 againft us. And lead us not into
temptation, But deliver us from evil. Amen.

¶ O Lord, fave this woman thy fervant; R. Who
putteth her truft in thee.

THE CHURCHING OF WOMEN

℣. 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 Priest say to the Woman,*

U NTO God's gracious mercy and protection we commit you. The LORD bless you, and keep you: the LORD make his face to shine upon you, and be gracious unto you: the LORD lift up his countenance upon you, and give you peace, ✠ both now and for 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 praise 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 righteouſneſs, to their own great bleſſing and the glory of thy name; through Jeſus Chriſt 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 fore 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 Jeſus Chriſt 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.*



A Commination

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, as the Ordinary shall appoint*

THE COMMINATION

¶ *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 difuse 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;

THE COMMINATION

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,*

R. Amen. Lord have mercy upon us.

Idolaters and all them that worship God's creatures, God shall judge;

R. Amen. Lord have mercy upon us.

Blasphemers and all them that take God's name in vain, God shall judge;

R. Amen. Lord have mercy upon us.

The Lord's day is holy; them that profane it, God shall judge;

R. Amen. Lord have mercy upon us.

Him that honoureth not his father or his mother, and them that are lawless or seditious, God shall judge;

R. Amen. Lord have mercy upon us.

Murderers and all them that are malicious or cruel, God shall judge;

R. Amen. Lord have mercy upon us.

Adulterers and fornicators and all unclean persons, God shall judge;

R. Amen. Lord have mercy upon us.

Robbers and thieves and them that defraud, God shall judge;

R. Amen. Lord have mercy upon us.

A COMMINATION

Falſe witneſſes and all evil ſpeakers, liars and flanderers, God ſhall judge;

R. Amen. Lord have mercy upon us.

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 finners 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 ſmiten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent

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.

¶ *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

A COMMINATION

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.

11 Cast me not away from thy presence, * and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, * and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health; * and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord, * and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

THE PRAYERS

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 Sion; * build thou the walls of Hierusalem.

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.

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 PRAYERS

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 servants; **R.** That put their trust in thee.

✠. Send unto them help from above; **R.** And evermore mightily defend them.

A COMMINATION

℣. 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 sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. ℞. Amen.

THE FORM FOR THE BLESSING OF ASHES

THE FORM FOR THE BLESSING OF ASHES

¶ *Before the Lord's Supper ashes prepared from the palms blessed the previous Palm Sunday, or other suitable ashes, may be blessed as follows:*

¶ *The 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. ℞. Amen.

¶ *Here may the ashes be sprinkled and censured,*

¶ *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 Psalm 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:*

A COMMINATION

Remember, O man, that dust thou art, and unto dust shalt thou return.

Or

Remember that thou art a sinner, and repent.

¶ *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. Longsuffering, 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 bless us, and keep us: the LORD make his face to shine 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.



Blessings

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 counsel of the ungodly, nor stood in the way of sinners, * and hath not sat in the seat of the scornful.

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

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

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

5 As for the ungodly, it is not so with them; * but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment, * neither the sinners in the congregation of the righteous.

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

PSALM 2. *Quare fremuerunt gentes?*

WHY do the 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. Blessed are all they that put their trúft in him.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they incréased that tróuble me! ★
many are they that rise 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 up of mý head.

4 I did call upon the LÓRD with my vóice, ★ and he heard me out of his hóly hill.

5 I laid me down and flept, and róse up agáin; ★ for the LÓRD sustáined me.

6 I will not be afraid for ten thousands óf the péo-
ple, ★ that have fet themselves agáinft me róund about.

7 Up, LORD, and hélp me, O my Gód, ★ for thou smíteft all mine enemies upon the cheekbone; thou haft broken the teeth of thé ungodly.

8 Salvation belongeth únto the LÓRD; ★ and thy blessing is upón thy péople.

PSALM 4. *Cum invocarem.*

HEAR me when I call, O Gód of my ríghteousness: ★
thou haft fet me at liberty when I was in trouble;
have mercy upon me, and hearken únto mý prayer.

2 O ye sons of men, how long will ye blasphemé
mine hónour, ★ and have such pleasure in vanity, and
seek after léasing?

3 Know this also, that the Lord hath chosen to himself the man that is goodly; * when I call upon the Lord, he will hear me.

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

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

6 There be many that say, * Who will show us any good?

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

8 Thou hast put gladness in my heart; * since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest; * for it is thou, LORD, only, that makest me dwell in safety.

PSALM 5. *Verba mea auribus.*

PONDER my words, O Lord, * consider my meditation

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

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

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

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

6 Thou shalt destroy them that speak leasing; * the LORD will abhor both the blood-thirsty and deceitful man.

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

8 Lead me, O LORD, in thy righteousness, because of mine enemies; * make thy way plain before my face.

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

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

11 Destroy thou them, O God; let them perish through their own imaginations; * cast them out in the multitude of their ungodliness; for they have rebelled against thee.

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

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

DAY 1. EVENING PRAYER

PSALM 6. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation, * neither chaften me in thy displeafure.

2 Have mercy upon me, O LÓRD, for I am wéak;
* O LORD, heal me, for my bónes are véxed.

3 My foul alfo is fóre tróubled: * but, LORD, how long wílt thou púnifh me?

4 Turn thee, O LORD, and delíver my fóul; * O fave me fór thy mércy's fake.

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 wáfh 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 fhall be confounded, and fóre véxed; * they fhall be turned back, and put to fhäme fúddenly.

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 fuch thíng; ★ or if there be any wickednefs ín my hands;

4 If I have rewarded evil unto him that dealt friendly with mé; ★ yea, I have delivered him that without any caufe ís mine énémy,

5 Then let mine enemy perfecute my sóul, and táke me; ★ yea, let him tread my life down upon the earth, and lay mine hónour ín the duft.

6 Stand up, O LORD, in thy wrath, and lift up thyself, becaufe of the indignation óf mine énéemies; ★ aríse up for me in the judgement that thou háft commáded.

7 And so fhall the congregation of the people cóme about thée: ★ for their fákes therefore lift up thyself again.

8 The LORD fhall judge the people: give fentence 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 juft.

10 For the ríghteous Gód ★ trieth the véry héarts and reins.

11 My help cómeth of Gód, ★ who preferveth thém that are trúe of heart.

12 God is a righteous Judge, ftróng, 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 pérsecútors.

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 stíll 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 fiſhes of the féa; * and whatſoever walketh through the páths of thé ſeas.

9 O LÓRD our Góvernor, * 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 Hígheſt.

3 While mine enemíes are driven báck, * they ſhall fall and periſh 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 ungóddy; * 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 Zion; * 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 Zion: * 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 péríſh 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 themſélves 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 pérſécute the póor: * let them be taken in the crafty wilíneſs that they háve imágined.

3 For the ungodly hath made boáſt of his own héart's deſíre, * and ſpeaketh 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 ſight, and therefore defieth he áll his énemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall néver be caſt dówn, * there ſhall no harm háppen untó me.

7 His mouth is full of curſing, decéit, and fráud; * under his tongue is ungodlinéſs 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 ſét 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 himſélf, * that the congregation of the poor may fall into the hánds of his cáptains.

12 He hath ſaid in his heart, Tuſh, God háth forgóttén; * he hideth away his face, and he will néver ſée it.

13 Ariſe, O LORD God, and líft up thine hánd; * forgèt nótt the poor.

14 Wherefore ſhould the wícked blaſpheme Gód, * while he doth ſay in his heart, Tuſh, thou God cáreſt not fór it?

15 Surely thóu haſt ſéen it; * for thou beholdeſt ungodlineſs ánd wrong,

16 That thou mayeſt take the matter into thy hánd; * the poor committeth himſélf unto thee; for thou art the helper óf the fríendleſs.

17 Break thou the power of the ungodly ánd malí-cious; * 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 hearkeneth
thereto;

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

PSALM II. *In Domino confido.*

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

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

3 For the foundations will be cast down, ★ and
what hath the righteous done?

4 The LORD is in his holy temple; ★ the LORD's
seat is in heaven.

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

6 The LORD alloweth the righteous: ★ but the un-
godly, and him that delighteth in wickedness, doth his
soul abhor.

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

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

DAY 2. EVENING PRAYER

PSALM 12. *Salvum me fac.*

HELP me, LORD, for there is not one gódlly man léft; * for the faithful are minifhed from among the children óf men.

2 They talk of vanity every one wíth his néighbour; * they do but flatter wíth their lips, and diffemble ín their dóuble heart.

3 The LORD fhall root out áll deceitful líps, * and the tongue that fpéaketh próud things;

4 Which have faid, Wíth our tóngue wíll we preváil; * we are they that ought to fpéak; who is lörd óver us?

5 Now for the comfortlefs trouble's fáke of the néedy, * and becaufe of the deep fíghing óf the poor,

6 I wíll úp, faíth the LÓRD; * and wíll help every one from him that fwelleth againft him, and wíll fét him át refť.

7 The words of the LÓRD are púre words; * even as the fíilver, wích from the earth ís tried, and purified féven tímes ín the fire.

8 Thou fhalt kéept hem, O LÓRD; * thou fhalt preferve him from thís generátion for éver.

9 The ungodly walk on évery fíde: * wíhen they are exalted, the children of men are pút to rébuke.

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 shall I feek counŕel in my ŕoul, and be
 ŕo véxed in my héart? ★ how long shall mine enemies
 tríumph óver me?

3 Conŕider, and héar me, O LORD my Gód; ★
 lighten mine eyes, that I fléep not ín death.

4 Left mine enemy ŕay, I have prévaíled agáínŕt
 him: ★ for if I be caŕt down, they that trouble me wíll
 rejóice at it.

5 But my truŕt is ín thy mércy, ★ and my heart is
 joyŕul in thy ŕalvátion.

6 I will ŕing of the LORD, becauŕe he hath dealt ŕo
 lóvingly with mé; ★ yea, I will praíŕe the Name of the
 Lórd Moŕt Híghet.

PSALM 14. *Dixit insipiens.*

THE fool hath ŕáíd 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 ŕee if there were any that would
 underŕtand, and ŕeek 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 uŕed no deceit in his tongue, nor done evil tó his néighbour, * and hath not flanderéd his néighbour.

4 He that ŕetteth not by himŕelf, but is lowly ín his own éyes, * and maketh much of thém that féar the LORD.

5 He that ŕweareth unto his neighbour, and diŕappóinteth him nóť, * though it were to his öwn hín-drance.

6 He that hath not given his money úpon úŕury, * nor taken reward agáínŕt the ínnocent.

7 Whoŕo dóeth theŕe thínęs * ŕhall néver fall.

PSALM 16. *Conŕerva me, Domine.*

PRESERVE me, O Gód; * for in thee háve I pút my truŕt.

2 O my ŕoul, thou haŕt fáid unto the LÓRD, * Thou art my God; my goods are nóthing únto thee.

3 All my delight is upon the ŕaints, thát are in the éarth, * and upon ŕuch as excél in vírtue.

4 But they that run áfter another gód * ŕhall 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 himŕelf is the portion of mine inher-
itance, ánd of my cúp; * thou ŕháľt 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 alfo chaften me in the night-ſeaſon.

9 I have ſet GOD álways before me; * for he is on
my right hand, therefore Í ſhall nóť fall.

10 Wherefore my heart was glad, and my glóry re-
jóiced: * my fleſh álſo ſhall réť in hope.

11 For why? thou ſhalt not léave my ſoul in héll; *
neither ſhalt thou ſuffer thy Holy One to ſée corrup-
tion.

12 Thou ſhalt ſhew me the path of life: in thy pref-
ence is the fúlneſs of jóy, * and at thy right hand there
is pléaſure for évermore.

PSALM 17. *Exaudi, Domine.*

HEAR the right, O LORD, conſider my compláint, *
and hearken unto my prayer, that goeth not óut
of féigned lips.

2 Let my ſentence come forth fróm thy préſence;
* and let thine eyes look upon the thíng that is égal.

3 Thou haſt proved and viſited mine heart in the
night-ſeaſon; thou haſt tried me, and ſhalt find no
wickedneſs in mé; * for I am utterly purpoſed that my
móuth ſhall nóť offend.

4 Becauſe of men's works, that are done againſt
the wórdſ of thy líps: * I have kept me from the ways
óf the deſtróyer.

5 O hold thou up my góings in thy páths, * that
my fóotſteps ſlíp not.

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

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

8 Keep me as the apple of an eye; * hide me under the shadow of thy wings.

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

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

11 They lie waiting in our way on every side, * turning their eyes down to the ground.

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

13 Up, LORD, disappoint him, and cast him down; * deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O LORD; from the men, I say, and from the evil world; * which have their portion in this life, whose bellies thou fillest with thy hid treasure.

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

16 But as for me, I will behold thy presence in righteousness; * and when I awake up after thy likeness, I shall be satisfied with it.

DAY 3. EVENING PRAYER

PSALM 18. *Diligam te, Domine.*

I WILL love thee, O LORD, my strength. The LORD is my ſtony rŕock, 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 overtŕook me.

5 In my trouble I will call upon the LŕORD, * and complain unto my God:

6 So ſhall he hear my voice out of his hŕoly 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 prŕeſence, * 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 remóved; * 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 difpléafure.

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 Because I have kept the wáys of the LÓRD, * and have not forsaken my God, ás the wicked doth.

22 For I have an eye únto all his láws, * and will not cast out his commándments fróm me.

23 I was also uncorrúpt befóre him, * and ef-chewed mine öwn wickedness.

24 Therefore shall the LORD reward me after my righteous déaling, * and according unto the cleanness of my hands ín his éyefight.

25 With the holy thou shalt be hóly, * and with a perfect man thou shalt be pérfect.

26 With the cléan thou shalt be cléan, * and with the froward thou shalt learn frówardness.

27 For thou shalt save the people that are ín advér-sity, * and shalt bring down the hígh looks óf the proud.

28 Thou also shalt líght my cándle; * the LORD my God shall make my dárkness tó be light.

29 For in thee I shall díscómfít an host of mén, * and with the help of my God I shall leap óver thé wall.

30 The way of God is an úndefiled wáy: * the word of the LORD also is tried in the fire; he is the defender of all them that pút their trúst in him.

31 For who is Gód, but the LÓRD? * or who hath any stréngth, except óur God?

32 It is God, that girdeth mé with strength of wár, * and maketh my wáy pérfect.

33 He maketh my féet like hárts' feet, * and sétteth me úp on high.

34 He téacheth mine hands to fíght, * and mine arms fhall break éven a bów of fteel.

35 Thou haft given me the defence of thý falvátion; * thy right hand alŕo fhall hold me up, and thy loving corréction fhall máke me great.

36 Thou fhalt make room enough under mé for to gó, * that my fóotŕeps fháll not flide.

37 I will follow upon mine enemies, and óvertáke them; * neither will I turn again till Í have deftróyed them.

38 I will fmite them, that they fhall not be áble to fránd, * but fall únder mý feet.

39 Thou haft girded me with ŕtrength untó the báttle; * thou fhalt throw down mine énemies únder me.

40 Thou haft made mine enemies alŕo to turn their bácks upón me, * and I fhall deftroy thém that háte me.

41 They fhall cry, but there fhall be nóne to hélp them; * yea, even unto the LORD fhall they cry, but he fháll not héar them.

42 I will beat them as ŕmall as the dúŕft before the wínd; * I will caŕt them out as the cláy in thé ŕtreets.

43 Thou fhalt deliver me from the ŕtrivings óf the péople, * and thou fhalt make me the héad of the héa-then.

44 A péople whóm I have not knówn * fhall ŕérve me.

45 As foon as they hear of me, they fháll obéy me;
* but the ftrange children fhall diffemble wíth me.

46 The ftrange chíldren fhall fáil, * and be afraid
óut of their prísons.

47 The LORD liveth, and bleffed be mý ftrong
hélpér, * and praífed be the Lord of mý fálvátion;

48 Even the God that feeth that I bé avénged, * and
fubdueth the péople únto me.

49 It is he that delivereth me from my cruel ene-
mies, and fetteth me up above mine ádverfáries: * thou
fhalt rid me fróm the wícked man.

50 For this caufe will I give thanks unto thee, O
LORD, amóng the Géntiles, * and fing praífes únto thy
Name.

51 Great profperity giveth he únto his Kíng, * and
fheweth loving-kindnefs unto David his anointed, and
unto his féeð for évermore.

DAY 4. MORNING PRAYER

PSALM 19. *Cœli enarrant.*

THE heavens declare the glóry of Gód; * and the fir-
mament fhéweth his hándywork.

2 One day télleth anóther; * and one night cer-
tifíeth anóther.

3 There is neither fpéech nor lánguage; * but their
voices are héárd amóng them.

4 Their founð 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 course.

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 wisdom 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 desired are they than gold, yea, thán much fíne gold; * sweeter also than honey, ánd the hóney-comb.

11 Moreover, by them ís thy servant táught; * and in keeping of them thére is gréat reward.

12 Who can tell how óft he offéndeth? * O cleanse thou me fróm my sέcret faults.

13 Keep thy servant also from presumptuous sins, 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 thý sight,

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
strengthen thee óut of Sión:

3 Remember áll thy ófferings, * and accept thy
burnt-fácrifice;

4 Grant thee thy heart's desíre, * and fulfil all thy
mind.

5 We will rejoice in thy falvation, 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 wholesome stréngth of his ríght hand.

7 Some put their trust in chariots, and sóme in
hórses; * but we will remember the Náme of the LÓRD
our God.

8 They are brought dówn, and fálLEN; * but we are
rísen, and stánd 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 in thy strength, O LÓRD; *
exceeding glad shall he be of thy falvátion.

2 Thou haft given hím his heart's desíre, * and haft
not denied him the requést of hís lips.

3 For thou ſhalt prevent him with the bléſſings of góodneſs, * and ſhalt ſet a crown of pure góld upon hís head.

4 He asked life of thee; and thou gavéſt hím a lóng life, * even for éver and éver.

5 His honour is great in thy ſalvátion; * glory and great worſhip ſhalt thou láy upón him.

6 For thou ſhalt give him everlaſting felícity, * and make him glad with the jóy of thy cóuntenance.

7 And why? becauſe the King putteth his trúſt in the LÓRD; * and in the mercy of the Moſt Higheſt he ſhall nóť miſcárry.

8 All thine enemies ſhall féel thine hánd; * thy right hand ſhall find out théť that háte thee.

9 Thou ſhalt make them like a fiery oven in tíme of thy wráth: * the LORD ſhall deſtroy them in his diſpleaſure, and the fire ſhall confúme them.

10 Their fruit ſhalt thou root óut of the éarth, * and their ſeed from among the chýldren óf men.

11 For they intended míſchief againſť thee, * and imagined ſuch a device as they are not áble tó perform.

12 Therefore ſhalt thou pút them to flýght, * and the ſtrings of thy bow ſhalt thou make ready agáinſť the fáce of them.

13 Be thou exalted, LORD, ín thine own ſtréngth; * ſo we will ſing, and práiſe thy pówér.

DAY 4. EVENING PRAYER

PSALM 22. *Deus, Deus meus.*

M^Y God, my God, look upon me; why hast thou forsaken me? * and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not; * and in the night-season also I take no rest.

3 And thou continuest holy, * O thou worship of Ísrael.

4 Our fathers hoped in thee; * they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen; * they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; * a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn; * they shoot out their lips, and shake their heads, saying,

8 He trusted in GOD, that he would deliver him; * let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb; * thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born; * thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand, * and there is none to help me.

12 Many oxen are cóme abóut me; * fat bulls of Bafan clofe me ín on évery fide.

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 alfo in the midft of my body is éven like mélting wax.

15 My ftrength is dried up like a pottherd, and my tongue cléaveth to my gúms, * and thou fhalt bring me ínto the dúft of death.

16 For many dogs are cóme abóut me, * and the council of the wicked layeth fiege agáínt me.

17 They pierced my hands and my feet; I may téll all my bónes: * they ftand ftaring and lóoking upón me.

18 They part my gárments amóng them, * and cafts lots upón my véfture.

19 But be not thou fár from me, O LÓRD; * thou art my fuccour, háfte thee to hélp me.

20 Deliver my fóul from the fwórd, * my darling from the pówer óf the dog.

21 Save me fróm the lion's móuth; * thou haft heard me alfo from among the hórns of the únicorns.

22 I will declare thy Name untó my bréthren; * in the midft of the congregation wíll I práífe thee.

23 O práífe the LORD, yé that féar him: * magnify him, all ye of the feed of Jacob; and fear him, all ye féed of Ísrael.

24 For he hath not despised, nor abhorred, the low estate of the poor; * he hath not hid his face from him; but when he called unto him he heard him.

25 My praise is of thee in the great congregation; * my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied; * they that seek after the LORD shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the LORD; * and all the kindreds of the nations shall worship before him.

28 For the kingdom is the LORD's, * and he is the Governor among the people.

29 All such as be fat upon earth * have eaten and worshipped.

30 All they that go down into the dust shall kneel before him; * and no man hath quickened his own soul.

31 My feed shall serve him: * they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness * unto a people that shall be born, whom the Lord hath made.

PSALM 23. *Dominus regit me.*

THE LORD is my shepherd; * therefore can I lack nothing.

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 righteoufnefs, fór his Náme's sake.

4 Yea, though I walk through the valley of the fhadow 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 against théim that tróuble me; * thou hast anointed my head with oil, and my cúp shall bé full.

6 But thy loving-kindnefs and mercy shall follow me all the dáys of my lífe; * and I will dwell in the houle 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 féas, * and prepared ít upón the floods.

3 Who shall ascend into the híll of the LÓRD? * or who shall ríse úp in his hóly 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 bléssing from the LÓRD, * and righteoufnefs from the God of hís salvátióin.

6 This is the generation of thém that féek him; * even of them that feek 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 ftrong 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 nótt be afhámed; * but fuch as transgréfs 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 mércies, * 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 seed shall inherit the land.

13 The secret of the LORD is among them that fear him; * and he will shew them his covenant.

14 Mine eyes are ever looking unto the LORD; * for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me; * for I am desolate and in misery.

16 The sorrows of my heart are enlarged: * O bring thou me out of my troubles.

17 Look upon my adversity and misery, * and forgive me all my sin.

18 Consider mine enemies, how many they are; * and they bear a tyrannous hate against me.

19 O keep my foul, ánd deliver me: ★ let me not be confounded, for I have pút my trúst in thee.

20 Let perfectnefs and righteous dealing wáit upón me; ★ for my hópe hath béen in thee.

21 Deliver Ísrael, O Gód, ★ out of áll his tróubles.

PSALM 26. *Judica me, Domine.*

BE thou my judge, O LORD, for I have walked ín-
nocéntly: ★ my trust hath been álsó in the LORD,
therefore sháll I nótt fall.

2 Examine me, O LÓRD, and próve me; ★ try out
my réins and mý heart.

3 For thy loving-kindnefs is éver before mine éyes;
★ and I will wálk in thy truth.

4 I have not dwélt with vain pérsons; ★ neither will
I have fellowship wíth the decéitful.

5 I have hated the congregation óf the wícked; ★
and will not fit amóng the ungódlly.

6 I will wásh my hands in innocécy, O LÓRD; ★
and so will I gó to thine áltar.

7 That I may shew the vóice of thankfgíving, ★ and
tell of áll thy wóndrous works.

8 LORD, I have loved the habitátion of thy hóuse,
★ and the place where thine hónour dwélleth.

9 O shut not up my sóul with the sínners, ★ nor my
life with the blöod-thírfty.

10 In whose hánds is wíckednefs, ★ and their right
hánd is fúll 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 upon me, and hear me.

9 My heart hath talked of thee, Séek ye my face: * Thy face, LÓRD, will I seek.

10 O hide not thóu thy face from me, * nor cast thy fervant away in displéasure.

11 Thou hast been my succour; * leave me not, neither forsake me, O God of my salvátiún.

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, becaúse of mine énemies.

14 Deliver me not over into the will of mine ádversáries: * for there are false witneffes risen up against me, and fúch as spéak wrong.

15 I should útterly have fáinted, * but that I believe verily to see the goodnes 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 down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee; * when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers, * which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds, * and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands; * pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands; * therefore shall he break them down, and not build them up.

7 Praised be the LORD; * for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield; my heart hath trusted in him, and I am helped; * therefore my heart danceth for joy, and in my song will I praise him.

9 The LORD is my strength, * and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: * feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

BRING unto the LORD, O ye mighty, bring young rams unto the LORD; * ascribe unto the LORD

wórship ánd strength.

2 Give the LORD the honour dúe unto his Náme;
★ worship the LORD with hóly wórship.

3 It is the LORD that commándeth the wátters; ★ it is the glorious God that máketh the thúnder.

4 It is the LORD that ruleth the sea; the voice of the LORD is mighty in óperátion; ★ the voice of the LORD is a glóriús voice.

5 The voice of the LORD bréaketh the cédar-trees;
★ yea, the LORD breaketh the céders of Líbanus.

6 He maketh them álso to skíp like a cálf; ★ Libanus álso, and Sirion, like a yöung únicorn.

7 The voice of the LORD divideth the flames of fire; the voice of the LORD fháketh the wíldernefs; ★ yea, the LORD fhaketh the wildernéfs of Cádes.

8 The voice of the LORD maketh the hinds to bring forth young, and díscóvereth the thíck búfhes: ★ in his temple doth every man spéak of his hónour.

9 The LORD fitteth abóve the wáter-flood, ★ and the LORD remaineth a Kíng for éver.

10 The LORD shall give strength untó his péople; ★ the LORD shall give his people the bléssing óf peace.

DAY 6. MORNING PRAYER

PSALM 30. *Exaltabo te, Domine.*

I WILL magnify thee, O LORD; for thóu haft fet 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, Ó ye saints of his; * and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; * heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: * thou, 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 confúſion; * deliver me in thy righteousness.

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 prívely for mé; * for thóu art mý ſtrength.

6 Into thy hands I commend my ſpírit; * for thou haſt redeemed me, O LÓRD, thou Gód of truth.

7 I have hated them that hold of ſuperſtítious váníties, * and my truſt hath béen in thé LORD.

8 I will be glad and rejóice in thy mércy; * for thou haſt confidered 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 confumed 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 trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own preference from the provoking of all men: * thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the LÓRD; * for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said, * I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer, * when I cried unto thee.

26 O love the LORD, all ye his saints; * for the LORD preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart, * all ye that put your trust in the LORD.

DAY 6. EVENING PRAYER

PSALM 32. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven, * and whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth no sin, * and in whose spirit there is no guile.

3 For while I held my tongue, * my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night, * and my moisture is like the drought in summer.

5 I will acknowledge my ſin unto thee; * and mine unrighteouſneſs háve I nóť hid.

6 I ſaid, I will confeſs my ſins unto the LÓRD; * and ſo thou forgaveſt the wickedneſs óf my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou máyeſt be fóund; * but in the great water-floods they ſhall nóť come nígħ him.

8 Thou art a place to hide me in; thou ſhalt preſérve me from tróuble; * thou ſhalt compaſs me about with ſóns of delíverance.

9 I will inform thee, and teach thee in the way whereín thou ſhalt gó; * and I will guíae thee with míne eye.

10 Be ye not like to horſe and mule, which have no únderſtánding; * whoſe mouths muſt be held with bit and bridle, left they fáll upón thee.

11 Great plagues remain fór the ungódlly; * but whoſo putteth his truſt in the LORD, mercy embraceth hím on évery ſide.

12 Be glad, O ye righteous, and rejóice in the LÓRD; * and be joyful, all yé that are trúe of heart.

PSALM 33. *Exultate, juſti.*

REJOICE in the LORD, Ó ye righteous; * for it becometh well the júť to be thánkful.

2 Práíſe the LORD with hárp; * ſing praíſes unto him with the lute, and ínſtrumént of tén ſtrings.

3 Sing unto the Lórd a new fóng; ★ fíng 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 righteoufnéís and júdgement; ★ the earth is full of the góodneps óf the LORD.

6 By the word of the LORD wére the heavens máde; ★ and all the hofs of them by the bréath of his mouth.

7 He gathereth the waters of the fea together, as it wére upon an héap; ★ and layeth up the deep, as ín a tréafure-houfe.

8 Let all the éarth fear the LÓRD: ★ fstand in awe of him, all ye that dwéll in thé world.

9 For he fpáke, and it was dóne; ★ he commanded, ánd it ftóod fast.

10 The LORD bringeth the counfel of the héathen to nóught, ★ and maketh the devices of the people to be of none effect, and casteth out the cóunfels of prínces.

11 The counfel of the LORD fhall endúre for éver, ★ and the thoughts of his heart from generation to gén-erátion.

12 Blessed are the people, whose Gód is the Lord GÓD; ★ and blessed are the folk, that he hath chofen to him to be his 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 fafhioneth all the hearts of them, * and underftándeth all their works.

15 There is no king that can be ſaved by the multitude of an hóft; * neither is any mighty man delivered by much ftrength.

16 A horſe is counted but a vain thing to ſave a mán; * neither ſhall he deliver any man bý his gréat ftrength.

17 Behold, the eye of the LORD is upon them that fear him, * and upon them that put their trúft in his mércy;

18 To deliver their foul from déath, * and to feed them ín the tíme of dearth.

19 Our foul hath patiently tárried for the LÓRD; * for he is our hélp and óur ſhield.

20 For our héart ſhall rejoice in him; * becauſe we have hoped ín his hóly Name.

21 Let thy merciful kindneſs, O LÓRD, be upon ús, * like as we do pút our trúft in thee.

PSALM 34. *Benedicam Domino.*

I WILL alway give thánks unto the LÓRD; * his praife ſhall ever bé in my mouth.

2 My foul ſhall make her bóaft in the LÓRD; * the humble ſhall hear thereof, and bé glad.

3 O práife the LORD with mé, * and let us magnify his Náme togethéer.

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 líghtened; * and their faces were nótfhámed.

6 Lo, the poor crieth, and the LORD héareth hím; * yea, and fáveth 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: * bleffed is the man that trúfteth 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 húngér; * 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 fee 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 kéeppeth all his bónes, * ſo that not one of thém is bróken.

21 But miſfortune ſhall fláy the ungódlý; * 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 ſoul, I am thy ſalvátion.

4 Let them be confounded and put to shame, that seek áfter my sóul; * let them be turned back and brought to confusión, that imagine míschief fór me.

5 Let them be as the dúft before the wínd, * and the angel of the LORD scátteríng them.

6 Let their way be dárk and slíppery, * and let the angel of the LORD pérsecúte them.

7 For they have privily laid their net to destróy me without a cáuse; * yea, even without a cause have they made a pít for mý sóul.

8 Let a sudden destruction come upon him un-awares, and his net, that he hath laid prívily, catch him-sélf; * that he may fall into his öwn míschief.

9 And, my sóul, be jóyful in the LÓRD; * it shall rejoice in hís salvátion.

10 All my bones shall say, LORD, who is like unto thee, who deliverest the poor from him that is too stróng for him: * yea, the poor, and him that is in mífery, from hím that spóileth him?

11 Falsé wítneffes did ríse úp: * they laid to my charge thíngs that I knéw not.

12 They rewarded me évil for góod, * to the great discómfort óf my sóul.

13 Nevertheles, when they were sick, I put on sackcloth, and humbled my sóul with fásting; * and my prayer shall turn into míne own bófom.

14 I behaved myself as though it had been my fríend or my bróther; * I went heavily, as one that

mourneth fŕ his mŕther.

15 But in mine adverŕity they rejoiced, and gathered themŕelves togethé; * yea, the very abjects came together againŕt me unawares, making mouths at mé, and céafed not.

16 With the flatterers were búfy móckers, * who gnawed upŕn me wíth their teeth.

17 Lord, how long wilt thou lŕok upŕn thís? * O deliver my ŕoul from the calamities which they bring on me, and my darling frŕm the líons.

18 So will I give thee thanks in the great cóngregátion; * I will praíŕe thee amŕng much péuple.

19 O let not them that are mine enemies triumph over mé ungŕdly; * neither let them wink with their eyes that háte me wíthout a cauŕe.

20 And why? their commúning is not for péáce; * but they imagine deceitful words againŕt them that are quíet ín the land.

21 They gaped upŕn me wíth their mouths, and fáid, * Fie on thee! fie on thee! we ŕáw it wíth our eyes.

22 This thŕu haŕt ŕeen, O LŕRD; * hold not thy tongue then, go not fár from mé, O Lord.

23 Awake, and ŕtand up to júdge my quárel; * avenge thou my cauŕe, my Gŕd, and mý Lord.

24 Judge me, O LORD my God, according tŕ thy ríghteouŕneŕs; * and let them not tríumph ŕver me.

25 Let them not ŕay in their hearts, There! there! ŕŕ would we háve it; * neither let them ŕay, Wé have de-

vóured him.

26 Let them be put to confufion and fhame together, that rejóice at my tróuble; * let them be clothed with rebuke and difhonour, that boaft themfélves agáinft me.

27 Let them be glad and rejoice, that favour my ríghteous déaling; * yea, let them fay alway, Bleffed be the LORD, who hath pleafure in the profperity óf his f érvant.

28 And as for my tongue, it fhall be talking óf thy ríghteoufnefs, * and of thy praife áll the dáy long.

PSALM 36. *Dixit injustus.*

M^Y heart fheweth me the wickednefs óf the ungódlý, * that there is no fear of Gód befóre his eyes.

2 For he flattereth himfelf ín his own fíght, * until his abominable fín be fóund out.

3 The words of his mouth are unrighteous, and fúll of decéit: * he hath left off to behave himfelf wífelý, ánd to dó good.

4 He imagineth mífchief upon his bed, and hath fet himf élf in no good wáy; * neither doth he abhor any thín g that is évil.

5 Thy mercy, O LORD, reacheth untó the héavens, * and thy faithfulnefs únto thé clouds.

6 Thy ríghteoufnefs ftandeth líke the ftróng 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 satisfied with the plenteousnéfs of
thy hóuse; * and thou shalt give them drink of thy plea-
sures, as óut of the ríver.

9 For with thée is the well of life; * and in thy light
shall we fée light.

10 O continue forth thy loving-kindnéfs unto
thém that knów thee, * and thy righteoufnefs 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 wickednefs;
* they are cast 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 gráfs, *
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 bé fed.

4 Delíght thou in the LÓRD, * and he shall give
thée thy héart's desire.

5 Commit thy way unto the LORD, and pút thy truŕt in hím, * and he ſhall bring it tó paſs.

6 He ſhall make thy righteouſneſs as clér as the líght, * and thy juſt dealing ás the nóon-day.

7 Hold thee ſtill in the LORD, and abide pátiénly 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 pátiénly 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 reſreſhed 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 cónverſátió.

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 ſhall endúre for éver.

19 They ſhall not be confounded in the périlous
tíme; * and in the days of dearth théy ſhall háve enough.

20 As for the ungodly, they ſhall períſh; and the
enemies of the LORD ſhall confúme as the fat of lámbs:
* yea, even as the ſmoke ſhall 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 poſſeſs 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 ſhall nótt be caſt away; * 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 ſéed is bléſſed.

27 Flee from evil, and do the thíng that is góod; *
and dwéll for évermore.

28 For the LORD loveth the thíng that is ríght; * he
forſaketh not his that be godly, but they are préſerved
for éver.

29 The unrighteous shall be púnished; * as for the seed of the ungodly, it shall be róoted out.

30 The righteous shall inhérit the lánd, * and dwell therein for éver.

31 The mouth of the righteous is exercised in wísdom, * and his tongue will be tálking of júdgement.

32 The law of his Gód is in his héart, * and his góings shall not slide.

33 The ungodly féeth 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 posséss the lánd: * when the ungodly shall pérish, 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 pérish togéther; * and the end of the ungodly is, they shall be rooted óut 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 bý them, and ſáve them: * he ſhall deliver them from the ungodly, and ſhall ſáve them, becauſe they pút their trúſt in him.

DAY 8. MORNING PRAYER

PSALM 38. *Domine, ne in furore.*

PÚT me not to rebuke, O LÓRD, in thine ánger; * neither chaſten me in thy héavy diſpléáſure.

2 For thine árrows ſtick fáſt in me, * and thy hand préſſeth mé fore.

3 There is no health in my fleſh, becauſe of thy diſpléáſure; * neither is there any reſt in my bones, by réaſon of my fin.

4 For my wickedneſſes are gone óver my héad, * and are like a fore burden, too héavy for mé to bear.

5 My wounds ſtínk, and are corrúpt, * thróugh my fóoliſhneſs.

6 I am brought into ſo great tróuble and míſery, * that I go mourning áll the dáy long.

7 For my loins are filled with a fore diſéáſe, * and there is no whole párt in my bódy.

8 I am feeble, ánd fore ſmíttén; * I have roared for the very diſquíetneſs óf my heart.

9 Lord, thou knoweſt áll my deſíre; * and my groaning ís not híd from thee.

10 My heart panteth, my ſtréngth hath fáiled me, * and the ſíght of mine éyes ís góne from me.

11 My lovers and my neighbours did stand looking upón my tróuble, * and my kinsmen stóod afár off.

12 They alfo that fought after my life 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 his 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 agáinst me.

17 And I, truly, am fét in the plágue, * and my heaviness is éver in my fight.

18 For I will confés my wickedness, * and be sórry for my sin.

19 But mine enemies live, and are míghty; * and they that hate me wrongfully are mány in númer.

20 They alfo that reward evil for good áre agáinst me; * because I follow the thíng that góod is.

21 Forfáke me nó, O LORD my Gód; * be nó thou fár from me.

22 Háste thee to hélp me, * O Lord God of my salvátió.

PSALM 39. *Dixi, custodiam.*

I SAID, I will take heed to my ways, * that I offend not
in my tongue.

2 I will keep my mouth as it were with a bridle, *
while the ungodly is in my sight.

3 I held my tongue, and spake nothing: * I kept
silence, yea, even from good words; but it was pain and
grief to me.

4 My heart was hot within me: and while I was
thus musing the fire kindled, * and at the last I spake
with my tongue:

5 LORD, let me know mine end, and the number
of my days; * that I may be certified how long I have to
live.

6 Behold, thou hast made my days as it were a span
long, * and mine age is even as nothing in respect of
thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disqui-
eteth himself in vain; * he heapeth up riches, and can-
not 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 plágue away from mé: ★ I am even consumed by the méans of thy héavy hand.

12 When thou with rebukes dost chaften man for fin, thou makest his beauty to confume away, like as it were a moth fréttíng a gárment: ★ every man therefore ís but váníty.

13 Hear my prayer, O LORD, and with thine ears confíder my cállíng; ★ 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 féen.

PSALM 40. *Expectans expectavi.*

I WAITED pátiénty for the LÓRD, ★ and he inclined unto me, and héárd my cállíng.

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 thanksgiving únto óur God.

4 Many fhall fée 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 théem 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 lów is withín my heart.

11 I have declared thy righteoufnefs in the great cóngregátion: * lo, I will not refrain my lips, O LORD, 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 preférve 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 LORD, let it be thy pleafure tó delíver me; * make hafte, O LÓRD, to hélp me.

17 Let them be afhamed and confounded together, that feek after my fóul to deftróy it; * let them be driven backward and put to rebuke, that wísh me évil.

18 Let them be defolate, and rewárded with fháme, * that fay unto me, Fie upón thee! fíe upón thee!

19 Let all thofe that feek thee be jóyful and glád in thee; * and let fuch as love thy falvation fay alway, The LÓRD be práifed.

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 confidereth the póor and néedy; * the Lord fhall deliver him in the tíme of tróuble.

2 The LORD preferve him, and keep him alive, that he may be bléffed upon éarth; * and deliver not thou him into the wíll of his énemies.

3 The LORD comfort him, when he lieth fíck upon his béd; * make thou all his béd in his fícknefs.

4 I faid, LORD, be mérciful unto mé; * heal my foul, for I have fínned ágáínft thee.

5 Mine enemies fpeak évil of mé, * When fhall he die, and his náme périfh?

6 And if he come to ſee me, he ſpéaketh váníty, * and his heart conceiveth falſehood within himſelf, and when he cometh fóρθ he télleth it.

7 All mine enemies whiſper togéθer agáínſt me; * even agáínſt me do they imáginé this évil.

8 Let the ſentence of guiltineſs procéed agáínſt him; * and now that he lieth, let hím riſe úp no more.

9 Yea, even mine own familiar friend, whóm I trúſted, * who did álſo eat of my bread, hath láid great wáit for me.

10 But be thou merciful únto me, O LÓRD; * raíſe thou me up again, and Í ſhall rewárd them.

11 By this I know thou fávoureſt mé, * that mine enemy doth not tríumph agáínſt me.

12 And when I am in my health, thóu uphólteſt me, * and ſhalt ſet me before thy fáce for éver.

13 Bleſſed be the LORD Gód of Íſrael, * wórld without énd. Amen.

PSALM 42. *Quemadmodum.*

LIKE as the hart deſíreth the wáter-brooks, * ſo longeth my ſoul áfter thée, O God.

2 My ſoul is athirſt for God, yea, even fóρ the líving God: * when ſhall I come to appear before the préſence óf God?

3 My tears have been my méat day and níght, * while they daily ſay unto me, Whére is nów thy God?

4 Now when I think thereupon, I pour out my héart by myfélf; * for I went with the multitude, and brought them forth intó the hóuse of God;

5 In the voice of práife and thankfgíving, * among fúch as keep hóly-day.

6 Why art thou so full of héavinefs, O my sóul? * and why art thou so difquietéd withín me?

7 Pút thy truft in Gód; * for I will yet give him thanks for the hélp of his cóuntenance.

8 My God, my foul is véxed withín me; * therefore will I remember thee concerning the land of Iordan, and the little híll of Hérmon.

9 One deep calleth another, becaúse of the nóife of the wáter-pípes; * all thy waves and ftórms are gone óver me.

10 The LORD hath granted his loving-kindnefs ín the dáy-time; * and in the night-seafon did I fíng of him, and made my prayer unto the Gód of my life.

11 I will fay unto the God of my ftrength, Why haft thóu forgóttén me? * why go I thus heavily, while the enemy oppréffeth me?

12 My bones are smitten afúnder as with a fwórd, * while mine enemies that trouble me cáft me ín the teeth;

13 Namely, while they fay dáily unto mé, * Whére is nów thy God?

14 Why art thou so véxed, O my sóul? * and why art thou so difquietéd 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 haft driven out the heathen with thy hand, and plánted them ín; * how thou haft deftroyed the nátions, and cáft them out.

3 For they gat not the land in poffeffion thróugh their own fwórd, * neither was it their own árm that hélped them;

4 But thy right hand, and thine arm, and the líght of thy cóuntenance; * becaufe thou hadft a fávour únto them.

5 Thou árt my King, O Gód; * fend hélp unto Jácob.

6 Through thee will we overthréw our énemies, * and in thy Name will we tread them under, that rífe úp agáínft us.

7 For I will not trúft in my bów, * it is not my fwórd that fhall hélp me;

8 But it is thou that faveft us fráom our énemies, * and putteft them to confúfion that háte us.

9 We make our boáft of Gód all day lóng, * and will praífe thy Náme for éver.

10 But now thou art far off, and putteft us tó confúfion, * and goeft not fórt with our ármies.

11 Thou makeft us to turn our backs upón our énemies, * fo that they which háte us fpóil our goods.

12 Thou letteft us be éaten up like fhéep, * and haft fcattered us amóng the héathen.

13 Thou felleft thy péople for nóught, * and takeft 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 alsó are we killed all the day lóng, *
and are counted as sheep appóinted tó be sláin.

23 Up, Lórd, why sléepest thou? * awake, and be
not absént from ús for éver.

24 Wherefore hídest thou thy fáce, * and forgettest
our míserý 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 fake.

PSALM 45. *Eructavit cor meum.*

MY heart is inditing óf a good mátter; ★ I sþeak of
the things which I have máde untó the King.

2 My tóngue is the pén ★ of a réady writer.

3 Thou art fairer than the chýldren of mén; ★ full
of grace are thy lips, becaúse God hath bleffed thée 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, becaúse of the word of truth, of meeknefs, and rígh-
teoufnefs; and thy right hand shall teach thee térríblé
things.

6 Thy arrows are very sharp, and the people shall
be subdúed unto thée, ★ even in the mídft among the
King's énemies.

7 Thy feat, O God, endúreth for éver; ★ the sþeetre
of thy kingdom is a ríght sþéptre.

8 Thou haft loved ríghteoufnefs, and háted in-
íquity; ★ wherefore God, even thy God, hath anointed
thee with the oil of gladnefs 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 álso thine own people, ánd thy fáther's hóuse.

12 So shall the King have pleasure in 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 álso among the people shall make their supplicátion befóre thee.

14 The King's daughter is all glórious withín; * her clothing is 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 gladness shall they be bróught, * and shall enter into the King's pálace.

17 Instead of thy fathers thóu shalt have chíldren, * whom thou mayest make prínces in ál 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 strength, * a very present help in trouble.

2 Therefore will we not fear, though the éarth be móved, * and though the hills be carried into the midft of thé fea;

3 Though the waters thereof rage and fwéll, * and though the mountains fhake at the témpeft óf the fame.

4 The rivers of the flood thereof fhall make glad the cíty of Gód; * the holy place of the tabernacle of the Möst Híghéft.

5 God is in the midft of her, therefore fhall she not bé remóved; * God fhall help her, and thát right éarly.

6 The heathen make much ado, and the kíngdoms are móved; * but God hath fhewed his voice, and the éarth fhall 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 deftrúction he hath bróught upón the earth.

9 He maketh wars to céafe in all the wórld; * he breaketh the bow, and knappeth the fpear in funder, 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 ſing 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 choofe out an héritage for ús, ★ even the worſhip of Jacob, whóm he lóved.

5 God is gone úp with a merry nóife, ★ and the LORD with the ſóund of thé trump.

6 O ſing praifes, ſing praifes únto our Gód; ★ O ſing praifes, ſing praifes únto óur Kíng.

7 For God is the Kíng of all the éarth: ★ ſing ye praifes with únderſtánding.

8 God reigneth óver the héathen; ★ God ſitteth 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 ſhield.

PSALM 48. *Magnus Dominus.*

GREAT is the Lord, and highly tó be práifed ★ in the city of our God, even upón his hólý 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 cáft down.

5 Fear came there upon thém, and fórror, ★ 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 t of thy témp le.

9 O God, according to thy Name, fo is thy praífe untó the world's énd; ★ thy right hand is fúll of rígh-teoufnefs.

10 Let the mount Sion rejoyce, 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 gúide 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 wíth
anóther.

3 My mouth fhall spéak of wísdóm, ★ and my heart
fhall muse of únderftánding.

4 I will incline mine éar to the párablé, ★ and shew
my dark spéech upón the harp.

5 Wherefore fhould I fear in the dáy of wícked-
néfs, ★ and when the wickednéfs of my heels com-
passéth me róund about?

6 There be some that put their trúft in their góods,
★ and boast themselves 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 fóuls, ★ so that
he muft let that alóne for éver;

9 Yea, thóugh he live lóng, ★ and fee not thé grave.

10 For he feeth that wíse men alfo die, and pérísh
together, ★ as well as the ignorant and foolísh, 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 after 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 praise their fáying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the mórning: * their beauty shall consume in the sepulchre óut of their dwelling.

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 pómp fólloiw him.

18 For while he lived, he counted himself 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 see light.

20 Man being in honour hath no únderstánding * but is compared unto the beasts that perish.

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 góing dówn thereof.

2 Out of Sion hath Gód appeared * in pérfect béauty.

3 Our God ſhall come, and ſhall nót keep ſilence; * there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up róund abóut him.

4 He ſhall call the héaven from abóve, * and the earth, that he may júdge his péople.

5 Gather my ſaints togéther únto me; * thoſe that have made a covenant with mé with ſácrifice.

6 And the heavens ſhall decláre his ríghteouſneſs; * for Gód is Júdge himſelf.

7 Hear, O my péople, and I will ſpéak; * I myſelf will teſtify againſt thee, O Iſrael; for I am God, éven thy God.

8 I will not reprove thee becauſe of thy ſacrifices, or for thy burnt-ófferings, * becauſe they were not ál-way befóre me.

9 I will take no bullock óut of thine hóuſe, * nor he-goat óut of thy folds.

10 For all the beaſts of the fóreſt are míne, * and ſo are the cattle upón a thóuſand hills.

11 I know all the fowls upón the móuntains, * and the wild beafts of the fíeld are ín my fight.

12 If I be hungry, I wíll not tell thee; * for the whole world is mine, and áll that ís therein.

13 Thinkest thou that Í will eat búlls' flefh, * and drínk the blóod of goats?

14 Offer unto Gód thanksgiving, * and pay thy vows unto the móst Híghest.

15 And call upon me in the tíme of tróuble; * so will I hear thee, and thóu shalt práíse me.

16 But unto the ungódlý saíd Gód, * Why dost thou preach my laws, and takest my cóvenant ín thy mouth;

17 Whereas thou hatest to bé refórmed, * and has cast my wórds behínd thee?

18 When thou sawest a thief, thou conséntedst únto him; * and hast been partaker wíth the adúlterers.

19 Thou hast let thy móuth speak wíckedness, * and with thy tongue thóu hast set fórth deceit.

20 Thou satest, and spakest agáinst thy bróther; * yea, and hast slandered thíne own móther's son.

21 Thése 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 consider this, yé that forget Gód, * lest I pluck you away, and there be nóne to delíver you.

23 Whofo offereth me thanks and praise, he hó-noureth mé; * and to him that ordereth his converfa-tion right will I shew the salvátion óf God.

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thý great góod-ness; * according to the multitude of thy mercies do awáy mine offénces.

2 Wash me throughly fróm my wickedness, * and cléanse me fróm my fin.

3 For I knówledge my fáults, * and my fin is éver befóre me.

4 Against thee only have I finned, and done this évil in thy sight; * that thou mightest be justified in thy saying, and clear when thóu art júdged.

5 Behold, I was shápen in wickedness, * and in fin hath my móther concéived me.

6 But lo, thou requirest truth ín the inward párts, * and shalt make me to understánd wísdom fécretly.

7 Thou shalt purge me with hyffop, and Í shall be cléan; * thou shalt wash me, and I shall be whíter thán snów.

8 Thou shalt make me hear of jóy and gládness, * that the bones which thou hast bróken máy rejoice.

9 Turn thy fáce from my sins, * and put out áll my mísdeeds.

10 Make me a cléan heart, O Gód, * and renew a right spírit withín me.

11 Cast me not away from thy presence, * and take not thy holy Spírit from me.

12 O give me the comfort of thy help again, * and stablish me with thy free Spírit.

13 Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the Gód of my health; * and my tongue shall sing of thy righteousness.

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 Sion; * 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 canst do mischief;

2 Whereas the goodness of Gód * endureth yet daily?

3 Thy tongue imagineth wickedness, * and with lies thou cuttest like a sharp razor.

4 Thou haŕt loved unrighteouŕneŕŕ móre than góodneŕŕ, * and to talk of líes more than righteouŕneŕŕ.

5 Thou haŕt loved to ŕpeak all wórdŕ that may do húrt, * Ó thou fáłŕe tongue.

6 Therefore ŕhall God deŕtróy thee for éver; * he ŕhall take thee, and pluck thee out of thy dwelling, and root thee out of the lánd of the líving.

7 The righteous alŕo ŕhall ŕée this, and féar; * and ŕhall láugh him tó ŕcorn;

8 Lo, this is the man that took not Gód for his ŕtréngth; * but truŕted unto the multitude of his riches, and ŕtrengthened himŕélŕ in his wíckedneŕŕ.

9 As for me, I am like a green olive-tree in the hóuŕe of Gód; * my truŕt is in the tender mercy of God for éver and éver.

10 I will alwayŕ give thanks unto thee for thát thou haŕt dóne; * and I will hope in thy Name, for thy ŕäints líke it well.

DAY 10. EVENING PRAYER

PSALM 53. *Dixit inŕipiens.*

THE fooliŕh body haŕh fáid in his héart, * Thére is nó God.

2 Corrupt are they, and become abominable ín their wíckedneŕŕ; * there is nóne that dóeth good.

3 God looked down from heaven upon the chíłdren of mén, * to ŕee if there were any that would underŕtand, and ŕéeł áfter God.

4 But they are all gone out of the way, they are altogether becóme abóminable; * there is also none that doeth göod, nó not one.

5 Are not they without understanding, thát work wickedness, * 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 besieged thee; thou hast put them to confusión, becaufe Gód hath despised them.

7 O that the salvation were given unto Israel óut of Sión! * O that the Lord would deliver his people óut of captivity!

8 Then should Jácob rejóice, * and Israel shóuld be ríght glad.

PSALM 54. *Deus, in nomine.*

SAVE me, O God, fór thy Náme's sake, * and avénge me in thy strength.

2 Hear my práyer, O Gód, * and hearken unto the wórds of mý mouth.

3 For strangers are risen úp agáinst me; * and tyrants, which have not God before their eyes, seek áfter mý foul.

4 Behold, Gód is my hélper; * the Lord is with thém that uphóld my foul.

5 He shall reward evil untó mine énemies: * destroy thou thém in thý 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 therein; * deceit and guile go not out of théir ftreets.

12 For it is not an open enemy, that hath done me this difhónour; * for then I cóuld have bórne it;

13 Neither was it mine adverfary, that did magnify himfélf agáinft me; * for then peradventure I would have híd myfelf fróm him;

14 But it was even thóu, my compánion, * my guide, and mine ówn famíliar friend.

15 We took fweet cóunfel togéther, * and walked in the hóufe 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 fhall fáve me.

18 In the evening, and morning, and at noonday will I práy, and that ínftantly; * and hé fhall héar my voice.

19 It is he that hath delivered my foul in peace from the battle that wás agáinft me; * for there were mány wíth me.

20 Yea, even God, that endureth for ever, fhall héar me, and bring them dówn; * for they will not túrn, nor féar God.

21 He laid his hands upon fuch 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 ſwords.

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 líve out half their dáys: * nevertheſs, my truſt ſhall bé in thée, O Lord.

DAY II. MORNING PRAYER

PSALM 56. *Miferere 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 ſwállow me úp; * for they be many that fight againſt me, O thóu Moſt Híghſt.

3 Nevertheſs, though I am ſómetime afráid, * yet put Í my truſt in thee.

4 I will praíſe God, becaúſe 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 kéepe themselves clóse, * and mark my steps, when they lay wáit for mý foul.

7 Shall they escápe for their wickedness? * thou, O God, in thy displeásure shalt cást them down.

8 Thou tellest my flittings; put my tears ínto thy bóttle: * are not these things nóted ín thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flíght: * this I know; for Gód is on mý fide.

10 In God's wórd I will rejóice; * in the LORD's wórd will I cómfort me.

11 Yea, in God háve I put my trúst; * I will not be afraid what mán can do únto me.

12 Unto thee, O Gód, will I pay my vóws; * unto thée will I gíve thanks.

13 For thou hast delivered my foul from death, and my féet from fálling, * that I may walk before God in the líght of the líving.

PSALM 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me; for my foul trústeth in thée; * and under the shadow of thy wings shall be my refuge, until this tyranný be óver-past.

2 I will call únto the Most High Gód, * even unto the God that shall perform the cáuse which I háve in hand.

3 He ſhall ſend from héaven, * and ſave me from the reproof of hím that would éat me up.

4 God ſhall ſend forth his mércy and trúth: * my ſoul is amöng líons.

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, aböve the héavens; * and thy glory aböve áll the earth.

7 They have laid a net for my feet, and préſſed down my ſoul; * 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 praíſe.

9 Awake up, my glory; awáke, lute and hárp: * I myſelf will awáke right éarly.

10 I will give thanks unto thee, O Lord, amöng the péople; * and I will ſing unto thee amöng the nátions.

11 For the greatneſs of thy mercy reacheth únto the héavens, * and thy trúth untó the clouds.

12 Set up thyſelf, O God, aböve the héavens; * and thy glory aböve áll the earth.

PSALM 58. *Si vere utique.*

ARE your minds ſet upon righteouſneſs, O ye cón-gregátion? * 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 wickednefs.

3 The ungodly are froward, even fróm their mother's wómb; * as soon as they are born, they go aftráy, and fpéak 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 wísely.

6 Break their teeth, O God, in their mouths; smite 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 fun.

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 shall rejoice when he féeth the véngéance; * he shall wash his footsteps in the blood óf the ungodly.

10 So that a man shall say, Verily there is a reward fór the ríghteous; * doubtlés there is a God that júdgeth thé earth.

DAY II. EVENING PRAYER

PSALM 59. *Eripe me de inimicis.*

DELIVER me from mine énemies, O Gód; ★ defend me from them that riſe úp agáinſt me.

2 O deliver me from the wicked dóers, ★ and ſave me from the blöod-thírſty men.

3 For lo, they lie wáiting for my ſóul; ★ the mighty men are gathered againſt me, without any offence or fáult of mé, O LORD.

4 They run and prepare themſélves without my fáult; ★ ariſe thou therefore to hélp me, ánd behold.

5 Stand up, O LORD God of hoſts, thou God of Ifrael, to viſit áll the héathen, ★ and be not merciful unto them that offend of malícious wickedneſs.

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 ſwórds 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 deſire upón mine énemies.

11 Slay them not, leſt my péople forét it; ★ but ſcatter them abroad among the people, and put them down, O Lörd, óur defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: * and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish; * and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, * grin like a dog, and will go about the city.

15 They will run here and there for meat, * and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; * for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; * for thou, O God, art my refuge, and my merciful God.

PSALM 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad; * thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: * heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things; * thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee, * that they may triumph because of the truth.

5 Therefore were thy beloved delivered; * help me with thy right hánd, and héar me.

6 God hath spoken in his holiness, I will rejoice, and divide Sýchem, * and mete out the vally of Súc-coth.

7 Gilead is mine, and Manáffes is míne; * Ephraym also is the strength of my head; Judah is 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 stróng city? * who will bring me into Édom?

10 Haft not thou cást us out, O Gód? * wilt not thou, O God, go out with our 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 crýing, 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 of thy wings.

5 For thou, O Lord, haſt héard my deſires, * and haſt given an heritage unto thóſe that féar thy Name.

6 Thou ſhalt grant the Kíng a long lífe, * that his years may endure throughout all génerátions.

7 He ſhall dwell before Gód for éver: * O prepare thy loving mercy and faithfulneſs, that they máy préſerve him.

8 So will I always ſing práiſe unto thy Náme, * that I may dáily perfórm my vows.

DAY 12. MORNING PRAYER

PSALM 62. *Nonne Deo?*

MY ſoul truly waiteth ſtíll upon Gód; * for of him cometh mý ſalvátion.

2 He verily is my ſtrength and mý ſalvátion; * he is my defence, ſo that I fháll not gréatly fall.

3 How long will ye imagine miſchief againſt évery mán? * ye ſhall be flain all the fort of you; yea, as a tottering wall ſhall ye be, and líke a bróken hedge.

4 Their device is only how to put him out whom Gód will exált; * their delight is in lies; they give good words with their mouth, but cúrſe with théir heart.

5 Nevertheleſs, my ſoul, wait thou ſtíll upon Gód; * for my hópe is ín him.

6 He truly is my ſtrength and mý ſalvátion; * he is my defence, ſo that I fháll not fall.

7 In God is my héalth, and my glóry; * the rock of my might; and in Gód is mý 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, ſet 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 ſéek 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 hólineſs, * that I might behold thy pówer and glóry.

4 For thy loving-kindneſs is better thán the life itſelf: * my líps ſhall práiſe 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 ſhall be ſatiſfied, even as it were with márrow and fátnes, * 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 Gód, 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 practise 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 árraw, * that théy ſhall be wóunded.

8 Yea, their own tóngues ſhall make them fáll; * infomuch that whoſo ſeeth them ſhall láugh them to ſcorn.

9 And all men that ſee it ſhall ſay, Thís hath Gód done; * for they ſhall perceive that ít is hís work.

10 The righteous ſhall rejoice in the LORD, and pút his truſt in hím; * and all they that are true of héart ſhall bé glad.

DAY 12. EVENING PRAYER

PSALM 65. *Te decet hymnus.*

THOU, O God, art práiſed in Sión; * and unto thee ſhall the vow be performed ín Jerúſalem.

2 Thou that héareſt the práyer, * unto thée ſhall áll fleſh come.

3 My miſdeeds preváil agáinſt me: * O be thou merciful únto óur ſins.

4 Bleſſed is the man whom thou chooſeſt, and receíveſt unto thée: * he ſhall dwell in thy court, and ſhall be ſatiſfied with the pleaſures of thy houſe, even of thy hólý témples.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of óur ſalvátion; * thou that art the hope of all the ends of the earth, and of them that remáin in the bróad ſea.

6 Who in his strength setteth fast the mountains,
★ and is girded about with power.

7 Who stilleth the raging of the sea, ★ and the noise
of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of
the earth shall be afraid at thy tokens, ★ thou that mak-
est the outgoings of the morning and evening to praise
thee.

9 Thou visitest the earth, and bledest it; ★ thou
makest it very plenteous.

10 The river of God is full of water: ★ thou pre-
parest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain
into the little valleys thereof; ★ thou makest it soft with
the drops of rain, and bledest the increase of it.

12 Thou crownest the year with thy goodness; ★
and thy clouds drop fatness.

13 They shall drop upon the dwellings of the
wilderness; ★ and the little hills shall rejoice on every
side.

14 The folds shall be full of sheep; ★ the valleys also
shall stand so thick with corn, that they shall laugh and
sing.

PSALM 66. *Jubilate Deo.*

O BE joyful in God, all ye lands; ★ sing praises unto
the honour of his Name, make his praise to be
glorious.

2 Say unto God, O how wonderful art 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 práife 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 themselves.

7 O práife our Gód, ye péople, ★ and make the voice of his práife to bé heard;

8 Who hóldeþ our foul in lífe; ★ and fuffereth nót our féet to flíp.

9 For thou, O Gód, haft próved us; ★ thou alfo haft tried us, like as fíilver is tried.

10 Thou broughteft us ínto the fnáre; ★ and laideft tróuble upón our loins.

11 Thou sufferedft men to ride óver our héads; ★ we went through fire and water, and thou broughteft us out ínto 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 foul.

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 Praise 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 increafe; *
and God, even our own God, ſhall give us his bléſſing.

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 ſcattered; * let
them alſo that hate him flée before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive
them away; * and like as wax melteth at the fire, ſo let
the ungodly periſh at the préſence óf God.

3 But let the righteous be glad and rejóice before
Gód; * let them alſo be mérry and jóyful.

4 O ſing unto God, and ſing praíſes únto his
Náme; * magnify him that rideth upon the heavens,
as it were upon an horſe; praíſe him in his Name JAH,
and rejóice before him.

5 He is a Father of the fatherleſs, and defendeth the
cauſe of the wídows; * even God in his holy hábitátion.

6 He is the God that maketh men to be of one
mind in an houſe, and bringeth the priſoners óut of
captívity; * but letteth the runagates contínue in ſcárce-
neſs.

7 O God, when thou wenteſt forth before the péo-
ple; * when thou wenteſt through the wílderneſs;

8 The earth shook, and the heavens dropped at the préfence of Gód; * even as Sinai alfo was moved at the prefence of God, who is the Gód of Ísrael.

9 Thou, O God, fentest a gracious rain upon thine inhéritance, * and refreshedst it when it was weáry.

10 Thy congregation fhall dwéll therein; * for thou, O God, haft of thy goodnefs prepared fór the poor.

11 The Lórd gave the wórd; * great was the company óf the préachers.

12 Kings with their armies did flee, and wére difcómfit, * and they of the household divided thé fpoil.

13 Though ye have lien among the pots, yet fhall ye be as the wíngs of a dóve * that is covered with silver wings, and her féathers líke gold.

14 When the Almighty fcattered kíngs for their fáke, * then were they as white as fnów in Sálmon.

15 As the hill of Bafan, fó is Gód's hill; * even an high hill, as the híll of Báfán.

16 Why hop ye fò, ye high hills? this is God's hill, in the which it pléafeth him to dwéll; * yea, the LORD will abide in ít for éver.

17 The chariots of God are twenty thoufand, even thóufands of ángels; * and the Lord is among them, as in the holy pláce of Sínai.

18 Thou art gone up on high, thou haft led captivity captive, and recéived 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 benefits upon us.

20 He is our God, even the God of whom cometh salvation: * GOD is the Lord, by whom we escape death.

21 God shall wound the head of his enemies, * and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Bāfān; * mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies, * and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest; * how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after, * in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations, * from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel; * the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee; * stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's fáke at Jerúsalem; * so sháll kings bring préfents únto thee.

30 When the company of the spear-men, and multitude of the mighty are scátered abroad among the beásts of the people, so that they humbly bring píeces of sílver; * and when he hath scátered the people thát delight in war;

31 Then sháll the princes come óut of Égypt; * the Morians' land sháll soon strecth our her hánds untó God.

32 Sing unto God, O ye kíngdoms of the éarth; * O síng praíses únto thé Lord;

33 Who fítteth in the heavens over all fróm the begínning: * lo, he doth send out his voice, yea, and thát a míghty voice.

34 Ascíbe 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; blésséd bé God.

DAY 13. EVENING PRAYER

PSALM 69. *Salvum me fac.*

SÁVE me, O Gód; * for the waters are come in, even únto mý foul.

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 fight 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, thát I sínk not; * O let me be delivered from them that hate me, and out of the dēep wáters.

16 Let not the water-flood drown me, neither let the deep swállow me úp; * and let not the pit shut her móuth upón me.

17 Hear me, O LORD, for thy loving-kindnēfs is cómfortáble; * turn thee unto me according to the multitude óf thy mércies.

18 And hide not thy face from thy sērvant; for Í am in tróuble: * O háfte thee, and héar me.

19 Draw nigh unto my sóul, and sáve it; * O deliver me, becáufe of mine énemies.

20 Thou haft known my reproof, my shame, and mý difhónour: * mine adversáries are áll in thý fight.

21 Thy rebuke hath broken my heart; I am fúll of héavinefs: * I looked for sōme to have pity on me, but there was no man, neither found I ány to cómfort me.

22 They gáve me gall to éat; * and when I was thirsty they gave me vínegár to drink.

23 Let their table be made a snare to táke themselves withál; * and let the things that shōuld have been for their wealth be unto them an occásion of fálling.

24 Let their eyes be blinded, thát they sēe not; * and ever bów thou dōwn their backs.

25 Pour out thine indignátion upón them, * and let thy wrathful displéasure take hólđ of them.

26 Let their habitation be vóid, * and no man to dwell in théir tents.

27 For they perfecute him whom thóu haft smítten; * 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 hórn and hoofs.

33 The humble shall consíder thís, and be glád: * seek ye after God, ánd your sóul shall live.

34 For the LORD héareth the póor, * and despíseth nótt his prísoners.

35 Let heaven and éarth práíse 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 shall inhérit it; * and they that love his Náme shall dwell 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 confufion 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 thofe that feek thee be jóyful and glád in thee: * and let all fuch as delight in thy fálvation fay alway, The Lórd be práifed.

5 As for me, I am póor and in mífery: * 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, fperavi.*

IN thee, O LORD, have I put my trust; let me never be pút to confúfion, * but rid me and deliver me in thy righteoufnefs; incline thine ear unto mé, and fáve me.

2 Be thou my ftrong hold, whereunto I may álway refórt: * thou haft promífed to help me, for thou art my houle of defénce and my cáftle.

3 Deliver me, O my God, out of the hand óf the ungódlý, * 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, even from my youth.

5 Through thee have I been holden up ever since I was born: * thou art he that took me out of my mother's womb: my praise shall be always of thee.

6 I am become as it were a monster unto many, * but my sure trust is in thee.

7 O let my mouth be filled with thy praise, * that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; * forsake me not when my strength faileth me.

9 For mine enemies speak against me; and they that lay wait for my soul take their counsel together, saying, * God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O Gód; * my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul; * let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide always, * and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation; * for I know no end thereof.

14 I will go forth in the strength of the Lord GÓD, * and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now; * therefore will I tell of thy wondrous

works.

16 Forfake me not, O God, in mine old age, when I am gray-headed, * until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteoufnefs, O Gód, is very high, * and great things are they that thou haft done: O God, who is líke untó thee!

18 O what great troubles and adverfities haft thou shewed me! and yet didft thou túrn and refrélh me; * yea, and broughteft me from the déep of the éarth again.

19 Thou haft brought me to gréat hónour, * and comforted mé on évery fide.

20 Therefore will I praife thee and thy faithfulness, O God, playing upon an instrumént of múfick: * unto thee will I fíng upon the harp, O thou Holy Óne of Ísrael.

21 My lips will be fain when I fíng unto thée; * and fo will my foul whom thou háft delivered.

22 My tongue alfo fhall talk of thy righteoufnefs áll the day lóng; * for they are confounded and brought unto fhame that feek to dó me évil.

PSALM 72. *Deus, judicium.*

GIVE the King thy júdgements, O Gód, * and thy righteoufnefs untó the Kíng's fon.

2 Then shall he judge thy people accórding unto ríght, * ánd defénd the poor.

3 The mountains álso shall bring péace, * and the little hills righteoufnefs únto the péople.

4 He shall keep the símple fólk by their ríght, * defend the children of the poor, and punísh the wróng-dóer.

5 They shall fear thee, as long as the sun and móon endúreth, * from one generation tó anóther.

6 He shall come down like the rain íntó a fleece of wóol, * even as the drops that wáter thé earth.

7 In his time shall the ríghteous flóurísh; * yea, and abundance of peace, so long as the móon endúreth.

8 His dominion shall be álso from the one séa to the óther, * and from the flood untó the wórld's end.

9 They that dwell in the wildernefs shall knéel before him; * his enemíes shall líck the dust.

10 The kings of Tharsis and of the ísles shall give présents; * the kings of Arabia and Sába shall bríng gifts.

11 All kings shall fall dówn before him; * all nations shall dó him férvíce.

12 For he shall deliver the póor when he críeth; * the needy álso, and him that háth no hélpér.

13 He shall be favóurable to the símple and néedy, * and shall préserve the sóuls of thé poor.

14 He shall deliver their sóuls from fálshehood and wróng; * and dear shall their blóod be ín his síght.

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 práifed.

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 gráfs 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 práife 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 Israel!*

TRULY God is loving únto Ísrael: * even unto such as are óf a cléan heart.

2 Nevertheless, my féet were almoft góne, * my tréadings had wéll-nigh slipt.

3 And why? I was grieved át the wícked: * I do also see the ungodly in fúch prospérité.

4 For they are in no péril of déath; * but are lúfty ánd ftrong.

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 ſo hólđen with pride, * and overwhélmed with crúelty.

7 Their eyes ſwélł with fátnefs, * and they do éven whát they luſt.

8 They corrupt other, and ſpeak of wicked bláfphemy; * their talking is agáinſt the Móſt High.

9 For they ſtretch forth their mouth untó the héaven, * and their tongue góeth thróugh the world.

10 Therefore fall the péople únto them, * and thereout ſuck they no ſmáll advántage.

11 Tuſh, ſay they, how ſhould Gód percéive it? * is there knowledge ín the Móſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches ín poſſéſſion: * and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in ínnocéncy.

13 All the day long have Í been púnifhed, * and chaſtened évery mórning.

14 Yea, and I had almoſt ſaid éven as théy; * but lo, then I ſhould have condemned the generation óf thy children.

15 Then thought I to únderſtánd this; * but ít was too hárd for me,

16 Until I went into the ſanctuáry of Gód: * then underſtood I the énd of theſe men;

17 Namely, how thou doſt ſet them in ſlíppery pláces, * and caſteſt them dówn, and deſtróyeſt 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 béast befóre thee.

22 Neverthelefs, 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 receíve me with glóry.

24 Whom have I in héaven but thée? ★ and there is none upon earth that I defíre in compáríson 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 forfáke thée shall pérísh; ★ thou haft destroyed all them that commit fornicátion agáínst thee.

27 But it is good for me to hold me fast by God, to put my trúst in the Lord GÓD, ★ and to spéak of all thy works in the gates of the dáughter of Síon.

PSALM 74. *Ut quid, Deus?*

O GOD, wherefore art thou absént fróm us so lóng? ★ why is thy wrath so hot agáínst 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 hást dwelt.

4 Lift up thy feet, that thou mayest utterly deftroy
évery ényemy, * which hath done evil in thy fánctúary.

5 Thine adverfaries roar in the midft of thy cón-
gregátions, * 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 éxcellént 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 Gód ín the land.

10 We fee not our tokens; there is nótt one prophet
móre; * no, not one is there among us, that underftán-
deth ány more.

11 O God, how long fhall the adverfary do thís
difhónour? * how long fhall the enemy blaſpheme thy
Náme, for éver?

12 Why withdráweft thou thy hánd? * why pluck-
eft thou not thy right hand out of thy bofóm to con-
fúme the ényemy?

13 For Gód is my King of óld; * the help that is done upon earth, he dóeth ít himself.

14 Thou didst divide the sea thróugh thy pówer; * thou brakest the heads of the dragons ín the wáters.

15 Thou smotest the heads of Leviathán in píeces, * and gavest him to be meat for the people ín the wílder-
ness.

16 Thou broughtest out fountains and waters óut of the hard rócks; * thou driedst up míghty wáters.

17 The day is thíne, and the night is thíne; * thou hast prepared the líght and thé sun.

18 Thou hast set all the bórders of the éarth; * thou hast made súmmer and wínter.

19 Remember this, O LORD, how the enemy háth rebúked; * and how the foolísh people hath blasphéméd thy Name.

20 O deliver not the foul 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 darknes and cruel hábitátions.

22 O let not the símples go awáy afhámed; * but let the poor and needy give praise únto thy Name.

23 Aríse, O God, maintáin thine own cáuse; * remember how the foolísh man blasphémeth thee dáily.

24 Forget not the vóice of thine énemies: * the presumption of them that hate thee increaseth 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 so 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 inhábitors thereóf: ★ I bear up the píllars óf it.

5 I faid unto the fools, Deal nót so mádly; ★ and to the ungodly, Sét not úp your horn.

6 Set not úp your horn on hígh, ★ and fpeak not with a stíff neck.

7 For promotion 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 súck 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 Judæa.*

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 róbbbers.

5 The proud are robbed, théy have flept their fléep; * and all the men whose hands were mighty have fóund nóthing.

6 At thy rebuke, O Gód of Jácob, * both the chariot and hórse are fálled.

7 Thou, even thou art tó be féared; * and who may stand in thy sight when thóu art ángry?

8 Thou didst cause thy judgement 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 ceaſed not in the night-ſeaſon; my ſoul
refúſed cómfort.

3 When I am in heavineſs, I will thínk upon Gód;
* when my heart is véxed, I wíll complain.

4 Thou holdeſt míne eyes wáking: * I am ſo feeble,
thát I cánnót ſpeak.

5 I have conſideréd the days of óld, * and the yéars
thát áre paſt.

6 I call to remémbrance my fóng, * and in the
night I commune with mine own heart, and ſearch
óut my ſpírits.

7 Will the Lord abſent himſélf for éver? * and will
he be no móre intréated?

8 Is his mercy clean góne for éver? * and is his
promiſe come utterly to an énd for évermore?

9 Hath God forgotten tó be grácious? * and will
he ſhut up his loving-kindneſs ín diſpléaſure?

10 And I ſaid, It is mine ówn infírmitý; * but I
will remember the years of the right hand of the Möſt
Hígheſt.

11 I will remember the wórks of the LÓRD, * and
call to mind thy wónders of óld time.

12 I will think álfo 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 Jófeph.

16 The waters faw thee, O God, the waters fáv thee, and were afráid; * the depths álfo were tróubled.

17 The clouds poured out water, the áir thún-dered, * and thine árrows wént abroad.

18 The voice of thy thunder was héard 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 nót known.

20 Thou leddest thy péople like shéep, * 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 párablé; * I will declare hard féntencés of old;

3 Which wé have heard and knówn; * and fuch as our fátters 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 Ísrael 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 forgot 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 wíldernes, * 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 wíldernes.

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 wíldernes?

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 beléved not in Gód, * and put not
their trúst in hís help.

24 So he commánded 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' fód; * for he fént them méat enough.

27 He caufed the eaſt-wind to blow únder héaven; * and through his power he bróught in the fóuthweſt-wind.

28 He rained fleſh upón them as thick as dúft, * and feathered fowls like as the fánd of thé ſea.

29 He let it fáll among their ténts, * even round about their hábitátion.

30 So they did eat and were well filled, for he gáve them their own deſíre: * they were not diſappointed of théir luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upón them, and flew the weálthieſt of thém; * yea, and ſmote down the choſén men that wére in Íſrael.

32 But for all this they ſinned yet móre, * and believed nót 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 inquéred áfter God.

35 And they remembered that Gód was their ftréngth, * and that the high God was théir redéemer.

36 Nevertheleſs, they did but flátter him with their móuth, * and diſſembled 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 thém not.

39 Yea, many a time turned hé his wrath away, * and would not suffer his whole displéasure to arise.

40 For he considered that théy were but flésh, * and that they were even a wind that passeth away, and cómeth nó again.

41 Many a time did they provoke him in the wílderness, * 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 ény;

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 úp; * and frógs to destróy them.

47 He gave their fruit unto the cáterpíllar, * and their labour unto the gráshópper.

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 deáth; * but gave their life over tó 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 énéemies with the ſea.

55 And brought them within the borders of his ſáncťuáry, * even to his mountain which he purchaſed with 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 théir 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 théir forefáthers; * ſtarting aſide líke a bróken bow.

59 For they grieved him with théir hill-áltars, * and provoked him to diſpleaſure wíth their ímages.

60 When God héard this, he was wróth, * and took fore diſpleaſure at Íſrael.

61 So that he forlook 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 álso 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 refréfhed 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 chofe not the tríbe of Éphraim;

69 But chofe the tríbe of Júdah, ★ even the hill of Sion wích he lóved.

70 And there he built his témples on hígh, ★ and laid the foundation of it like the ground wích he hath máde contínually.

71 He chofe David álso his sérvant, ★ and took him áway from the shéep-folds.

72 As he was following the ewes great wíth yóung ones he tóok him, ★ that he might feed Jacob his people, and Ísraél hís inhéritance.

73 So he fed them wíth a fáithful and true héart, ★ and ruled them prudently wíth 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 stones.

2 The dead bodies of thy servants have they given to be meat unto the fówls of the áir, * and the flesh of thy saints unto the béasts of thé land.

3 Their blood have they fhed like water on every síde of Jerúsalem, * and there was nó man to búry them.

4 We are become an open sháme to our énemies, * 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 dwélling-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 alway be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Jóséph like a sheep; * shew thyself also, thou that fittest upon the Chérubyn.

2 Before Ephraym, Benjamin, and Manáffes, * stir up thy strength, and come, and help us.

3 Turn us again, O Gód; * shew the light of thy countenance, and we shall be whole.

4 O LÓRD God of hosts, * how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of téars, * and givest them plenteousness of téars 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 filled thé land.

10 The hills were covered with the fhádw 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 hofhs, 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 madest 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 madest 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 noiſe unto the Gód of Jácob.

2 Take the pŕalm, bring híther the tábret, * the merry hárp wíth the lute.

3 Blow up the trumpet ín the new-móon, * even ín the time appointed, 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 ín Joſeph for a téſtimóný, * when he came out of the land of Egypt, and had heard a ſtränge lánguage.

6 I eaſed his ſhoulder fróm the búrden, * and his hands were delivered from máking thé pots.

7 Thou calledſt upon me ín troubles, and I delívered thée; * and heard thee what time as the ſtorm 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 ín thée, * neither ſhalt thou worſhip ány óther god.

11 I am the LORD 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 imágínátións.

14 O that my people wóuld have héarkened unto
mé! * for if Israel had wálked in mý ways,

15 I shóuld soón have put dówn their énemies, *
and turned my hand against 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 fínest
wheat-flóur; * and with honey out of the stony rock
shóuld I have sátsified thee.

DAY 16. EVENING PRAYER

PSALM 82. *Deus stetit.*

GOD standeth in the congregátió of prínces; * he is
a Júdge amóng gods.

2 How long will ye gíve wrong júdgement, * and
accept the persons óf the ungódlý?

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 ungódlý.

5 They will not be learned nor underftand, but
walk on stíll in dárknefs: * 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 Aríse, 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 still 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 counsél agáínst thy fécret ones.

4 They have fáid, 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 caft their heads togéther with one consént, * 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 Philístines, with thém that dwéll at Tyre.

8 Affúr alfo is jóined wíth them; * and have holpen the chíldren óf Lot.

9 But do thou to them as únto the Máidianites; * unto Síséra, 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 fáy, Let us táke to ourféives ★ the houfes of Gód in posséffion.

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 Perfécute them even so with thy témpést, ★ and make them afráid with thy fform.

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 fhall know that thou, whose Náme is JEHÓVAH ★ art only the móst Higheft óver áll the earth.

PSALM 84. *Quam dilecta!*

O HOW amiable áre thy dwéllings, ★ thou LÓRD of hofts!

2 My fowl 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 fparrow hath found her an houfe, and the fwallow a nest where fhé may lay her yóung; ★ even thy altars, O LORD of hofts, my Kíng and my God.

4 Bleſſed are they that dwell in thy hóuſe; * they will be álway práiſing thee.

5 Bleſſed is the man whoſe ſtréngth is in thee; * in whoſe héart are thy ways.

6 Who going through the vale of miſery úſe it for a wél; * and the pools are filled with wáter.

7 They will gó from ſtréngth to ſtréngth, * and unto the God of gods appeareth every one of thém in Síon.

8 O LORD God of hófts, hear my práyer; * hear-ken, O Gód of Jácob.

9 Behold, O Gód our defénder, * and look upon the face of thine Anóinted.

10 For one dáy in thy cóurts * is better thán a thóuſand.

11 I had rather be a door-keeper in the hóuſe of my Gód, * than to dwell in the ténts of ungódlíneſs.

12 For the LORD God is a líght and defénſe; * the LORD will give grace and worſhip, and no good thing ſhall he withhold from them that líve a gódlý life.

13 O LÓRD God of hófts, * bleſſed is the man that pútteth his trúſt in thee.

PSALM 85. *Benedixisti, Domine.*

L ORD, thou art become gracious únto thy lánd; * thou haſt turned away the captivity of Jácob.

2 Thou haſt forgiven the offénce of thy péople, * and cóvered ál their ſíns.

3 Thou haŕt taken away áll thy diŕpleáŕure, * and turned thyŕelf from thy wrathful índignátion.

4 Turn us then, O Gód our Sáviour, * and let thine ánger céáŕe from us.

5 Wilt thou be diŕpleáŕed at ús for éver? * and wilt thou ŕtretch out thy wrath from one generation tó 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 ŕalvátion.

8 I will hearken what the LORD God will fáy con-
cérníng me; * for he ŕhall ŕpeak peace unto his people,
and to his ŕaints, that they túrn nóť again.

9 For his ŕalvation is nigh thém that féar him; *
that glory may dwéll in óur land.

10 Mercy and truth are mét togéther: * ríghteouŕ-
neŕŕ and peace have kíŕŕed each óther.

11 Truth ŕhall flouríŕh óut of the éarth, * and rígh-
teouŕneŕŕ hath looked dówn from héaven.

12 Yea, the LORD ŕhall ŕhew lóvíng-kíndneŕŕ; * and
our land ŕhall gíve her íncreáŕe.

13 Ríghteouŕneŕŕ ŕhall gó befóre him, * and he ŕhall
dírect his góíng 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 míserý.

2 Préserve thou my sòul, for Í am hóly: * my God,
save thy fèrvant that pútteth his trúft in thee.

3 Be merciful únto me, O Lórd; * for I will call
dáily upón thee.

4 Comfort the sòul of thy fèrvant; * for unto thee,
O Lord, do I líft up mý sòul.

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 héarest me.

8 Among the gods there is none like únto thee, O
Lórd; * there is not one that can dó as thóu doest.

9 All nations whom thou haft made shall come
and wórship thee, O Lórd; * and shall glórfify thy
Name.

10 For thou art great, and dóest 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 praise 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 risen 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-suffering, plenteous in góodnes and truth.

16 O turn thee then unto me, and have mércy upón me; * give thy strength unto thy fervant, and help the són of thine hándmaid.

17 Shew some token upon me for good; that they who hate me may see it, and be afhámed, * because thou, LORD, haft holpen me and cómfortéd me.

PSALM 87. *Fundamenta ejus.*

HER foundations are upón the holy hills: * the LORD loveth the gates of Sion more than all the dwéllings of Jácob.

2 Very excellent things are spóken 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 shall be reported that hé was bórñ in her; * and the moft Hígh shall stáblísh her.

6 The LORD shall rehearse it, when he writeth úp the péople; * that hé was bórñ there.

7 The fingers alfo and trumpeters shall he rehearse:
* All my freth spríngs shall bé in thee.

PSALM 88. *Domine Deus.*

O LORD God of my salvation, 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 soul 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 strength.

4 Free among the dead, like unto them that are wounded, and líe in the gráve, * who are out of remembrance, and are cut awáy from thý hand.

5 Thou haft laid me ín the lowest 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 storms.

7 Thou haft put away mine acquáintance fár from me, * and made me to be abhórred óf them.

8 I am fò fáft in prísion * that I cánnót gét forth.

9 My fight faileth for véry tróuble; * LORD, I have called daily upon thee, I have stretched 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 before 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 dísplesure 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 hast thou pút away 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 shalt 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
saints.

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; * strong is thy hand, and híg is thy ríght hand.

15 Righteousnéś and equity are the habitátion of thy féat; * mercy and truth śhall gó befóre thy face.

16 Bleśsed is the people, O LORD, that cán rejóice in thee; * they śhall walk in the líght of thy cóunte-nance.

17 Their delight śhall be dáily in thy Náme; * and in thy righteousness śháll they máke their boáft.

18 For thou art the glóry of their śtréngth, * and in thy loving-kindnéś thou śhált lift úp our horns.

19 For the LÓRD is our defénce; * the Holy One of Íśrael ís our King.

20 Thou śpakeśt fómetime in víſions unto thy ſáints, and ſáidśt, * I have laid help upon one that is mighty; I have exalted one chofén óut of the péople.

21 I have found Dávid my ſérvant; * with my holy oil have Í anóinted him.

22 My hánd śhall hold him fáft, * and my árm śhall śtréngthen him.

23 The enemy śhall not be able to dó him víolence; * the ſon of wickednéś śháll not húrt him.

24 I will ſmite down his fóes before his fáce, * and plague thém that háte him.

25 My truth álſo and my mercy śháll be wíth him; * and in my Name śhall his hórñ be exálted.

26 I will ſet his dominion álſo in the ſéa, * and his ríght hand ín the floods.

27 He shall call me, Thóu art my Fáther, ★ my God, and my stróng salvátiún.

28 And I will máke him my fírst-born, ★ higher than the kíngs of thé earth.

29 My mercy will I keep for hím for evermóre, ★ and my covenant sháll stand fást with him.

30 His seed alfo will I make to endúre for éver, ★ and his throne as the dáy of héaven.

31 But if his children forfake my lów, ★ and walk not ín my júdgements;

32 If they break my statutes, and keep not mý com-mándments; ★ I will vísit their offences with the rod, and their sín with scóurges.

33 Nevertheles, my loving-kindnes will I not úterly táke from him, ★ nor súffer my trúth to fail.

34 My covenant I will not break, nor alter the thing that is gone óut of my líps: ★ I have sworn once by my holínes, that I will nó fail Dávid.

35 His seed shall endúre for éver, ★ and his seat is like as the sún befóre me.

36 He shall stand fast for evermóre as the móon, ★ and as the faithful wítnefs in héaven.

37 But thou haft abhorred and forsaken thíne Anóinted, ★ and art displéased át him.

38 Thou haft broken the covenant óf thy férvant, ★ and cast his crówn to thé ground.

39 Thou haft overthrown áll his hédges, ★ and broken dówn his stróng 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 adversáries tó rejoice.

42 Thou haft taken away the édge of his fwórd, * and givest him not victory ín the báttle.

43 Thou haft put óut his glóry, * and cast his throne dówn to thé ground.

44 The days of his youth hást thou shórtened, * and covered him wíth dishónour.

45 LORD, how long wilt thou hide thyself? for éver? * and shall thy wráth búrn like fire?

46 O remember how shórt my tíme is; * wherefore haft thou made áll mén for nought?

47 What man is he that liveth, and shall not see déath? * and shall he deliver his soul fróm the hánd of hell?

48 Lord, where are thy old lóving-kíndnesses, * which thou swarest unto Dávid in thy truth?

49 Remember, Lord, the rebúke that thy sérvants have, * and how I do bear in my bosom the rebukes of mány péople.

50 Wherewith thine enemies have blaspheméd thee, and slandered the footsteps of thine Anóinted. * Praised be the LORD for evermore. Amén, and Ámen.

DAY 18. MORNING PRAYER

PSALM 90. *Domine, refugium.*

LORD, thou haft 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 everlasting, and wórld withóut end.

3 Thou turnest mán to destrúction; * again thou
sayest, Come again, ye children óf men.

4 For a thousand years in thy fight are bút as yéf-
terday, * feeing that is pást as a wáitch in thé night.

5 As soón as thou scatterefst them they are éven as
a fléep; * and fade away súddenly 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 consume away in thy displéasure, * and
are afraid at thy wrathful índignátion.

8 Thou haft set our misdéeds before thée; * and
our secreet sins 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 threefscore years and
ten; and though men be so ftrong that they cóme to
fourfscore yéars, * yet is their strength then but labour
and forrow; so soón passeth it awáy, and wé are gone.

11 But who regardeth the pówer of thy wráth? * for even thereafter as a man feareth, ſo is thy diſpléature.

12 So teach us to númer our dáyſ, * that we may apply our hearts únto wíſdom.

13 Turn thee again, O LÓRD, at the láſt, * and be gracious úntó thy ſérvants.

14 O ſatíſfy us with thy mércy, and that ſóon: * ſo ſhall we rejoice and be glad all the dáyſ of óur life.

15 Comfort us again now after the time that thóu haſt plágued us; * and for the years wherein we have ſufferéd advérſity.

16 Shew thy ſérvants thy wórk, * and their chíldren 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 ſhadow óf the Almíghty.

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 nóíſome péſtilence.

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 flíeth bý day;

6 For the pestilence that wálketh in dárknefs, * nor
for the sicknefs that destroyeth ín the nóon-day.

7 A thoufând shalt fall beside thee, and ten thou-
sand át thy right hánd; * but it shalt nótt 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 hast fet
thine house of defénce véry high.

10 There shalt 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 shalt 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 lion and the dragon shalt thou tread únder thy
feet.

14 Becáuse he hath fet his love upon me, therefore
will Í delíver him; * I will fet him up, becáuse he hath
knówn my Name.

15 He shalt 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 sátsfý him, * and shew him
mý salvátióh.

PSALM 92. *Bonum est confiteri.*

IT is a good thing to give thánks unto the LÓRD, ★ and to sing praises unto thy Name, Ó moŕt Híghŕeft;

2 To tell of thy loving-kindneŕŕ early ín the mórn-ing, ★ and of thy truth in the níghŕ-féaŕŕon;

3 Upon an ínŕŕument of ten ŕŕrings, ánd upon the lúte; ★ upon a loud ínŕŕument, ánd upón the harp.

4 For thou, LORD, haŕŕ made me glád through thy wórks; ★ and I will rejoyce in gíving praíŕe for the operáŕŕions of thý hands.

5 O LORD, how glóríous are thy wórks! ★ thy thóughts are véry deep.

6 An unwíŕe man doth not wéll cónŕíder thís, ★ and a fool doth not únderŕtánd íŕ.

7 When the ungodly are green as the graŕŕs, and when all the workers of wíckednéŕŕs do flóúríŕŕ, ★ then ŕhall they be deŕŕroyed for ever; but thou, LORD, art the Moŕt Híghŕeft for évermore.

8 For lo, thine enemies, O LORD, lo, thine enemies ŕhall péríŕŕ; ★ and all the workers of wíckedneŕŕ ŕhall bé deŕŕróyed.

9 But mine horn ŕhall be exalted líke the hórn of an únícorn; ★ for I am anóínted with fréŕŕh oil.

10 Míne eye álŕo ŕhall ŕee híŕ lúŕŕ of míne énéemies, ★ and míne ear ŕhall héar híŕ deŕíre of the wícked that aríŕe úp ágáíníŕŕ me.

11 The righteous shall flourish like a pálm-tree, ★ and shall spread abroad like a cédar in Líbanus.

12 Such as are planted in the hóuse of the LÓRD, ★ shall flourish in the courts of the hóuse of óur God.

13 They also shall bring forth more frúit in their áge, ★ and shall be fát and well-líking.

14 That they may shew how true the LÓRD my strángth 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 glórious appárel; ★ the LORD hath put on his apparel, and gírded himsélf with strength.

2 He hath made the róund world so fúre, ★ that it cannot be móved.

3 Ever since the world began hath thy féat been prepáred: ★ thou art from éverlásting.

4 The floods are risen, O LORD, the floods have lift up their vóice; ★ the flóods lift úp their waves.

5 The waves of the sea are mighty, ánd rage hóribly; ★ but yet the LORD, who dwelleth on hígh, is míghtier.

6 Thy testimonies, O LÓRD, are very fúre ★ holiness becometh thine hóuse for éver.

PSALM 94. *Deus ultionum.*

O LORD God, to whom vengeaunce belóngeth, ★
thou God, to whom vengeance belóngeth, shéw
thyself.

2 Arise, thou JUDGE of the wórlđ, ★ 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
trouble thine héritage.

6 They murder the widow ánd the stránger, ★ and
put the fátherless to death.

7 And yet they say, Tush, the LÓRD shall not see, ★
neither shall the God of Jácob regárd it.

8 Take heed, ye unwife amóng the péople: ★ O ye
fools, wén will ye únderstand?

9 He that planted the ear, sháll he not héar? ★ or
he that made the eye, sháll he nótt see?

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 bútt vain.

12 Bleffed is the man whom thou chástenest, O
LÓRD, ★ and teachest him in thy law;

13 That thou mayest give him patience in tíme of advérstíty, * until the pit be digged up fór the ungodly.

14 For the LÓRD will not fáil his péople; * neither will he forsóke his inhéritance;

15 Until righteoufnefs turn again únto júdgement: * all fuch as are true in héart fhall fóllow it.

16 Who will ríse up with me agáínst the wícked? * or who will take my part agáínst the évil-dóers?

17 If the LÓRD had not hélped me, * it had not fáiled but my sóul had been pút to sílence.

18 But when I fáid, My foot hath slípt; * thy mercy, O LÖRD, héld me up.

19 In the multitude of the sorrows that I hád in my héart, * thy comforts have refréshed my sóul.

20 Wilt thou have any thing to do with the stóol of wíckednefs, * which imagineth míschief ás a law?

21 They gather them together agáínst the sóul of the ríghteous, * and condemn the ínnocént blood.

22 But the LÓRD is my réfuge, * and my God is the stérngth of my cónfidence.

23 He fhall recompense them their wickednefs, and deftroy them in théir own málice; * yea, the LÓRD our Gód fhall deftróy them.

DAY 19. MORNING PRAYER

PSALM 95. *Venite, exultemus.*

O COME, let us síng unto the LÓRD; * let us heartily rejoice in the stérngth of óur salvátion.

2 Let us come before his prefence with thankfgíving; * and fhew 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 ftrength of the hílls is his álfo.

5 The fea is his, ánd he máde it; * and his hands prepared 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 pafure, and the fhéep 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 fhould not enter into mý ref.

PSALM 96. *Cantate Domino.*

O SING unto the LÓRD a new fóng; * fíng unto the LORD, áll the whóle earth.

2 Sing unto the LÓRD, and praífe his Náme; * be telling of his falvátion 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 práifed; * 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 sáncuáry.

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 presents, 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 so fast that it cannot be moved; and how that he shal judge the péople ríghteously.

11 Let the heavens rejoice, and lét the earth be glád; * let the sea make a noíse, and áll that thérein is.

12 Let the field be joyful, and áll that is ín it; * then shal all the trees of the wood rejóice befóre the LORD.

13 For he cometh, for he cómeth to judge the éarth; * and with ríghteousnes 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: * righteoufnefs and judgement are the habitátió óf his feat.

3 There fhall go a fíre befóre him, * and burn up his enemíes on évery fide.

4 His lightnings gave fhíne unto the wórld: * the éarth fáw 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 éarth.

6 The heavens have decláred his ríghteoufnefs, * and all the people have féen his glóry.

7 Confounded be all they that worfhip carved images, and that delíght in vain góds: * worfhip him, áll ye gods.

8 Sion heard of it, ánd rejóiced; * and the daughters of Judah were glád, becaúfe of thy júdgements, Ó LORD.

9 For thou, LORD, art higher than áll that are in the éarth: * thou art exalted fár abóve áll gods.

10 O ye that love the LORD, fee that ye hate the thíng which is évil; * the Lord preferveth the fouls of his fáints; he fhall deliver them from the hand óf the ungódlly.

11 There is sprung up a light for the righteous, * and joyful gladness for such as are true-hearted.

12 Rejoice in the LÓRD, ye righteous; * and give thanks for a remembrance of his holiness.

DAY 19. EVENING PRAYER

PSALM 98. *Cantate Domino.*

OSING unto the LÓRD a new song; * for he hath done marvellous things.

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

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

4 He hath remembered his mercy and truth toward the house of Ísrael; * and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the LÓRD, all ye lands; * sing, rejoice, and give thanks.

6 Praise the LÓRD upon the harp; * sing to the harp with a psalm of thanksgiving.

7 With trumpets also and sháwms, * O shew yourselves joyful before the LÓRD the King.

8 Let the sea make a noise, and all that therein is; * the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the LÓRD; * for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the wórlđ, *
and the péople with équity.

PSALM 99. *Dominus regnavit.*

THE LORD is King, be the péople 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 ſhall give thanks únto thy Náme, * which
is great, wonderfúl, and hóly.

4 The King's power loveth judgement; thou haſt
prépared équity, * thou haſt executed judgement and
righteouſneſs 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 lów 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 gladnefs, and come before his préfence with a fong.

2 Be ye fure that the LORD he is God; it is he that hath made us, and nót we ourféives; ★ we are his people, and the fhéep of his páfture.

3 O go your way into his gates with thankfgiving, and into his courts with práife; ★ be thankful unto him, and fpeak góod of hís Name.

4 For the LORD is gracious, his mercy is éverláfting; ★ and his truth endureth from generation to générátion.

PSALM 101. *Misericordiam et judicium.*

MY fong fhall be of mércy and júdgement; ★ unto thee, O LÓRD, will Í fíng.

2 O let me have únderftánding ★ in the wáy of gód-linefs!

3 When wilt thou cóme unto mé? ★ I will walk in my hóufe with a pérfect heart.

4 I will take no wicked thing in hand; I hate the fíns of unfáithfulnefs; ★ there fhall no fuch cléave untó me.

5 A froward héart fhall depárt from me; ★ I will not know a wicked pérfon.

6 Whofo privily flanderéth his néighbour, ★ hím will Í deftroy.

7 Whofo hath also a proud look and hígh ftómach,
★ Í will not fúffer him.

8 Mine eyes look upon such as are fáithful in the
lánda, ★ that théy may dwéll with me.

9 Whofo léadeth a godly lífe, ★ he shall bé my fér-
vant.

10 There shall no deceitful perfon dwéll in my
hóufe; ★ he that telleth lies shall not tárry in mý fight.

11 I shall foon deftroy all the ungodly thát are in
the lánda; ★ 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 smóke, ★ and
my bones are burnt up as it wére a fírebrand.

4 My heart is smitten down, and wíthered like
gráfs; ★ so that I forgét to éat my bread.

5 For the vóice of my gróaning, ★ my bones will
scarce cléave to mý flesh.

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 wére a spárraw,
★ that sitteth alone upón the hóuse-top.

8 Mine enemies revile me áll the day lóng; ★ and
they that are mad upon me are sworn togéther agáinst
me.

9 For I have eaten ashes ás it were bréad, ★ and mingled
my drínk with wéeping;

10 And that becaúse of thine indignátion and
wráth; ★ for thou hast taken me úp, and cást me down.

11 My days are gone líke a shádw, ★ and I am
wíthered líke grafs.

12 But thou, O LORD, shalt endúre for éver, ★ and
thy remembrance throughout all génerátions.

13 Thou shalt aríse, and have mercy upón Sión; ★
for it is time that thou have mercy upon her, yéa, the
tíme is come.

14 And why? thy servants thínk upon her stónes,
★ and it pitieth them to fée her ín the dust.

15 The heathen shall féar thy Name, O LÓRD; ★
and all the kings of the éarth thy májesty;

16 When the LORD shall búild up Sión, ★ and
when his glóry sháll appear;

17 When he turneth him unto the prayer of the
póor déstitute, ★ and despíseth not théir desire.

18 This shall be written for thóse that come áfter,
★ and the people which shall be bórn shall práise the
LORD.

19 For he hath looked down from his fáncuáry; *
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 Jerúfálem;

22 When the people are gáthered togéther, * and
the kingdoms álso, to ferve the LORD.

23 He brought down my ftréngth in my jóurney,
* and fhórtened mý days.

24 But I faid, O my God, take me not away in
the mídfít of mine áge; * as for thy years, they endure
throughout all génerátions.

25 Thou, Lord, in the beginning haft laid the
foundátion of the éarth, * and the heavens are the
wórk of thý hands.

26 They fhall perifh, but thóu fhalt endúre: * they
all fhall wax old as dóth a gárment;

27 And as a vefture fhalt thou change them, and
they fháll be chánged; * but thou art the fame, and thy
yéars fhall nótt fail.

28 The children of thy fervants fháll contínue, *
and their feed fhall ftand fáft in thý fíght.

PSALM 103. *Benedic, anima mea.*

PRAISE the LÓRD, O my sóul; * and all that is within
me práife his hólý Name.

2 Praise the LÓRD, O my sóul, * and forget not áll his b́enefits;

3 Who forgívet̃h all thy śin, * and healeth all th́ine infirmities;

4 Who sávet̃h thy life from destrúcti3n, * and crowneth thee with mercy and l3v́ing-kíndn3s;

5 Who sátsfieth thy móuth with good th́ings, * making thee young and lusty ás an éagle.

6 The LORD executeth righteouf́n3s and júdgement * for all them that are oppréssed ẃith wrong.

7 He shewed his ways únto Móses, * his works unto the ch́ildren of Ísrael.

8 The Lord is full of compássi3n and mércy, * long-suffering, and of gr3at g33dnefs.

9 He will not álway be ch́iding; * neither keepeth he his ánger for éver.

10 He hath not dealt with us áfter our śins; * nor rewarded us according to our ẃickedn3s.

11 For look how high the heaven is in compáris3n of the éarth; * s33 great is his mercy áls33 toward th3m that féar him.

12 Look how wide áls33 the éast is from the w3st; * s33 far hath he s3t our śins from us.

13 Yea, like as a father pitieth h́is own ch́ildren; * even s33 is the LORD merciful unto th3m that féar him.

14 For he knoweth where33f we are máde; * he remembereth thát we áre but dúst.

15 The days of mán are but as gráfs; * for he flour-
isheth as a flówer óf the field.

16 For as soón as the wind goeth óver it, it is góne;
* and the place thereof fhall knów it nó more.

17 But the merciful goodnĕs of the LORD en-
dureth for ever and ever upon thém that féar him; *
and his righteoufnefs upon chıldren's chıldren;

18 Even upon such as kĕep 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 ex-
cel in strĕngth; * ye that fulfil his commandment, and
hearken unto the vóice of hís words.

21 O praife the LÓRD, all ye his hófts; * ye servants
of his that dó his pléasure.

22 O speak good of the LORD, all ye works of his,
in all places of hís domínion: * praife thou the LÖRD,
Ó my soul.

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 like a cúrtain.

3 Who layeth the beams of his chambers in the waters, * and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits, * and his ministers a flaming fire.

5 He laid the foundations of the earth, * that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment; * the waters stand in the hills.

7 At thy rebuke they flee; * at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath; * even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass, * neither turn again to cover the earth.

10 He sendeth the springs into the rivers, * which run among the hills.

11 All beasts of the field drink thereof, * and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation, * and sing among the branches.

13 He watereth the hills from above; * the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle, * and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man; * and oil

to make him a cheerful countenance, and bread to frénghen mán's heart.

16 The trees of the LORD álfo are full of fáp; * even the cedars of Libanus which hé hath plánted;

17 Wherein the bírds make their néfts; * and the fir-trees are a dwélling fór the ftork.

18 The high hills are a refuge fór the wild góats; * and fo are the ftony rocks fór the cónies.

19 He appointed the moon for cértain féafons, * and the fun knóweth his góing down.

20 Thou makeft darknefs that ít may be níght; * wherein all the beafts of the fóreft dó move.

21 The lions roaring áfter their préy, * do féek their méat from God.

22 The fun arifeth, and they get them áwáy 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 wifdom haft thou made them all; the earth is fúll of thy ríches.

25 So is the great and wíde fea álfo; * wherein are things creeping innumerable, both fmáll and gréat beafts.

26 There go the fhíps, and there is thát Levíathan, * whom thou haft made to take his pástime thérein.

27 Thefe wait áll upon thee, * that thou mayeft give them meat in düe féafon.

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 strength; * seek his face evermore.

5 Remember the marvellous works that he hath done; * his wonders, and the judgments of his mouth.

6 O ye seed of Abrahám his servant, * ye children of Jacob his chosen.

7 He is the LÓRD our Gód; * his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise, * that he made to a thousand generations;

9 Even the covenant that he made with Ábraham; * and the oath that he swore unto Ísaac;

10 And appointed the same unto Jacob for a law, * and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Chánaan, * the lot of your inheritance;

12 When there were yet but a few of them, * and they strangers in the land;

13 What time as they went from one nation to another, * from one kingdom to another people;

14 He suffered no man to do them wrong, * but reproved even kings for their sakes;

15 Touch not mine Anointed, * and do my prophets no harm.

16 Moreover, he called for a dearth upon the land, * and destroyed all the provision of bread.

17 But he had sent a man before them, * even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks; * the iron entered into his soul;

19 Until the time came that his cause was known: * the word of the 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 that 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 áll their strength.

36 He brought them forth álfo 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-séafon.

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 wátters flowed óut, * so that 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 people ín possěffion;

44 That they might k  ep his st  atutes, *   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  ss 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 unt   thy p  ople; * O visit me with thy salv  tion;

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 d  alt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness   n rem  embrance; * 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   t was dried   p; * so he led them through the deep, as through a wilderness.

10 And he ſaved them from the ádverſaries' hánd,
* and delivered them from the hánd of the énemy.

11 As for thoſe that troubled them, the waters óver-
whélméd them; * there was not óne of thém left.

12 Then believed they his wórds, * and ſang práiſe
untó him.

13 But within a while théy forgat his wórks, * and
would not abíde his cóunſel.

14 But luſt came upon them ín the wílderneſs, *
and they tempted Gód in the déſert.

15 And he gáve them their deſíre, * and ſent lean-
neſs withal ínto théir ſoul.

16 They angered Moſes álſo in the ténts, * and
Aaron the fáint of thé LORD.

17 So the earth opened, and ſwállowed up Dáthan,
* and covered the congregation óf Abíram.

18 And the fire was kindled ín their cópany; * the
flame burnt úp the ungódlly.

19 They made a cálf in Hóreb, * and worſhipped
the móltén ímage.

20 Thus they túrned their glóry * into the ſimili-
tude of a cálf that éateth hay.

21 And they forgat Gód their Sáviour, * who had
done ſo great thínks in Égypt;

22 Wondrouſ wórks in the land of Hám; * and
fearful thínks by the Réđ ſea.

23 So he ſaid, he would have deſtroyed them, had
not Moſes his choſen ſtood befóre him in the gáp, * to

turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land, * and gave no credence unto his word;

25 But murmured in their tents, * and hearkened not unto the voice of the LORD.

26 Then lift he up his hand against them, * to overthrow them in the wilderness;

27 To cast out their seed among the nations, * and to scatter them in the lands.

28 They joined themselves unto Baal-peor, * and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions; * and the plague was great among them.

30 Then stood up Phinees and prayed; * and so the plague ceased.

31 And that was counted unto him for righteousness, * among all posterities for evermore.

32 They angered him also at the waters of strife, * so that he punished Moses for their sakes;

33 Because they provoked his spirit, * so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen, * as the LORD commanded them;

35 But were mingled among the heathen, * and learned their works.

36 Infomuch that they worſhipped their idols, which turned tó their own decáy; * yea, they offered their ſons and their daughters únto dévils;

37 And ſhed innocent blood, even the blood of their ſons and óf their dáughters, * whom they had offered unto the idols of Canaan; and the land was defiled wíth 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 Nevertheleſs, when he ſaw théir advérſity, * he héard théir complaint.

44 He thought upon his covenant, and pitied them according unto the multitude óf his mércies; * yea, he made all thoſe 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 world without end; * and let all the people say, Amen.

DAY 22. MORNING PRAYER

PSALM 107. *Confitemini Domino.*

O GIVE thanks unto the LORD, for 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 thírsty, * their sòul fáinted ín them.

6 So they cried unto the LÓRD in their tróuble, * and he delivered thém from théir dístres.

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 góodnes; * 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 góodnes.

10 Such as sit in darknes, and in the shádw of déath, * being fast bound in míserý and íron;

11 Becáufe they rebelled agáinst the wórds of the Lórd, * and lightly regarded the counŕel of the móst Híghŕŕt;

12 He álŕo brought down their héart through héavíneŕŕ: * 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 thér díŕtreŕŕ.

14 For he brought them out of darkneŕŕ, and out of the ŕháŕow of déath, * and brake their bónds in fúnder.

15 O that men would therefore praíŕe the LÓRD for his góodneŕŕ; * and declare the wonders that he doeth for the chíldrén óf men!

16 For he hath bróken the gates of bráŕŕŕ, * and ŕmíŕten the bars of íron in fúnder.

17 Foolíŕŕ men are plágued for their offénce, * and becáufe of their wíckedneŕŕ.

18 Their ŕoul abhorred all mánnŕŕ 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 thér díŕtreŕŕ.

20 He ŕént his wórd, and héaled them; * and they were ŕaved from thér deŕŕtrúctíon.

21 O that men would therefore praíŕe the LÓRD for his góodneŕŕ; * and declare the wonders that he doeth for the chíldrén óf men!

22 That they would offer unto him the sacrifice of thanksgiving, * and tell out his works with gladness!

23 They that go down to the sea in ships, * and occupy their business in great waters;

24 These men see the works of the LÓRD, * and his wonders in the deep.

25 For at his word the stormy wind riseth, * which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep; * their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, * and are at their wit's end.

28 So when they cry unto the LÓRD in their trouble, * he delivereth them out of their distress.

29 For he maketh the storm to cease, * so that the waves thereof are still.

30 Then are they glad, because they are at rest; * and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the LÓRD for his goodness; * and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people, * and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness, * and drieth up the water-springs.

34 A fruitful land máketh he bárren, * for the wickednefs of thém that dwéll therein.

35 Again, he maketh the wildernefs a ftánding wáter, * and water-fprings óf a drý ground.

36 And there he létteth the húngry, * that they may build them a cíty to dwéll in;

37 That they may fow their lánd, and plant v́ne-yards, * to yield them frúits of íncreáse.

38 He bleffeth them, fo that they multiplý excéed-ingly; * and suffereth not their cáttle tó decreáse.

39 And again, when they are mínished and brought lów * through oppreffion, through any plágue or tróuble;

40 Though he fuffer them to be evil intréated through týrants, * and let them wander out of the wáy in the wildernefs;

41 Yet helpeth he the póor out of míserý, * and maketh him houfeholds líke a flóck of fheep.

42 The righteous will confider this, and rejóice; * and the mouth of all wickednefs fháll be ftópped.

43 Whofo is wife will pónder thefe th́ings; * and they fháll underftand the loving-kíndnefs óf the LORD.

DAY 22. EVENING PRAYER

PSALM 108. *Paratum cor meum.*

O GOD, my heart is ready, my héart is réady; * I will fing and give praife with the beft mémber that Í have.

2 Awáke, thou lute, and hárp; * I myself will awáke right éarly.

3 I will give thanks unto thee, O LORD, amóng the péople; * I will sing praíses 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 thyself, O God, abóve the héavens, * and thy glory abóve áll the earth.

6 That thy beloved may bé delívered: * let thy right hand fáve them, and héar thou me.

7 God hath spóken ín his hólinefs; * I will rejoice therefore, and divide Sichem, and mete out the válley of Súccoath.

8 Gilead is mine, and Manáffes is míne; * Ephraim alfo is the stréngth of mý head.

9 Judah is my law-giver; Moab ís my wásh-pot; * over Edom will I cast out my shoe; upon Philístia will I tríumph.

10 Who will lead me into the stróng cíty? * and who will bring me ínto Édom?

11 Haft not thou forfáken us, O Gód? * and wilt not thou, O God, go fórt with óur hofts?

12 O help us agáínst the énemy: * for váin is the hélp of man.

13 Through Gód we sháll do great ácts; * and it is he that sháll tréad down our énemies.

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 agáinſt me with falſe tóngues; * they compafféd me about alſo with words of hatred, and fought agáinſt 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 ſtánd 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 compaffion 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 góod; * but perfecuted the poor helpless man, that he might slay him that was véxed át the heart.

16 His delight was in cursing, and it sháll háppen únto him; * he loved not blessing, therefore sháll it be fár from him.

17 He clothed himself with cursing, like as wíth a ráiment, * and it sháll 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 thóse that speak évil agáinst 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 helpless and póor, * and my heart is wóunded wíthín me.

22 I go hence like the shadów thát depárteth, * and am driven away as the gráshópper.

23 My knees are wéak through fásting; * my flesh is dried up for wánt of fátnefs.

24 I became also a reproach 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 done it.

27 Though they curse, yet bless thou; * and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame; * and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the LÓRD with my móuth, * and praise him among the multitude.

30 For he shall stand at the right hánd of the póor, * to save his soul from the unrighteous judges.

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 footstool.

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 fware, ánd will not repént, ★ Thou art a priest for ever after the order óf Melchisedech.

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 fmite in funder the heads over dívers cóntries.

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 praífed and hád in hó-nour, ★ and his righteoufnefs 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 beginning 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 feed shall be míghty upon éarth; * the generation of the faithful shall be blésséd.

3 Riches and plenteousness shall bé in his hóuse; * and his righteousness endúreth for éver.

4 Unto the godly there aríseth up líght in the dárkness; * he is merciful, lóving, and ríghteous.

5 A good man is mercifúl, and léndeth; * and will guide his wórds with díscrétion.

6 For he shall néver be móved: * and the righteous shall be had in everlásting remémbrance.

7 He will not be afraid of any évíl tídings; * for his heart standeth fast, and belíeveth ín the LORD.

8 His heart is establiſhed, and will not ſhrink, * until he ſee his deſire upón his éemies.

9 He hath diſperſed abroad, and gíven to the póor, * and his righteouſneſs remaineth for ever; his horn ſhall be exálted with hónour.

10 The ungodly ſhall ſee it, and ít ſhall grieve him; * he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall pérish.

PSALM 113. *Laudate, pueri.*

PRAISE the LÓRD, ye ſervants; * O praíſe the Náme of thé LÓRD.

2 Bleſſed be the Náme of the LÓRD * from this time fórh for évermore.

3 The LORD's Náme is praíſed * from the riſing up of the ſun unto the going dówn 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 dwélling 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 dúſt, * and liſteth 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 people,
 2 Judah was his sanctuary, * and Israel his dominion.
 3 The sea saw that, and fled; * Jòrdan 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 presence of the Lórd:
 * at the presence of the Gód of Jàcob;
 8 Who turned the hard rock into a standing wáter,
 * 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 mercy and
 for thy truth's sake.
 2 Wherefore shall the heathen say, * Where is now
 their God?
 3 As for our God, hé is in héaven: * he hath done
 whatsoever pleased him.
 4 Their idols are silver and gold, * even the work
 of men'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 fuch as pút their trúft in them.

9 But thou, hóuse of Ísrael, trúft thou in the LÓRD; * hè is their súccour ánd defence.

10 Ye hóuse 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 hóuse of Ísrael, 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 chýldren.

15 Ye are the bléffed of the LÓRD, * who made héaven ánd earth.

16 All the whole héavens are the LÓRD's; * the éarth hath he given to the chýldren óf men.

17 The dead práíse not thee, O LÓRD, * neither áll they that go down ínto sílence.

18 But wé will praise the LORD, ★ from this time
fórch for évermore. Praise the LORD.

DAY 24. MORNING PRAYER

PSALM 116. *Dilexi, quoniam.*

I AM wéll pléased ★ that the LORD hath heard the vóice
of mý 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 hólđ upón me.

4 I fhall find trouble and heaviness; and I will call
upon the Náme of the LÓRD; ★ O LORD, I beseech
thee, delíver mý sôul.

5 Gracious is the LÓRD, and ríghteous; ★ yea, our
Gód is mérciful.

6 The LORD presérveth the símple: ★ I was in mis-
ery, ánd he hélped me.

7 Turn again then unto thy réft, O my sôul; ★ for
the LÓRD hath rewárded thee.

8 And why? thou hast delivered my sôul 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 sþeak; but Í was
fore tróubled: ★ I saíd in my haste, All mén are líars.

11 What reward ſhall I gíve unto the LÓRD * for all the benefits that hé hath done únto me?

12 I will receive the cúp of ſalvátion, * and call upon the Náme of thé LORD.

13 I will pay my vows now in the prefence of áll his péople: * right dear in the fight of the LORD is the déath of hís ſaints.

14 Behold, O LORD, how that Í am thy ſérvant; * I am thy ſervant, and the ſon of thine handmaid; thou haſt broken my bónds in ſúnder.

15 I will offer to thee the ſacrifice óf thankſgíving, * and will call upon the Náme of thé LORD.

16 I will pay my vows unto the LORD, in the fight of áll his péople, * in the courts of the LORD's hóuſe, even in the midſt of thee, O Jerúſalem. Práíſe the LORD.

PSALM 117. *Laudate Dominum.*

O PRAISE the LORD, áll ye héathen; * praíſe him, áll ye nátions.

2 For his merciful kindneſs is ever more and móre towárdſ us; * and the truth of the LORD endureth for éver. Práíſe the LORD.

PSALM 118. *Confitemini Domino.*

O GIVE thanks unto the LORD, for hé is grácious; * becauſe his mercy endúreth for éver.

2 Let Ifrael now confeſs that hé is grácious, * and that his mercy endúreth for éver.

3 Let the house of Aáron now conféss, * that his mercy endúreth for éver.

4 Yea, let them now that féar the LORD conféss, * 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 thém that hélp me; * therefore sháll I fee my desire upón mine énemies.

8 It is better to trúst in the LÓRD, * than to put any cónfidence ín man.

9 It is better to trúst in the LÓRD, * than to put any cónfidence in prínces.

10 All nations compasséd me round abóut; * but in the Name of the LORD will Í destróy them.

11 They kept me in on every síde, they kept me in, I fay, on évery síde; * but in the Name of the LORD will 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 will destróy them.

13 Thou hast 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 salvátion.

15 The voice of joy and health is in the dwellings óf the ríghteous; * the right hand of the LORD bringeth

míghty thínks to pás.

16 The right hand of the LORD háth the pre-eminence; ★ the right hand of the LORD bringeth míghty thínks to pás.

17 I sháll 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 ríghteousnéss, ★ that I may go into them, and give thánks untó the LORD.

20 This is the gáte of the LÓRD, ★ the righteous sháll énter ínto it.

21 I will thank thee; for thóu haft héard me, ★ and art becóme my salvátió.

22 The same stóne which the búilders refúsed, ★ is become the head-stóne 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 Blesséd be he that cometh in the Náme of the LÓRD: ★ we have wished you good luck, ye that are of the hóuse of thé LORD.

27 God is the LORD who hath shéwed us líght: ★ bind the sacrifice 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 práife 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 thofe that are undefiled in the wáy, * and walk in the lów of thé LORD.

2 Blessed are they that keep his téftimónies, * and feek him wíth their whóle heart.

3 For they who dó no wíckednefs, * wálk in hís ways.

4 Thóu haft chárgeð * that we fhall diligently kéept thy commándments.

5 O that my ways were máde fo diréct, * that I might kéept thy ftátutes!

6 So fhall I not bé confóunded, * while I have re-fpect unto áll thy commándments.

7 I will thank thee wíth an unfeigned héart * when I fhall have learned the judgements óf thy ríghteouf-nefs.

8 I will keep thy céremónies; * O forfáke me not útterly.

1J. *In quo corrigit?*

WHEREWITHAL fhall a yóung man cleanfe his wáy? * even by ruling himfelf áfter thy word.

10 With my whole heart háve I fíought thee; ★ O let me not go wrong out of thy commándments.

11 Thy words have I híd within my héart, ★ that I shóuld 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 sháll be ín thy státutes, ★ and I will nótforgét thy word.

119. *Retribue servo tuo.*

O DO well únto thy férvant; ★ that I may líve, and kéept hy word.

18 Ópen thou mine éyes; ★ that I may fee the wondrous thínks 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 kept thy téftimónies.

23 Princes also did sit and speak against me; * but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight, * and my counsellors.

IV. *Adbæsit pavimento.*

MY soul cleaveth to the dust; * O quicken thou me, according to thy word.

26 I have knowledge 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 judgements 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 judgements.

44 So shall I alway keep thy law; * yea, for ever and ever.

45 And I will walk at liberty; * for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings, * and will not be ashamed.

47 And my delight shall be in thy commandments, * which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; * and my study shall be in thy statutes.

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
wíth 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 téstimónies.

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 ríse to give thánks unto thée,
* because 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 commándments.

74 They that fear thee will be glad when they see mé; * because I have put my trúst in thy word.

75 I know, O LORD, that thy júdgements are ríght, * and that thou of very faithfulness hast caused me to be tróubled.

76 O let thy merciful kindness be my cómfort, * according to thy word untó thy sérvant.

77 O let thy loving mercies come unto mé, that I may líve; * for thy lów 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.*

M^y soul hath longed for thy saluation, * and I have
a good hope becaúse of thy word.

82 Mine eyes long sóre for thy wórd; * saying, O
when wilt thou cómfort me?

83 For I am become like a bóttle in the smóke; * yet
do I not foréet thy státutes.

84 How many are the dáy of thy sérvant? * when
wilt thou be avenged of them that pérsecúte me?

85 The proud have dígged píts for me, * which are
not áfter thy law.

86 All thy commándments are trúe: * they perfe-
cute me falsely; Ó be thóu my help.

87 They had almoft made an end of mé upon
éarth; * but I forfook not thy commándments.

88 O quicken me after thy lóving-kíndness; * and
so shall I keep the testimónies of thy mouth.

XIJ. *In æternum, Domine.*

O LÓRD, thy wórd * endureth for éver in héaven.

90 Thy truth also remaineth from one generation
tó anóther; * thou haft laid the foundation of the earth,
and ít abídeeth.

91 They continue this day according tó thine órdi-
nance; * for áll things sérve thee.

92 If my delight had not béen in thy láw, * I should
have perished ín my tróuble.

93 I will never forget thy commándments; * for with them thou haft quíckenéd me.

94 I am thíne: O láve 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 ís excéeding broad.

XIIJ. *Quomodo dilexi!*

L ORD, what love have I únto thy lów! * all the day long is my stúdy ín it.

98 Thou through thy commandments haft made me wífer thán mine éemies; * for they are éver with me.

99 I have more understanding thán my téachers; * for thy testímonies áre my stúdy.

100 I am wífer thán the áged; * becaúse I keep thy commándments.

101 I have refrained my feet from évery evil wáy, * that Í may kéept 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 ways.

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 stedfástly púrposed, * to
keep thy ríghteous júdgements.

107 I am troubled abóve méasure: * quicken me,
O LORD, accórding to thy word.

108 Let the free-will offerings of my mouth pléase
thee, O LÓRD; * and téach me thy júdgements.

109 My soul is álway in my hánd; * yet do I nó
forgét thy law.

110 The ungodly have láid a snáre for me; * but yet
I fwerved not from thy commándments.

111 Thy testimónies 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 státutes ál-
way, * éven untó the end.

xv. *Iniquos odio habui.*

I HATE them that imáagine evil thínks; * but thy lów
do I love.

114 Thou art my defence and shíeld; * and my trúst
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 díspóinted of my hope.

117 Hold thou me up, and I shall be safe; * yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes; * for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross; * therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; * and I am afraid of thy judgements.

XVJ. *Feci iudicium.*

I DEAL with the thing that is lawful and right; * O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good, * that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health, * and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy, * and teach me thy statutes.

125 I am thy servant, O grant me understanding, * that I may know thy testimonies.

126 It is time for thee, LORD, to lay to thine hand; * for they have destroyed thy law.

127 For I love thy commandments * above gold and precious stone.

128 Therefore hold I straight all thy commandments; * and all false ways I utterly abhor.

XVIJ. *Mirabilia.*

THY testimónies are wónderful; * therefore doth my
söul kéeep them.

130 When thy wórd goeth fórth, * it giveth light
and underfstánding únto the símple.

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 usest to do unto thóse that lóve thy Name.

133 Order my stéps in thy wórd; * and so fhall no
wickednefs have domínion óver me.

134 O deliver me from the wrongful déalings of
mén; * and so fhall I kéeep thy commándments.

135 Shew the light of thy countenance upón thy
férvant, * and téach me thy státutes.

136 Mine eyes gúsh out with wáter, * becaúse men
kéeep not thy law.

XVIJ. *Justus es, Domine.*

RIGHTEOUS árt thou, O LÓRD; * and trúe is thy
júdgement.

138 The testimónies that thóu hast commáded *
are exceeding ríghteous ánd true.

139 My zeal hath éven confúmed me; * becaúse
mine enemies have forgóttén thy words.

140 Thy word is tried tó the úttermóst, * and thy
férvant lóveth it.

141 I am small, and of no réputation; * yet do I not forgét thy commándments.

142 Thy righteoufnefs is an everláfting righteoufnefs, * and thy lów 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 understánding, and Í shall live.

DAY 26. EVENING PRAYER

XIX. *Clamavi in toto corde me.*

I CALL wíth my whole héart; * hear me, O LORD; I will kéepe thy státutes.

146 Yea, even unto thée do I cáll; * help me, and I shall keep thy téstimónies.

147 Early in the morning do I cry unto thée; * for in thy wórd is my trust.

148 Mine eyes prévent 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 péfecúte me, * and are fár from thy law.

151 Be thou nigh at hand, O LÓRD; * for all thy commándments áre true.

152 As concerning thy testimonies, Í have known long sínce, * that thou hast grounded théem 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 Consider, O LORD, how I love thy commandments; * O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting; * all the judgements of thy righteousness endure for evermore.

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 LORD, I have looked fór thy fáving héalth, * and done after thý commándments.

167 My soul hath kept thy téstimónies, * and loved thém excéedingly.

168 I have kept thy commandments and téstimónies; * 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 práife, * when thou haft 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 práife 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, *
ánd he héard me.

2 Deliver my foul, O LÓRD, from lying líps, * and
fróm a decéitful tongue.

3 What reward shall be given or done unto thée,
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 ténts
of Kédar!

5 My foul hath long dwélt amóng them * that are
énemies únto peace.

6 I labour for peace; but when I spéak unto them
thereóf, * they make them réady to báttle.

PSALM 121. *Levavi oculus.*

I WILL lift up mine éyes unto the hílls; * from whence
cómeth mý help?

2 My help cometh éven from the LÓRD, * who
hath made héaven ánd earth.

3 He will not suffer thy fóot to be móved; * and he
that kéepeth thee wíll not sleep.

4 Behold, he that kéepeth Ísrael * shall neither
slumber nór sleep.

5 The LORD himsélf is thy kéeper; * the LORD is
thy defence upón thy ríght hand;

6 So that the sun shall not burn thee by day, *
neither the moon by night.

7 The LORD shall preserve thee from all evil; * yea,
it is even he that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy
coming in, * from this time forth for evermore.

PSALM 122. *Lætatus sum.*

I WAS glad when they said unto me, * We will go into
the house of the LORD.

2 Our feet shall stand in thy gates, * Ó Jerúsalem.

3 Jerusalem is built as a city * that is at unity in it-
self.

4 For thither the tribes go up, even the tribes of
the LORD, * to testify unto Israel, to give thanks unto
the Name of the LORD.

5 For there is the seat of judgment, * even the seat
of the house of David.

6 O pray for the peace of Jerúsalem; * they shall
prosper that love thee.

7 Peace be within thy walls, * and plenteousness
within thy palaces.

8 For my brethren and companions' sakes, * I will
wish thee prosperity.

9 Yea, because of the house of the LORD our God,
* I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos.*

UNTO thee lift I up mine éyes, ★ O thou that dwellest
ín the héavens.

2 Behold, even as the eyes of fervants look unto the
hand of their maisters, and as the eyes of a maiden unto
the hánd of her místres, ★ 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 despised.

4 Our soul is filled with the scornful reproof of the
wéalthy, ★ and with the despítefulness óf the proud.

PSALM 124. *Nisi quia Dominus.*

IF the LORD himself had not been on our side, now
may Ísrael sáy; ★ if the LORD himself had not been
on our side, when men rose úp agáinst 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
fnáre of the fówler; ★ the fnare is broken, and wé are
delivered.

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 Jerúfalem; * even so standeth the LORD round about his people, from this time fórt for évermore.

3 For the rod of the ungodly cometh not into the lót of the ríghteous; * lest the righteous put their hánd unto wíckedness.

4 Do wéll, O LÓRD, * unto thóse that are góod and trúé of heart.

5 As for such as turn back unto théir own wíckedness, * 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 among 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 captívity, 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 shéaves with him.

PSALM 127. *Nisi Dominus.*

EXCEPT the LORD búild the hóuse, * their labour is
but lóft that búild it.

2 Except the LORD kéept the cíty, * the watchman
wáketh bút in vain.

3 It is but loft labour that ye hafte to ríse up early,
and so late take rest, and eat the bréad of cárefulnes; *
for so 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
so are the yóung chíldren.

6 Happy is the man that hath his quíver fúll of
them; * they fhall not be afhamed when they speak with
their énemies 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
wáalls of thine hóuse.

4 Thy children like the ólive-bráanches ★ round
abóut thy táble.

5 Lo, thus shall the mán be blésséd ★ that féareth
thé LORD.

6 The LORD from out of Sion shall so 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 ungódlý in píeces.

5 Let them be confounded and túrned báckward,
★ as many as have evil wíll at Són.

6 Let them be even as the gráfs growing upón the
hóufetops, ★ which withereth afóre it be plúcked up;

7 Whereof the mower filleth not his hánd, * nei-
ther 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; *
Lórd, héar my voice.

2 O let thine éars confider wéll * the vóice of mý
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 morn-
ing 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 sins.

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 from his mother: * yea, my soul is even as a weaned child.

4 O Israel, trust in the LÓRD * from this time forth for evermore.

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 into my bed;

4 I will not suffer mine eyes to sleep, nor mine éyélids to slumber; * neither the temples of my head to take 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 before his fóotstool.

8 Aríse, O LORD, into thy résting-place; * thou, and the árk of thy strength.

9 Let thy priests be clóthed with ríghteousness; * and let thy saints sing with jóyfulness.

10 For thy sérvant David's fáke, * turn not away the presence of thine Anóinted.

11 The LORD hath made a faithful oath unto Dávid, * and he sháll not shrínk from it;

12 Of the frúit of thy bódý * sháll I fét upon thy feat.

13 If thy children will keep my covenant, and my testimonies that Í sháll léarn them; * their children also sháll sit upon thy féat for évermore.

14 For the LORD hath chofén Sion to be an habitá-tion for himsélf; * he hath lóngeð fór her.

15 This sháll 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 sháll I make the horn of Dávid to flóur-ísh: * I have ordained a lantern for míne Anóinted.

19 As for his enemies, I sháll clóthe them with sháme; * but upon himself sháll his cröwn flóurísh.

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 evermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the LÓRD, * all ye servants of the LORD;

2 Ye that by night stand in the house of the LÓRD, * even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, * and praise the LORD.

4 The LORD that made heaven and earth * give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

O PRAISE the LORD, laud ye the Name of the LÓRD; * praise it, O ye servants of the LORD;

2 Ye that stand in the house of the LÓRD, * in the courts of the house of our God.

3 O praise the LORD, for the LÓRD is gracious; * O sing praises unto his Name, for it is lovely.

4 For why? the LORD hath chosen Jacob unto himself, * and Israel for his own possession.

5 For I know that the LORD is great, * and that our Lord is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven and in earth; * and in the sea, and in all deep places.

7 He bringeth forth the clouds from the énds of the wórld, * and sendeth 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 midft of thee, O thou lánd of Égypt; * upon Pharaoh, and áll his f érvants.

10 He smote dívers nátions, * and fl ew 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 heritage unto Israél his péople.

13 Thy Name, O LORD, endúreth for éver; * so doth thy memorial, O LORD, from one generation tó 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 filver and góld; * the wórk of mén's hands.

16 They have móuths, and sp eak nó; * eyes have they, bú; they f ée not.

17 They have ears, and yét they hear nó; * neither is there any bréath in th éir mouths.

18 They that make them are líke unto thém; * 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, práise 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 éemies: ★ 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 fát 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 fíng the LÓRD's sòng ★ ín a ftránge land?

5 If I forget thee, Ó Jerúfalem, ★ let my right hand foréet 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 fáid, Down with it, down with it, éven tó the ground.

8 O daughter of Babylon, wáfted with míserý; *
yea, happy fhall he be that rewardeth thee, as thóu haft
férvéd us.

9 Bleffed fhall he be that táketh thy chýldren, * and
throweth thém agáínft 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 práífe untó
thee.

2 I will worfhip toward thy holy temple, and praífe
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 fhall práífe thee, O
LÓRD; * for they have heard the wórds of thy mouth.

5 Yea, they fhall 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 fhalt
thóu refréfh me; * thou fhalt ftretch forth thy hand
upon the furíoufnefs of mine enemies, and thy right
hánd fhall 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 wórks of thine ówn hands.

DAY 29. MORNING PRAYER

PSALM 139. *Domine, probaſti.*

O LORD, thou haſt ſearched me óut and knówn me.
* Thou knoweſt my down-fitting and mine up-riſing, thou underſtandeſt my thóughts lóng before.

2 Thou art about my páth, and about my béd; * and ſpíeſt out áll my ways.

3 For lo, there is not a wórd in my tóngue, * but thou, O LORD, knoweſt it áltogéther.

4 Thou haſt faſhioned me behind and before, * and laid thine hánd upón me.

5 Such knowledge is too wonderful and éxcellent for mé; * I cannot attain untó it.

6 Whither ſhall I go then fróm thy Spírit? * or whither ſhall I go then fróm thy préſence?

7 If I climb up into héaven, thou art thére; * if I go down to hell, thou art thére álſo.

8 If I take the wíngs of the mórning, * and remain in the uttermoſt párts of thé ſea;

9 Even there álſo ſhall thý hand léad me, * and thy right hánd ſhall hóld me.

10 If I ſay, Peradventure the dárkneſs ſhall cóver me; * then ſhall my night be túrned tó day.

11 Yea, the darkneſs is no darkneſs with thee, but the night is as cléar as the dáy; * the darkneſs and light to thee are bóth alike.

12 For my réins are thine; * thou haſt covered me ín my móther's womb.

13 I will give thanks unto thee, for I am fearfully and wónderfully máde: * marvellous are thy works, and that my foul knóweth ríght well.

14 My bónes are not hid from thee, * though I be made ſecretly, and fáshioned benēath ín the earth.

15 Thine eyes did ſee my ſubſtance, yet béing unpérfect; * and in thy book were all my mémbers wríten;

16 Which day by dáy were fáshioned, * when as yet thére was nóne of them.

17 How dear are thy counſels untó me, O Gód; * O how gréat is the ſúm of them!

18 If I tell them, they are more in númer than the ſánd: * when I wake up I am préſent wíth thee.

19 Wilt thou not ſlay the wícked, O Gód? * depart from me, ye blöod-thírfty men.

20 For they ſpeak unrighteouſly againſt thee; * and thine enemies táke thy Náme in vain.

21 Do not I hate them, O LÓRD, that hate thee? * and am not I grieved wíth thoſe that riſe úp agáínſt thee?

22 Yea, I háte them ríght fóre; * even as though they wére mine énemies.

23 Try me, O God, and ſeek the gróund of my héart; * prove me, and exámine mý thoughts.

24 Look well if there be any way of wíckednefs in mé; * and lead me in the way éverláfting.

PSALM 140. *Eripe me, Domine.*

DELIVER me, O LORD, fróm the evil mán; * and preſerve me fróm the wícked man.

2 Who imagine míſchief in their héarts, * and ſtir up ſtrife áll the dáy long.

3 They have ſharpened their tóngues líke a férpent; * adders' poiſon is únder thér lips.

4 Keep me, O LORD, from the hands óf the ungodly; * preſerve me from the wicked men, who are purpoſed to overthrów my góings.

5 The proud have laid a ſnare for me, and ſpread a nét abroad with córds; * yea, and ſet tráps in mý way.

6 I ſaid unto the LORD, Thóu art my Gód, * hear the vóice of my práyers, O LORD.

7 O LORD God, thou ſtréngth of my héalth; * thou haſt covered my head in the dáy of báttle.

8 Let not the ungodly have his deſíre, O LÓRD; * let not his miſchievous imagination proſper, leſt théy be too proud.

9 Let the miſchief of their own lips fall upón the head of thém * that cómpaſs mé about.

10 Let hot burning coals fáll upón thém; * let them be caſt into the fire and into the pit, that they néver riſe

úp again.

11 A man full of words shall not prosper upon the éarth: * evil shall hunt the wicked person 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 just 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 set forth in thy sight as the incense; * 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 wickedness, lest I eat of such thín; as pléase them.

5 Let the righteous rather smíte me friendly; * ánd repróve me.

6 But let not their precious bálm break my héad: * yea, I will pray yet agáinst their wickedness.

7 Let their judges be overthrown in stón; pláces, * that they may hear my wórds, for they are sweet.

8 Our bones lie ſcatteréd before the pít, * 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 cáſt 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 néts togéther, * and let me éver eſcápe 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 heavineſs thou knéweſt my páth; * in the way wherein I walked have they privily láid a ſnáre for me.

4 I looked alſo 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 Conſider my compláint; * for I am bróught véry low.

8 O deliver me from my pérſecútors; * for théy are too ſtróng 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-nés' 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 darknefs, 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 páf; 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 gaspeth 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-kindnefs 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 fól unto thee.

9 Deliver me, O LORD, fróm mine énemies; ★ for I flee unto thée 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 ríghteoufnefs.

11 Quicken me, O LORD, fór thy Name's fáke; ★ and for thy ríghteoufnefs' fake bring my foul óut of tróuble.

12 And of thy goodnefs fláy mine énemies, ★ and deftroý all them that vex my foul; for I ám thy fêrvant.

DAY 30. MORNING PRAYER

PSALM 144. *Benedictus Dominus.*

BLESSED be the LÓRD my ftréngth, ★ who teacheth my hands to war, and my fíngers tó fight;

2 My hope and my fortref, my caſtle and deliverer, my defénder in whom I trúft; ★ who ſubdueth my people thát is únder me.

3 LORD, what is man, that thou haſt ſuch réſpéct unto hím? ★ or the ſon of man, that thou fô regárdeſt him?

4 Man is líke a thing of nóught; ★ his time paſſeth awáy like a ſhádw.

5 Bow thy heavens, O LÓRD, and come dówn; ★ touch the móuntains, and théy ſhall ſmoke.

6 Caſt forth thy líghtning, and téar them; ★ ſhoot 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 fränge children;

8 Whose mouth tálketh of váníty, * and their right hand is a right hánd of wíckedness.

9 I will sing a new song únto thee, O Gód; * and sing praises unto thee upon a tèn-strínged lute.

10 Thou hast given víctory unto kíngs, * and hast delivered David thy servant from the péril óf the sword.

11 Save me, and deliver me from the hánd of strange children, * whose mouth talketh of vanity, and their right hand is a right hánd of iníquity.

12 That our sons may grow up ás the young plánt, * and that our daughters may be as the polished corners óf the témples.

13 That our garners may be full and plenteous with all mánner of stóre; * that our sheep may bring forth thousands and ten thóusands ín our streets.

14 That our oxen may be strong to labour, that thére be no decáy, * no leading into captivity, and no compláining ín our streets.

15 Happy are the people that áre in such a cáse; * yea, blessed 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 praise 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 praífed; * 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 praífe, 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 ríghteousnefs.

8 The LORD is grácious and mérciful; * long-suffering and of gréat góodnefs.

9 The LORD is loving unto évery mán; * and his mercy is óver áll his works.

10 All thy works praífe 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 living with plénteoufnefs.

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 fuch as call upón him fáithfully.

19 He will fulfil the defíre of thém that fear hím; * he álso will hear their cry, ánd will hélp them.

20 The LORD preferveth all thém that lóve him; * but fcattereth abroad áll the ungódly.

21 My mouth fhall fpeak the práífe of the LÓRD; * and let all flefh give thanks unto his holy Name for éver and éver.

PSALM 146. *Lauda, anima mea.*

PRAISE the LORD, O my foul; while I líve will I praífe the LÓRD; * yea, as long as I have any being, I will fíng praífes únto mý God.

2 O put not your trust in princes, nor in ány child of mán; * for there ís no hélp in them.

3 For when the breath of man goeth forth he fhall turn agáin to his éarth, * and then all his thöughts périfh.

4 Bleffed is he that hath the God of Jácob for his hélp, * and whofe hope is ín the LÓRD his God;

5 Who made heaven and earth, the fea, and áll that therein ís; * who keepeth his prómife for éver;

6 Who helpeth them to ríght that suffer wróng; * who féedeth the húngry.

7 The LORD loofeth men óut of príson; * the LORD giveth síght 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 defendeth the fatherlés 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 síng praíses únto our Gód; * yea, a joyfú and pleafant thing it ís to be thánkfú.

2 The LORD doth búíld up Jerúsálem, * and gather together the óut-cafts of Ísraél.

3 He healeth thóse that are bróken in héart, * and giveth medicine to héal their sícknefs.

4 He telleth the númer of the ftárs, * and calleth them áll by théír names.

5 Great is our Lord, and gréat is his pówer; * yea, and his wísdóm is ínfíníte.

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 Sión.

13 For he hath made faſt the bárs of thy gátes, * and
hath bleſſed thy chýldren withín thee.

14 He maketh péace in thy bórders, * and filleth
thee with 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 mórſels: * who is
able tó abíde his froſt?

18 He ſendeth out his wórd, and mélteth them: *
he bloweth with his wínd, and the wátters 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 hoſt.

3 Praife him, ſún and móon: * práife him, áll ye ſtárs and light.

4 Praife him, áll ye héavens, * and ye waters that are abóve the héavens.

5 Let them práife 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 ſhall nó be bróken.

7 Praife the LÓRD upon éarth, * ye drágons, and áll deeps;

8 Fire and hail, ſnów and vápours, * wind and ſtorm, 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, praífe the Náme of the LÓRD: ★ for his Name only is excellent, and his praífe above héaven ánd earth.

13 He fhall exalt the horn of his péople; all his fáints fhall praífe 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 praífe him.

2 Let Israel rejoice in hím that made hím, ★ and let the children of Sion be jóyful in théir King.

3 Let them praífe his Náme in the dânce: ★ let them sing praíses unto him with tábret ánd harp.

4 For the LORD hath pleásure ín his péople, ★ and helpeth the mëek-héarted.

5 Let the fáints be jóyful with glóry; ★ let them rejoice in théir beds.

6 Let the praíses 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 cháins, ★ 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.

THE PSALTER

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

THE ORDER FOR THE CONJURING OF WATER

¶ *The Priest prepares the salt as follows,*

I EXORCIZE thee, creature of salt, by the living ✠ God, by the holy ✠ God, by the omnipotent ✠ God, that thou mayest be purified from all evil influence, in the Name of Him who is Lord of Angels and of men, who filleth the whole earth with his majesty and glory. *R.* Amen.

WE pray thee, O God, in thy boundless lovingkindness to stretch forth the right hand of thy power upon this creature of salt which we ✠ bless and ✠ hallow in thy holy Name. Grant that this salt may make for health of mind and body to all who partake thereof, and that there may be banished from the place where it is used every power of adversity and every illusion or artifice of evil; through Christ our Lord. *R.* Amen.

¶ *The Priest prepares the water as follows,*

I EXORCIZE thee, creature of water, by the living ✠ God, by the holy ✠ God, by the omnipotent ✠ God, that thou mayest be purified from all evil influence, in the Name of Him who is Lord of Angels and of men, who filleth the whole earth with his majesty and glory. *R.* Amen.

O GOD, who for the helping and safeguarding of men dost hallow the water set apart for the ser-

vice of thy holy Church, fend forth thy light and thy power upon this element of water which we ✠ blest and ✠ hallow in thy holy Name. Grant that whosoever uses this water in faithfulness of spirit may be strengthened in all goodness, and that everything sprinkled with it may be made holy and pure and guarded from all assaults of evil; through Christ our Lord. *R.* Amen.

¶ *The Priest casts the salt thrice into the water crosswise, as he says the following,*

LET salt and water mingle together in the Name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost. *R.* Amen.

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

O GOD, the giver of invincible strength and King of irresistible power, whose splendour shines throughout the whole of creation: We pray thee to look upon this thy creature of salt and water, to pour down upon it the radiance of thy ✠ blessing and to ✠ hallow it with the dew of thy lovingkindness, that wherever it shall be sprinkled and thy holy Name shall be invoked in prayer, every noble aspiration may be strengthened, every good resolve made firm, and the fellowship of the Holy Spirit vouchsafed to us who place our trust in thee; thou who with the Son livest and reignest in the unity of the same Holy Spirit, God throughout all ages of ages. *R.* 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.

✠. O Lord, shew thy mercy upon us. *R.* And grant us thy salvation. (Alleluya.)

✠. 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 issuing out of the temple on the right hand side, alleluya. And all to whom that water came were made whole, and shall say, Alleluya, alleluya.

Ps. O give thanks unto the LORD, for he is gracious; because his mercy endureth for ever.

Ant. I saw water, &c.

✠. 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.

Let us pray.

GRACIOUSLY hear us, O Lord, Holy Father, Almighty, everlasting God; and vouchsafe to send thy holy Angel from Heaven to keep, cherish, protect, visit, and defend all who are assembled in this holy habitation. Through Christ our Saviour. *R.* Amen.



THE GREAT ADVENT ANTIPHONS.

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

ASH WEDNESDAY

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.



THE FORM FOR THE BLESSING OF ASHES on

ASH WEDNESDAY

¶ *Before the Lord's Supper ashes prepared from the palms blessed the previous Palm Sunday, or other suitable ashes, may be blessed as follows:*

¶ *The 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. *R.* 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. **R.** Amen.

¶ *Here may the ashes be sprinkled and censured,*

¶ *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 Psalm 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.



PALM SUNDAY

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 bason, 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, **℟̄c.**

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 **℟̄c.**

ANT. A new commandment I give you, * that ye love one another as I have loved you, saith 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 **℟̄c.**

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 **℟̄c.**

℣. We wait for thy loving kindness, O God; ℞. In the midst of thy temple.

℣. Thou hast charged; ℞. That we should diligently keep thy commandments.

℣. O Lord, hear our prayer. ℞. And let our cry come unto thee.

℣. 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 excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. ℞. Amen

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 ℣. being sung by the person who begins the ℞.*



GOOD FRIDAY

GOOD FRIDAY

The Solemn Prayers

The Reproaches

HOLY SATURDAY

Blessing the New Fire

Blessing the Paschal Candle

The Lessons and Paschal Prayers



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, *℟̄.*

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

ANT. A light, *℟̄.*

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 Mistres 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 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.*

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

MORNING PRAYER

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 ftrengthen 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.

FAMILY 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.

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. 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

** Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

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.

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

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.

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, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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

ADDITIONAL PRAYERS.

¶ *Here may be added any special Prayers.*

THE grace ✠ of our Lord Iesus Chrift, and the love of God, and the fellowship of the Holy Ghofte, be with us all evermore. *R.* Amen.

EVENING.

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Houfehold, or fome other member of the family, fay as followeth, all kneeling and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespaffes, As we forgive thofe who trespafs againft us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

LIGHTEN our darknefs, we befeech 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 Chrift. Amen.

¶ *Here may be added any special Prayers.*

THE grace ✠ of our Lord Iesus Chrift, and the love of God, and the fellowship of the Holy Ghofte, be with us all evermore. *R.* Amen.

ADDITIONAL PRAYERS.

For the Spirit of Prayer.

ALMIGHTY God, who pourest out on all who desire it, the fpirit of grace and of fupplication; Deliver us, when we draw nigh to thee, from coldnefs 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 faithful 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

ADDITIONAL PRAYERS.

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 Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.

FAMILY PRAYER

For Guidance.

O GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. Amen.

For Trustfulness.

O MOST loving Father, who wilt us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless 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 hast manifested unto us in thy Son, Jesus Christ our Lord. Amen.

O HEAVENLY Father, thou understandest all thy children; through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. Amen.

For Joy in God's Creation.

O HEAVENLY Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to be-

ADDITIONAL PRAYERS.

hold 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.

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

FAMILY PRAYER

Jefus Chrift our Lord. Amen.

For the Recovery of a Sick Perfon.

O MERCIFUL God, giver of life and health; Blefs, we pray thee, thy fervant, [N.], and thofe who adminifter to him of thy healing gifts; that he may be reftored to health of body and of mind; through Jefus Chrift our Lord. Amen.

For One about to undergo an Operation.

ALMIGHTY God our heavenly Father, we befeech thee graciously to comfort thy fervant in his fuffering, and to blefs the means made ufe of for his cure. Fill his heart with confidence, that though he be fome-time afraid, he yet may put his truft in thee; through Jefus Chrift our Lord. Amen.

For a Birthday.

WATCH over thy child, O Lord, as his days increafe; blefs and guide him wherever he may be, keeping him unspotted from the world. Strengthen him when he ftands; comfort him when difcouraged or sorrowful; raife him up if he fall; and in his heart may thy peace which paffeth understanding abide all the days of his life; through Jefus Chrift our Lord. Amen.

For an Anniverfary of One Departed.

ALMIGHTY God, we remember this day before thee thy faithful fervant [N.], and we pray thee that,

ADDITIONAL PRAYERS.

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 darknes. 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 fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.

FAMILY PRAYER

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.

ALMIGHTY 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.

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merci-

GRACE BEFORE MEAT.

ful 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.

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.



FAMILY PRAYER

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,
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 hilon

O GRACIOUS Light,
O pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

HYMNS

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

FAMILY PRAYER

Appendix:

Service of catechising

"the forme of" or "the order for the conjuring of water"?

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.

| | | MATTINS | | EVENSONG | |
|----|----------------------------------|----------|----------|----------|----------|
| | | 1st | 2nd | 1st | 2nd |
| | | Lesson | Lesson | Lesson | Lesson |
| 1 | A Circumcision | | | | |
| 2 | b | Gen. 1 | Matt. 1 | Gen. 2 | Rom. 1 |
| 3 | c | 3 | 2 | 4 | 2 |
| 4 | d | 5 | 3 | 6 | 3 |
| 5 | e | 7 | 4 | 8 | 4 |
| 6 | f Epiphany .. | | | | |
| 7 | g | 9 | 5 | 12 | 5 |
| 8 | A S. Lucian, B.M. | 13 | 6 | 14 | 6 |
| 9 | b | 15 | 7 | 16 | 7 |
| 10 | c | 17 | 8 | 18 | 8 |
| 11 | d | 19 | 9 | 20 | 9 |
| 12 | e | 21 | 10 | 22 | 10 |
| 13 | f S. Hilary, B.C. | 23 | 11 | 24 | 11 |
| 14 | g | 25 | 12 | 26 | 12 |