

A BOOK OF
COMMON PRAYER

A BOOK OF COMMON PRAYER

AND ADMINISTRATION OF THE
SACRAMENTS AND OTHER RITES AND
CEREMONIES OF THE CHURCH
TOGETHER WITH THE FORM AND MANNER
OF MAKING, ORDAINING AND
CONSECRATING OF BISHOPS, PRIESTS
AND DEACONS

*Set forth by authority for use in the
Church of the Province of South Africa*

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PREFACE

THE Forms of Service contained in this Book are set forth by the Provincial Synod of the Church of the Province of South Africa, as being adaptations, abridgements and additions to the Book of Common Prayer (1662) required by the circumstances of the Province and consistent with the spirit and teaching of that Book. They should be regarded as alternatives to the Services in the Book of Common Prayer, but in any particular Service the Form contained in either Book must be used in its entirety.

In the use of this Book the appropriate alterations shall be made in the petitions affecting the Royal Family, the Governor-General and Parliament, in Dioceses lying wholly or in part outside the Union of South Africa.



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THE CALENDAR

JANUARY

1. *Circumcision of our Lord.*
4. Titus.
6. *Epiphany.*
12. Benedict Biscop: Abbot and Confessor, 690.
13. Hilary: Bishop of Poitiers and Doctor, 368.
17. Antony of Egypt: Abbot, 356
19. Wulfstan: Bishop of Worcester, 1095.
20. Fabian and Sebastian: Martyrs, 250.
21. Agnes: Roman Virgin and Martyr, c. 304.
22. Vincent: Spanish Deacon and Martyr, c. 304.
24. Timothy.
25. *Conversion of St. Paul.*
26. Polycarp: Bishop of Smyrna and Martyr, c. 155.
27. John Chrysostom: Bishop of Constantinople and Doctor, 407.

FEBRUARY

2. *Purification of the Blessed Virgin Mary.*
3. Anskar of Sweden: Bishop, 864.
4. Gilbert of Sempringham, 1189.
5. Agatha: Virgin and Martyr, 250.
14. Valentine: Martyr, 269.
20. African Missionaries and Martyrs.
24. *St. Matthias: Apostle.*

MARCH

1. David: Bishop of Menevia, 6th cent.
2. Chad: Bishop of Lichfield, 672.
7. Perpetua and her Companions: Carthaginian Martyrs, 203.
8. Thomas Aquinas: Doctor, 1274.
12. Gregory the Great: Bishop of Rome and Doctor, 604.
17. Patrick of Ireland: Bishop, 461.
18. Cyril of Jerusalem: Bishop and Confessor, c. 386.
19. Joseph, Foster-father of our Lord.
20. Cuthbert: Bishop of Lindisfarne, 687.
21. Benedict: Abbot of Monte Cassino, c. 540.
25. *Annunciation of the Blessed Virgin Mary.*

THE CALENDAR

APRIL

3. Richard: Bishop of Chichester, 1253.
4. Ambrose: Bishop of Milan and Doctor, 397.
11. Leo the Great: Bishop of Rome and Doctor, 461.
14. Justin: Martyr and Doctor, c. 165.
19. Alphege: Archbishop of Canterbury and Martyr, 1012.
21. Anselm: Archbishop of Canterbury and Doctor, 1109.
23. George: Martyr.
24. Wilfrid of York: Bishop and Confessor, 709.
25. *St. Mark*: Evangelist.
30. Catherine of Siena: Virgin, 1380.

MAY

1. *St. Philip and St. James*: Apostles.
2. Athanasius: Bishop of Alexandria and Doctor, 373.
4. Monnica: Matron, 387.
6. St. John Evangelist, ante Portam Latinam.
9. Gregory of Nazianzus: Bishop and Doctor, 390.
19. Dunstan: Archbishop of Canterbury, 988.
25. Aldhelm: Bishop of Sherborne, 709.
26. Augustine: first Archbishop of Canterbury, 605.
27. Venerable Bede of Jarrow: Presbyter and Doctor, 735.
30. Joan of Arc: 1431.

JUNE

2. Martyrs of Lyons: 177.
5. Boniface: Bishop of Mainz and Martyr, c. 755.
9. Columba: Abbot of Iona, 597.
10. Margaret of Scotland: Queen, 1093.
11. *St. Barnabas*: Apostle.
14. Basil: Bishop of Caesarea in Cappadocia and Doctor, 379.
22. Alban: Martyr, c. 304.
24. *Nativity of St. John Baptist*.
28. Irenaeus: Bishop of Lyons and Doctor, c. 202.
29. *St. Peter and St. Paul*: Apostles and Martyrs.

THE CALENDAR

JULY

2. Visitation of the Blessed Virgin Mary.
13. Silas.
15. Swithun: Bishop of Winchester, *c.* 862; translated 971.
16. Osmund: Bishop of Salisbury, 1099.
20. Margaret: Virgin and Martyr at Antioch in Pisidia.
22. *St. Mary Magdalene.*
25. *St. James the Great*: Apostle and Martyr.
26. Anne: Mother to the Blessed Virgin Mary.
30. Mary and Martha of Bethany.
31. Germanus and Lupus: Bishops and Confessors.

AUGUST

1. *St. Peter's Chains.*
4. Dominic: Confessor, 1221.
5. Oswald: King of Northumbria and Martyr, 642.
6. *Transfiguration of our Lord.*
7. Name of Jesus.
10. Laurence: Deacon at Rome and Martyr, 258.
15. Falling asleep of the Blessed Virgin Mary.
20. Bernard of Clairvaux: Abbot, 1153.
24. *St. Bartholomew*: Apostle.
28. Augustine: Bishop of Hippo in Africa and Doctor, 430.
29. Beheading of St. John Baptist.
31. Aidan: Bishop of Lindisfarne, 651.

SEPTEMBER

1. Giles of Provence: Abbot, *c.* 720.
8. *Nativity of the Blessed Virgin Mary.*
13. Cyprian: Bishop of Carthage and Martyr, 258.
14. Holy Cross Day.
16. Ninian: Bishop of Galloway, *c.* 430.
17. Lambert: Bishop of Maestricht and Martyr, 709.
19. Theodore of Tarsus: Archbishop of Canterbury, 690.
21. *St. Matthew*: Apostle and Evangelist.
29. *St. Michael and All Angels.*
30. Jerome: Presbyter and Doctor, 420.

THE CALENDAR

OCTOBER

1. Remigius: Bishop of Rheims and Confessor, *c.* 530.
4. Francis of Assisi: 1226.
6. Faith of Aquitaine: Virgin and Martyr, *c.* 304.
9. Denys: Bishop and Martyr.
10. Paulinus: Bishop and Confessor, 644.
11. Philip the Deacon.
13. Edward the King and Confessor: 1066; translated 1163.
17. Etheldreda: Queen and Abbess of Ely, 679.
18. *St. Luke*: Evangelist.
19. Frideswide: Virgin, *c.* 735.
23. James, the Lord's Brother.
25. Crispin and Crispinian: Martyrs.
28. *St. Simon and St. Jude*: Apostles.

NOVEMBER

1. *All Saints' Day*.
2. Commemoration of All Souls.
6. Leonard: Abbot, *c.* 559.
7. Willibrord: Bishop of Utrecht, 738.
8. Saints, Martyrs, and Doctors of the Church of England.
11. Martin: Bishop of Tours, *c.* 397.
16. Edmund: Archbishop of Canterbury, 1240.
17. Hugh: Bishop of Lincoln, 1200.
18. Hilda: Abbess of Whitby, 680.
19. Elizabeth of Hungary: 1231.
20. Edmund: King of East Anglia and Martyr, 870.
22. Cecilia: Virgin and Martyr at Rome, *c.* 230.
23. Clement: Bishop of Rome and Martyr, *c.* 100.
25. Catherine of Alexandria: Virgin and Martyr.
30. *St. Andrew*: Apostle.

DECEMBER

3. Birinus: Bishop of Dorchester, *c.* 650.
4. Clement of Alexandria: Doctor, *c.* 210.
6. Nicolas: Bishop of Myra in Lycia, 4th cent.
8. Conception of the Blessed Virgin Mary.
13. Lucy: Virgin and Martyr, 303.
16. (*O Sapientia*, the first Advent Anthem.)

THE CALENDAR

DECEMBER (*continued*)

- 17. Ignatius: Bishop of Antioch and Martyr in Rome,
c. 110.
- 21. *St. Thomas*: Apostle.
- 25. *Christmas Day*.
- 26. *St. Stephen*: the first Martyr.
- 27. *St. John*: Apostle and Evangelist.
- 28. *Innocents' Day*.
- 29. Thomas: Archbishop of Canterbury and Martyr,
1170.

TABLES AND RULES

for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence through the whole year

I. RULES FOR THE MOVEABLE FEASTS AND HOLY-DAYS

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

Septuagesima Sunday is nine weeks before Easter.

Sexagesima Sunday is eight weeks before Easter.

Quinquagesima Sunday is seven weeks before Easter.

Ash Wednesday is in the week following.

Quadragesima or Lent extends thenceforward to Easter Even.

Ascension Day is forty days after Easter.

Whitsunday is seven weeks after Easter.

Trinity Sunday is eight weeks after Easter.

The Commemoration of the Institution of the Holy Communion is on the Thursday after Trinity Sunday, and may be kept with an Octave.

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

The Ember Days at the four Seasons are the Wednesday, Friday, and Saturday after

The First Sunday in Lent.

The Feast of Pentecost.

Holy Cross Day, September 14.

St. Lucy's Day, December 13.

The Rogation Days are the Monday, Tuesday, and Wednesday before Ascension Day. The observance of these days may be transferred according to local needs.

II. TABLE OF ALL THE GREATER FEASTS

which are to be observed in the Church of the Province of South Africa throughout the year, and for which proper Services are appointed.

All Sundays in the Year.

January 1 The Circumcision of our Lord Jesus Christ.

6 The Epiphany.*

25 The Conversion of St. Paul.

February 2 The Purification of the Blessed Virgin Mary.

24 St. Matthias the Apostle.

March 25 The Annunciation of the Blessed Virgin Mary.

April 25 St. Mark the Evangelist.

May 1 St. Philip and St. James, Apostles.

The Ascension of our Lord Jesus Christ.*

The Commemoration of the Holy Communion.

TABLES AND RULES

June	11	St. Barnabas.
	24	The Nativity of St. John Baptist
	29	St. Peter and St. Paul, Apostles.*
July	22	St. Mary Magdalene.
	25	St. James the Apostle.
August	1	St. Peter's Chains.
	6	The Transfiguration of our Lord.
	24	St. Bartholomew the Apostle.
September	8	Nativity of the Blessed Virgin Mary.
	21	St. Matthew the Apostle.
	29	St. Michael and All Angels.*
October	18	St. Luke the Evangelist.
	28	St. Simon and St. Jude, the Apostles.
November	1	All Saints.*
	30	St. Andrew the Apostle.
December	21	St. Thomas the Apostle.
	25	The Nativity of our Lord.*
	26	St. Stephen the Martyr.
	27	St. John the Evangelist.
	28	The Holy Innocents.
		The Dedication Festival.*
		The Harvest Thanksgiving.

**Note.* These Feasts, and also Easter and Whitsunday, are kept with Octaves.

III. TABLE OF DAYS OF FASTING

(that is, days on which no meat is taken, and the quantity of food is lessened).

Ash Wednesday.

All Fridays in Lent.

Friday in the September Ember Week.

The Vigil of St. Andrew. (If the Feast of St. Andrew fall on a Monday, the Vigil is observed on the Saturday preceding and if the Feast be transferred to a Tuesday, the Vigil is observed on Monday.)

IV. TABLE OF DAYS OF ABSTINENCE

(that is, days of self-denial either by abstinence from meat, or by some other form of self-discipline).

All Fridays in the year, except Christmas Day, the Epiphany, and the Fridays in the Octaves of Christmas, Easter, and the Ascension.

The forty days of Lent.

The Vigils before Christmas Day, Ascension Day, and Whitsunday.

TABLES AND RULES

V. TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY

When two Feasts or Holy-days fall upon the same day, then shall be said the whole Service Proper to the Day named in the left-hand column of the following Table; and the Service of the Day in the right-hand column shall be either pretermitted or transferred as therein directed.

First Sunday in Advent.	St. Andrew, transferred to Tuesday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision.	First Sunday after Christmas.
Epiphany.	Second Sunday after Christmas.
*Conversion of St. Paul.	Third Sunday after Epiphany.
*Purification of St. Mary the Virgin.	Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima or Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	St. Matthias, transferred to next day.
Third, Fourth, or Fifth Sunday in Lent.	Annunciation, transferred to Monday.
Palm Sunday to Low Sunday.	Annunciation, transferred to Tuesday after Low Sunday.
Easter Day and seven days after.	St. Mark, St. Philip and St. James, transferred to Tuesday after Low Sunday.
*St. Mark, *St. Philip and St. James.	Second to Fifth Sundays after Easter.
Ascension Day.	St. Philip and St. James, transferred to Friday.
Whitsunday to Trinity Sunday.	St. Barnabas, transferred to Tuesday after Trinity Sunday.
Commemoration of the Holy Sacrament.	St. Barnabas, St. John Baptist, transferred to Friday.
*St. Barnabas and all other Holy-days till All Saints inclusive.	Sundays after Trinity.

*The Collect of the Sunday will follow that of the day.

Every Sunday and Greater Feast has normally a first and second Evensong, a Lesser Feast having only a first Evensong. But note that:

- (i) When a Greater Feast falls on a Saturday, Evensong on Saturday is the second Evensong of the Feast, the Collect of the Sunday being said after that of the Feast, except that the Collect of Advent Sunday will be said before that of a Feast falling on the Saturday.

TABLES AND RULES

- (ii) When a Greater Feast falls on or is transferred to a Monday, Evensong on Sunday is the first Evensong of the Feast, the Collect of the Sunday being said after that of the Feast; except that when the Sunday is Advent Sunday, Low Sunday or Trinity Sunday, Evensong is of the Sunday, the Collect of the Feast being said after that of the Sunday.
- (iii) On Christmas Day, St. Stephen and St. John the Evangelist, Evensong is of the Day with commemoration of the Feast of the following day.
- (iv) On Ash Wednesday and Ascension Day, Evensong is of the Day, the Collect of a Feast falling on the following day being said after that of the Day.
- (v) Easter Day has no first Evensong.
- (vi) Should two Greater Feasts, both of which are transferred, fall on the same day, the service for the second shall be transferred to the following day.

VI. The following Names may be commemorated by one of the following Collects:

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

O GOD, who hast brought us near to an innumerable company of Angels, and to the spirits of just men made perfect: Grant us during our pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord. *Amen.*

- January 10 William Laud: Archbishop of Canterbury, 1645.
- February 27 George Herbert: Presbyter, 1632.
- March 19 Thomas Ken: Bishop, 1711.
- 29 John Keble: Presbyter, 1866.
- April 6 William Law: Presbyter, 1761.
- 11 George Augustus Selwyn: Bishop, 1878.
- May 13 The Martyrs of Uganda, 1886.
- June 18 Bernard Mizeki: Martyr, 1896.
- July 29 William Wilberforce, 1833.
- September 1 Robert Gray: Bishop, 1872.
- 20 John Coleridge Patteson: Bishop and Martyr, 1871.
- 25 Lancelot Andrewes: Bishop, 1626.
- October 16 Henry Martyn: Presbyter, 1812.
- 26 Alfred the Great: King, c. 899.
- 29 James Hannington: Bishop and Martyr, 1885.
- November 12 Charles Simeon: Presbyter, 1836.
- December 1 Nicholas Ferrar: Deacon, 1637.

TABLES AND RULES

VII. If desired the traditional endings of the Collects may be used. They are as follows:

1. If the prayer is addressed to the First Person of the Blessed Trinity, the words 'who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end' are added after 'through Jesus Christ our Lord'.
2. If the name of our Lord has been mentioned in the body of the Collect, the words 'the same' are inserted before the words 'Jesus Christ'.
3. If the name of the Holy Ghost has been mentioned in the body of the Collect, the words 'in the unity of the same Spirit' are substituted for the words 'in the unity of the Holy Ghost'.
4. If the prayer is addressed to the Second Person of the Blessed Trinity, the ending is 'who livest and reignest with the Father and the Holy Ghost, one God, world without end'.

If these endings are used, it should be noted that when more Collects than one are said, the full ending is added only to the Collect for the Day and to the last of the Memorials.

TABLE OF PROPER PSALMS FOR CERTAIN DAYS

At the discretion of the Minister, one or more of the appointed Psalms may be used in place of the whole number.

	MATTINS	EVENSONG
1st Sunday in Advent	1, 7	46, 48
2nd Sunday in Advent	9, 11	50, 67
3rd Sunday in Advent	73	75, 76, 82
4th Sunday in Advent	94	96, 97, 98
Christmas Eve	—	89 (1-36)
Christmas Day	19, 85	132
1st Sunday after Christmas	2, 8	45, 110, 113
New Year's Eve	—	90, 133, 134
Circumcision	119 (1-32)	91, 121
2nd Sunday after Christmas	103	104
Eve of Epiphany	—	19, 87
Epiphany	72	96, 97, 117
1st Sunday after Epiphany	46, 47, 67	18
2nd Sunday after Epiphany	27, 36	68
3rd Sunday after Epiphany	42, 43	33, 34
4th Sunday after Epiphany	60, 63	74
5th Sunday after Epiphany	99, 112	106
6th Sunday after Epiphany	80, 81	78
Septuagesima	104	147, 148
Sexagesima	139	25, 26
Quinquagesima	15, 20, 23	30, 31
Ash Wednesday	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
Tuesday in Holy Week	31	88
Wednesday in Holy Week	41, 42, 43	54, 55
Thursday in Holy Week	56, 64	23, 109
Good Friday	22	40, 69
Easter Even	23, 30, 142	115, 116, 117
Easter Day	2, 16, 111	113, 114, 118
1st Sunday after Easter	3, 57	103
2nd Sunday after Easter	120, 121, 122, 123	65, 66
3rd Sunday after Easter	124, 125, 126, 127	81, 84
4th Sunday after Easter	128, 129, 130, 131	145, 146
5th Sunday after Easter	132, 133, 134	107
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

PROPER PSALMS FOR CERTAIN DAYS

	MATTINS	EVENSONG
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
25th Sunday after Trinity .	49	79, 83
26th Sunday after Trinity .	84, 144	105
Sunday next before Advent	145, 146	147, 148, 149, 150

PSALMS FOR SPECIAL OCCASIONS

One or more of the following Psalms may be used on the occasions specified:—

Feast of the Dedication or Patronal Feast.—

24, 48, 84, 122, 132, 133, 134.

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

THE TABLE OF LESSONS

(THE TABLE OF 1922, AS REVISED IN 1928)

TO BE READ IN COURSE THROUGHOUT
THE YEAR.

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

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

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

When this Table of Lessons has once been adopted in any church or chapel, it shall there be continuously followed at least until the end of the ecclesiastical year.

MORNING PRAYER		EVENING PRAYER	
<i>Advent Sunday</i>	{ (1) Isa. 1, 1-20 (2) John 3, 1-21, or 1 Thess. 4, 13-5, 11	{ (1) Isa. 2, or Isa. 1, 18-end (2) Matt. 24, 1-28, or Rev. 14, 13-15, 4	
	M. { (1) Isa. 3, 1-15 (2) Mark 1, 1-20		
	Tu. { (1) Isa. 5, 1-17 (2) Mark 1, 21-end		
	W. { (1) Isa. 6 (2) Mark 2, 1-22		
	Th. { (1) Isa. 9, 8-10, 4 (2) Mark 2, 23-3, 12		
	F. { (1) Isa. 10, 24-11, 9 (2) Mark 3, 13-end		
	S. { (1) Isa. 13, 1-14, 2 (2) Mark 4, 1-20		
<i>Second Sunday in Advent</i>	{ (1) Isa. 5 (2) John 5, 19-40, or 2 Peter 3, 1-14	{ (1) Isa. 10, 33-11, 9, or Isa. 11, 10-12 end (2) Matt. 24, 29-end, or Rev. 20 and 21, 1-8	
	M. { (1) Isa. 17 (2) Mark 4, 21-end		
	Tu. { (1) Isa. 19, 1-17 (2) Mark 5, 1-20		
	W. { (1) Isa. 21, 1-12 (2) Mark 5, 21-end		
	Th. { (1) Isa. 24 (2) Mark 6, 1-13		
	F. { (1) Isa. 28, 14-end (2) Mark 6, 14-29		
	S. { (1) Isa. 29, 15-end (2) Mark 6, 30-end		
		{ (1) Isa. 18 (2) 1 Peter 1, 1-21 (1) Isa. 19, 18-end (2) 1 Peter 1, 22-2, 10 (1) Isa. 22, 1-14 (2) 1 Peter 2, 11-3, 7 (1) Isa. 28, 1-13 (2) 1 Peter 3, 8-4, 6 (1) Isa. 29, 1-14 (2) 1 Peter 4, 7-end (1) Isa. 30, 1-18 (2) 1 Peter 5	

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Third Sunday In Advent</i>	{ (1) Isa. 25, 1-9 (2) Luke 3, 1-17, or 1 Tim. 1, 12-2, 7	{ (1) Isa. 26, or Isa. 28, 1-22 (2) Matt. 25, 1-30, or Rev. 21, 9-22, 5	
M.	{ (1) Isa. 30, 19-end (2) Mark 7, 1-23	M.	{ (1) Isa. 31 (2) 1 John 1, 1-2, 6
Tu.	{ (1) Isa. 38, 1-20 (2) Mark 7, 24-8, 10	Tu.	{ (1) Isa. 40, 1-11 (2) 1 John 2, 7-end
Ember Day	W. { (1) Isa. 40, 12-end (2) Mark 8, 11-9, 1	W.	{ (1) Isa. 41 (2) 1 John 3
Th.	{ (1) Isa. 42, 1-17 (2) Mark 9, 2-32	Th.	{ (1) Isa. 42, 18-43, 13 (2) 1 John 4
Ember Day	F. { (1) Isa. 43, 14-44, 5 (2) Mark 9, 33-end	F.	{ (1) Isa. 44, 6-23 (2) 1 John 5
Ember Day	S. { (1) Isa. 44, 24-45, 13 (2) Mark 10, 1-31	S.	{ (1) Isa. 45, 14-end (2) 2 John
<i>Fourth Sunday In Advent</i>	{ (1) Isa. 32, 1-18 (2) Luke 1, 26-45, or Tim. 3, 14-4, 8	{ (1) Isa. 33, 2-22, or Isa. 35 (2) Matt. 25, 31-end, or Rev. 22, 6-end	
M.	{ (1) Isa. 46 (2) Mark 10, 32-end	M.	{ (1) Isa. 47 (2) 3 John
Tu.	{ (1) Isa. 48 (2) Mark 11, 1-26	Tu.	{ (1) Isa. 50, 4-10 (2) Jude
W.	{ (1) Isa. 51, 1-16 (2) Mark 11, 27-12, 12	W.	{ (1) Isa. 51, 17-52, 12 (2) 2 Peter 1
Th.	{ (1) Isa. 52, 13-53 end (2) Mark 12, 13-34	Th.	{ (1) Isa. 54 (2) 2 Peter 2
F.	{ (1) Isa. 56, 1-8 (2) Mark 12, 35-13, 13	F.	{ (1) Isa. 57, 15-end (2) 2 Peter 3
S.	{ (1) Isa. 59 (2) Mark 13, 14-end		
<i>Christmas Eve</i>		{ (1) Zech. 2, 10-end (2) Titus 2, 11-3, 7	
<i>Christmas Day</i>	{ (1) Isa. 9, 2-7 (2) Luke 2, 1-20	{ (1) Isa. 7, 10-14 (2) 1 John 4, 7-end	
<i>St. Stephen</i>	{ (1) Gen. 4, 1-10 (2) Acts 6	{ (1) 2 Chron. 24, 15-22 (2) Acts 7, 54-8, 4	
<i>St. John Evangelist</i>	{ (1) Exod. 33, 9-19 (2) John 13, 21-35	{ (1) Isa. 6, 1-8 (2) 1 John 5, 1-12	
<i>Innocents' Day</i>	{ (1) Jer. 31, 1-17 (2) Matt. 18, 1-10	{ (1) Isa. 49, 14-25 (2) Mark 10, 13-16	
<i>*Sunday after Christmas Day</i>	{ (1) Isa. 40, 1-11 (2) Luke 2, 22-40, or Col. 1, 1-20	{ (1) Isa. 40, 12-end, or Isa. 41, 1-20 (2) John 10, 1-16, or Phil. 2, 1-11	

*NOTE.—The Lessons of the Sunday after Christmas will be read only when December 29, 30, or 31 is a Sunday, and in the last case the Morning Lessons only.

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>December 29</i>	{ (1) Isa. 55 (2) Luke 12, 1-21	{ (1) Isa. 60, 1-12 (2) Col. 2, 6-17	
<i>December 30</i>	{ (1) Isa. 60, 13-end (2) Luke 12, 22-34	{ (1) Isa. 61 (2) Col. 3, 1-17	
<i>December 31</i>	{ (1) Isa. 62 (2) Luke 12, 35-48	{ (1) Deut. 10, 12-11, 1 (2) Luke 21, 25-36	
<i>Circumcision</i>	{ (1) Gen. 17, 1-13 (2) Rom. 2, 17-end	{ (1) Deut. 30 (2) Rom. 13	
<i>*Second Sunday after Christmas</i>	{ (1) Isa. 42, 1-16 (2) Matt. 6, 19-end, or Eph. 1	{ (1) Isa. 43, 1-13, or Isa. 43, 14-44, 5 (2) Matt. 7, 13-27 or 1 John 3	
<i>January 2</i>	{ (1) Isa. 63, 1-6 (2) Matt. 1, 18-end	{ (1) Isa. 63, 7-end (2) 1 Thess. 1	
<i>January 3</i>	{ (1) Isa. 64 (2) Matt. 2	{ (1) Isa. 65, 1-16 (2) 1 Thess. 2, 1-16	
<i>January 4</i>	{ (1) Isa. 65, 17-end (2) Matt. 3, 1-4, 11	{ (1) Isa. 66, 1-9 (2) 1 Thess. 2, 17-3 end	
<i>January 5</i>	{ (1) Isa. 66, 10-end (2) Matt. 4, 12-5, 16	{ (1) Isa. 49, 1-13 (2) Rom. 15, 8-21	
<i>Epiphany</i>	{ (1) Isa. 60 (2) Luke 3, 15-22	{ (1) Isa. 61 (2) John 2, 1-11	
<i>Week days between Epiphany and the First Sunday after Epiphany</i>	M. { (1) Hosea 2, 14-end (2) Matt. 5, 17-end	M. { (1) Hos. 4, 1-11 (2) 1 Thess. 4, 1-12	
	Tu. { (1) Hos. 5, 8-6, 6 (2) Matt. 6, 1-18	Tu. { (1) Hos. 8 (2) 1 Thess. 4, 13-5, 11	
	W. { (1) Hos. 9 (2) Matt. 6, 19-end	W. { (1) Hos. 10 (2) 1 Thess. 5, 12-end	
	Th. { (1) Hos. 11 (2) Matt. 7	Th. { (1) Hos. 12 (2) 2 Thess. 1	
	F. { (1) Hos. 13, 1-14 (2) Matt. 8, 1-17	F. { (1) Hos. 14 (2) 2 Thess. 2	
	S. { (1) Joel 1 (2) Matt. 8, 18-end	S. { (1) Joel 2, 1-14 (2) 2 Thess. 3	
<i>First Sunday after Epiphany</i>	{ (1) Isa. 44, 6-end (2) John 1, 19-34, or Eph. 2	{ (1) Isa. 45, or Isa. 48 (2) John 4, 1-42, or Col. 1, 21-2, 7	
	M. { (1) Joel 2, 15-end (2) Matt. 9, 1-17	M. { (1) Joel 3 (2) Gal. 1	
	Tu. { (1) Amos 1 (2) Matt. 9, 18-34	Tu. { (1) Amos 2 (2) Gal. 2	
	W. { (1) Amos 3 (2) Matt. 9, 35-10, 23	W. { (1) Amos 4 (2) Gal. 3	

*NOTE.—The Lessons of the Second Sunday after Christmas will be read only when January 2, 3, 4, or 5 is a Sunday, and in the last case the Morning Lessons only.

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
Th.	{ (1) Amos 5 (2) Matt. 10, 24-end	Th.	{ (1) Amos 6 (2) Gal. 4, 1-5, 1
F.	{ (1) Amos 7 (2) Matt. 11	F.	{ (1) Amos 8 (2) Gal. 5, 2-end
S.	{ (1) Amos 9 (2) Matt. 12, 1-21	S.	{ (1) Obad. (2) Gal. 6
<i>Second Sunday after Epiphany</i>			
	{ (1) Isa. 49, 1-13 (2) Luke 4, 16-30. or Jas. 1		{ (1) Isa. 49, 14-end, or Isa. 50, 4-10 (2) John 12, 20-end, or 1 Thess. 1, 1-2, 12
M.	{ (1) Jonab 1 and 2 (2) Matt. 12, 22-end	M.	{ (1) Jonab 3 and 4 (2) 1 Cor. 1, 1-25
Tu.	{ (1) Mic. 1 (2) Matt. 13, 1-23	Tu.	{ (1) Mic. 2 (2) 1 Cor. 1, 26-2 end
W.	{ (1) Mic. 3 (2) Matt. 13, 24-43	W.	{ (1) Mic. 4, 1-5, 1 (2) 1 Cor. 3
Th.	{ (1) Mic. 5, 2-end (2) Matt. 13, 44-end	Th.	{ (1) Mic. 6 (2) 1 Cor. 4, 1-17
F.	{ (1) Mic. 7 (2) Matt. 14	F.	{ (1) Nahum 1 (2) 1 Cor. 4, 18-5 end
S.	{ (1) Nahum 2 (2) Matt. 15, 1-23	S.	{ (1) Nahum 3 (2) 1 Cor. 6
<i>Third Sunday after Epiphany</i>			
	{ (1) Hos. 11, 1-12, 6 (2) John 2, or Jas. 2		{ (1) Hos. 14, or Joel 2, 15-end (2) John 6, 22-40, or Gal. 1
M.	{ (1) Hab. 1 (2) 1 Cor. 7	M.	{ (1) Hab. 2 (2) 1 Cor. 8
Tu.	{ (1) Hab. 3, 2-end (2) 1 Cor. 9	Tu.	{ (1) Zeph. 1 (2) 1 Cor. 10, 1-11, 1
W.	{ (1) Zeph. 2 (2) 1 Cor. 11, 2-end	W.	{ (1) Zeph. 3 (2) 1 Cor. 12, 1-27
Th.	{ (1) Zech. 11 (2) 1 Cor. 12, 27-13 end	Th.	{ (1) Zech. 13 (2) 1 Cor. 14, 1-19
F.	{ (1) Mal. 1 (2) 1 Cor. 14, 20-end	F.	{ (1) Mal. 2, 1-16 (2) 1 Cor. 15, 1-34
S.	{ (1) Mal. 2, 17-3, 12 (2) 1 Cor. 15, 35-end	S.	{ (1) Mal. 3, 13-4 end (2) 1 Cor. 16
<i>Fourth Sunday after Epiphany</i>			
	{ (1) Amos 3 (2) John 3, 22-end, or Jas. 3		{ (1) Amos 4, 4-end, or Amos 5, 1-24 (2) John 6, 41-end, or 1 Cor. 1, 1-25
M.	{ (1) Jer. 1 (2) 2 Cor. 1, 1-2, 11	M.	{ (1) Jer. 2, 1-13 (2) 2 Cor. 2, 12-3 end
Tu.	{ (1) Jer. 4, 1-18 (2) 2 Cor. 4	Tu.	{ (1) Jer. 5, 1-19 (2) 2 Cor. 5
W.	{ (1) Jer. 5, 20-end (2) 2 Cor. 5, 20-7, 1	W.	{ (1) Jer. 6, 1-21 (2) 2 Cor. 7, 2-end
Th.	{ (1) Jer. 7, 1-28 (2) 2 Cor. 8	Th.	{ (1) Jer. 8 (2) 2 Cor. 9

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
	F. { (1) Jer. 9, 1-24 (2) 2 Cor. 10		F. { (1) Jer. 10 (2) 2 Cor. 11
	S. { (1) Jer. 14 (2) 2 Cor. 12, 1-13		S. { (1) Jer. 15 (2) 2 Cor. 12, 14-13 end
<i>Fifth Sunday after Epiphany</i>			
	{ (1) Amos 7 (2) John 4, 43-end, or Jas. 4		{ (1) Amos 8, or Amos 9 (2) John 7, 14-36, or 1 Cor. 1, 26-2 end
M.	{ (1) Jer. 17, 1-18 (2) Acts 15, 1-29	M.	{ (1) Jer. 17, 19-end (2) Acts 15, 30-16, 5
Tu.	{ (1) Jer. 18, 1-17 (2) Acts 16, 6-end	Tu.	{ (1) Jer. 20 (2) Acts 17, 1-15
W.	{ (1) Jer. 23, 9-32 (2) Acts 17, 16-end	W.	{ (1) Jer. 30, 1-22 (2) Acts 18, 1-23
Th.	{ (1) Jer. 31, 1-20 (2) Acts 18, 24-19, 7	Th.	{ (1) Jer. 31, 23-end (2) Acts 19, 8-20
F.	{ (1) Jer. 33, 1-13 (2) Acts 19, 21-end	F.	{ (1) Jer. 33, 14-end (2) Acts 20, 1-16
S.	{ (1) Ezek. 1 (2) Acts 20, 17-end	S.	{ (1) Ezek. 11, 1-13 (2) Acts 21, 1-16
<i>Sixth Sunday after Epiphany</i>			
	{ (1) Mic. 2 (2) John 5, 24-end, or Jas. 5		{ (1) Mic. 3, or Mic. 5, 2-end (2) John 7, 37-8, 11, or 1 Cor. 3
M.	{ (1) Ezek. 12, 17-end (2) Acts 21, 17-36	M.	{ (1) Ezek. 15 (2) Acts 21, 37-22, 22
Tu.	{ (1) Ezek. 17 (2) Acts 22, 23-23, 11	Tu.	{ (1) Ezek. 20, 27-44 (2) Acts 23, 12-end
W.	{ (1) Ezek. 24, 15-end (2) Acts 24, 1-23	W.	{ (1) Ezek. 27 (2) Acts 24, 24-25, 12
Th.	{ (1) Ezek. 31 (2) Acts 25, 13-end	Th.	{ (1) Ezek. 33, 1-20 (2) Acts 26
F.	{ (1) Ezek. 36, 22-end (2) Acts 27, 1-26	F.	{ (1) Ezek. 37, 15-end (2) Acts 27, 27-end
S.	{ (1) Ezek. 43, 1-9 (2) Acts 28, 1-15	S.	{ (1) Ezek. 47, 1-12 (2) Acts 28, 16-end
<i>Septuagesima</i>			
	{ (1) Gen. 1, 1-2, 3 (2) John 1, 1-18, or Rev. 21, 1-14		{ (1) Gen. 2, 4-end, or Jer. 10, 1-16 (2) Mark 10, 1-16, or Rev. 21, 15-22, 5
M.	{ (1) Gen. 3 (2) Matt. 15, 29-16, 12	M.	{ (1) Gen. 4, 1-16 (2) Rom. 1
Tu.	{ (1) Gen. 6, 5-end (2) Matt. 16, 13-end	Tu.	{ (1) Gen. 7 (2) Rom. 2
W.	{ (1) Gen. 8, 1-14 (2) Matt. 17, 1-23	W.	{ (1) Gen. 8, 15-9, 17 (2) Rom. 3

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
	Th. { (1) Gen. 11, 1-9 (2) Matt. 17, 24-18, 14 F. { (1) Gen. 13 (2) Matt. 18, 15-end S. { (1) Gen. 15 (2) Matt. 19, 1-15		Th. { (1) Gen. 11, 27-12, 10 (2) Rom. 4 F. { (1) Gen. 14 (2) Rom. 5 S. { (1) Gen. 16 (2) Rom. 6
<i>Sexagesima</i>	{ (1) Gen. 3 (2) Mark 9, 33-end, or 1 Cor. 6 M. { (1) Gen. 17, 1-22 (2) Matt. 19, 16-20, 16 Tu. { (1) Gen. 19, 1-3, 12-20 (2) Matt. 20, 17-end W. { (1) Gen. 22, 1-19 (2) Matt. 21, 1-22 Th. { (1) Gen. 24, 1-28 (2) Matt. 21, 23-end F. { (1) Gen. 25, 7-11, 19-end (2) Matt. 22, 1-33 S. { (1) Gen. 27, 1-40 (2) Matt. 22, 34-23, 12		{ (1) Gen. 6, 5-end, or Gen. 8, 15-9, 17, or Ecclus. 15, 11-end (2) Luke 17, 20-end, or 1 Cor. 10, 1-24 M. { (1) Gen. 18 (2) Romans 7 Tu. { (1) Gen. 21 (2) Rom. 8, 1-17 W. { (1) Gen. 23 (2) Rom. 8, 18-end Th. { (1) Gen. 24, 29-end (2) Rom. 9 F. { (1) Gen. 26, 1-5, 12-end (2) Rom. 10 S. { (1) Gen. 27, 41-28 end (2) Rom. 11
<i>Quinquagesima</i>	{ (1) Gen. 12, 1-8, or Ecclus. 1, 1-13 (2) Matt. 5, 1-16, or 1 Cor. 12, 4-end M. { (1) Gen. 29, 1-20 (2) Matt. 23, 13-end Tu. { (1) Gen. 31, 22-32, 2 (2) Matt. 24, 1-28 { (1) Isa. 58 (2) Mark 2, 13-22 Th. { (1) Gen. 33 (2) Matt. 24, 29-end F. { (1) Gen. 37 (2) Matt. 25, 1-30 S. { (1) Gen. 41, 1-40 (2) Matt. 25, 31-end		{ (1) Gen. 13, or Gen. 15, 1-18, or Ecclus. 1, 14-end (2) Luke 10, 25-37, or 2 Cor. 1, 1-22 M. { (1) Gen. 31, 1-9, 14-21 (2) Rom. 12 Tu. { (1) Gen. 32, 3-30 (2) Rom. 13 W. { (1) Jonah 3, or Prayer of Manasses (2) Heb. 3, 12-4, 13 Th. { (1) Gen. 35, 1-20 (2) Rom. 14 F. { (1) Gen. 40 (2) Rom. 15 S. { (1) Gen. 41, 41-end (2) Rom. 16
<i>Ash Wednesday</i>			
<i>First Sunday in Lent</i>	{ (1) Gen. 18, or Ecclus. 2 (2) Matt. 3, or Heb. 6		{ (1) Gen. 21, 1-21, or Gen. 22, 1-19, or Baruch 3, 1-14 (2) Mark 14, 1-26, or 2 Cor. 4

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER		
Ember Day	M.	{ (1) Gen. 42 (2) Matt. 26, 1-30	M.	{ (1) Gen. 43 (2) Phil. 1
	Tu.	{ (1) Gen. 44 (2) Matt. 26, 31-56	Tu.	{ (1) Gen. 45, 1-15 (2) Phil. 2
	W.	{ (1) Gen. 45, 16-46, 7 (2) Matt. 26, 57-end	W.	{ (1) Gen. 46, 26-47, 12 (2) Phil. 3
	Th.	{ (1) Gen. 47, 13-end (2) Matt. 27, 1-26	Th.	{ (1) Gen. 48 (2) Phil. 4
Ember Day	F.	{ (1) Gen. 49, 1-32 (2) Matt. 27, 27-56	F.	{ (1) Gen. 49, 33-50 end (2) Col. 1, 1-20
Ember Day	S.	{ (1) Exod. 1, 1-14, 22-2, 10 (2) Matt. 27, 57-28 end	S.	{ (1) Exod. 2, 11-22 (2) Col. 1, 21-2, 7
<i>Second Sunday in Lent</i>		{ (1) Gen. 28, 10-end, or Gen. 32, 3-30, or Eccus. 5, 1-14 (2) Mark 14, 27-52, or 2 Cor. 5 (1) Exod. 4, 1-23		
	M.	{ (1) Gen. 27, 1-40, or Eccus. 4, 11-28 (2) Matt. 9, 1-17, or Heb. 9, 11-end (1) Exod. 2, 23-3 end (2) John 1, 1-28	M.	{ (2) Col. 2, 8-3, 11 (1) Exod. 6, 2-13 and 7, 1-7
	Tu.	{ (1) Exod. 4, 27-6, 1 (2) John 1, 29-end	Tu.	{ (2) Col. 3, 12-4, 1 (1) Exod. 8, 1-19
	W.	{ (1) Exod. 7, 8-end (2) John 2	W.	{ (2) Col. 4, 2-end (1) Exod. 9, 13-end
	Th.	{ (1) Exod. 8, 20-9, 12 (2) John 3, 1-21	Th.	{ (2) Philemon (1) Exod. 10, 21-11 end
	F.	{ (1) Exod. 10, 1-20 (2) John 3, 22-end	F.	{ (2) Eph. 1 (1) Exod. 12, 21-36
	S.	{ (1) Exod. 12, 1-20 (2) John 4, 1-26	S.	{ (2) Eph. 2
<i>Third Sunday in Lent</i>		{ (1) Gen. 39, or Gen. 42, or Eccus. 17, 1-26 (2) Mark 14, 53-end, or 2 Cor. 5, 20- 7, 1		
	M.	{ (1) Gen. 37, or Eccus. 10, 12-24 (2) Matt. 18, 1-14, or Heb. 10, 19- end (1) Exod. 12, 37-end (2) John 4, 27-end	M.	{ (1) Exod. 13, 1-16 (2) Eph. 3 (1) Exod. 14, 15-end
	Tu.	{ (1) Exod. 13, 17-14, 14 (2) John 5, 1-23	Tu.	{ (2) Eph. 4, 1-16 (1) Exod. 15, 27-16, 35
	W.	{ (1) Exod. 15, 1-26 (2) John 5, 24-end	W.	{ (2) Eph. 4, 17-30 (1) Exod. 18
	Th.	{ (1) Exod. 17 (2) John 6, 1-21	Th.	{ (2) Eph. 4, 31-5, 21 (1) Exod. 20, 1-21
	F.	{ (1) Exod. 19 (2) John 6, 22-40	F.	{ (2) Eph. 5, 22-6, 9 (1) Exod. 23, 18-end
	S.	{ (1) Exod. 22, 20-23, 17 (2) John 6, 41-end	S.	{ (2) Eph. 6, 10-end

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER		
<i>Fourth Sunday in Lent</i>		(1) Gen. 43, <i>or</i> Ecclus. 27, 30-28, 9	(1) Gen. 44, 1-45, 8. <i>or</i> Gen. 45, 16-46, 7, <i>or</i> Ecclus. 34, 13-end	
		(2) Luke 15, <i>or</i> Heb. 12	(2) Mark 15, 1-21, <i>or</i> 2 Cor. 9	
	M.	(1) Exod. 24 (2) John 7, 1-24	M.	(1) Exod. 25, 1-22 (2) 1 Tim. 1, 1-17
	Tu.	(1) Exod. 28, 1-4, 29-41 (2) John 7, 25-end	Tu.	(1) Exod. 29, 38-30, 16 (2) 1 Tim. 1, 18-2 end
	W.	(1) Exod. 32 (2) John 8, 1-30	W.	(1) Exod. 33 (2) 1 Tim. 3
	Th.	(1) Exod. 34 (2) John 8, 31-end	Th.	(1) Exod. 35, 20-36, 7 (2) 1 Tim. 4
	F.	(1) Exod. 40, 17-end (2) John 9	F.	(1) Lev. 6, 8-end (2) 1 Tim. 5
S.	(1) Lev. 19, 1-18, 30-end (2) John 10, 1-21	S.	(1) Lev. 25, 1-24 (2) 1 Tim. 6	
<i>Fifth Sunday in Lent</i>		(1) Exod. 2, 23-3 end (2) Matt. 20, 17-28, <i>or</i> Heb. 13, 1-21	(1) Exod. 4, 1-23, <i>or</i> Exod. 4, 27-6, 1 (2) Mark 15, 22-end, <i>or</i> 2 Cor. 11, 16-12, 10	
	M.	(1) Num. 6 (2) John 10, 22-end	M.	(1) Num. 9, 15-end and 10, 29-end (2) Titus 1, 1-2, 8
	Tu.	(1) Num. 11, 10-33 (2) John 11, 1-44	Tu.	(1) Num. 12 (2) Titus 2, 9-3 end
	W.	(1) Num. 13, 1-3, 17-end (2) John 11, 45-end	W.	(1) Num. 14, 1-25 (2) 2 Tim. 1
	Th.	(1) Num. 16, 1-35 (2) John 12, 1-19	Th.	(1) Num. 16, 36-17 end (2) 2 Tim. 2
	F.	(1) Num. 20 (2) John 12, 20-end	F.	(1) Num. 22, 1-35 (2) 2 Tim. 3
	S.	(1) Num. 22, 36-23, 26 (2) John 13	S.	(1) Num. 23, 27-24 end (2) 2 Tim. 4
<i>Palm Sunday</i>		(1) Isa. 52, 13-53 end (2) Matt. 26	(1) Exod. 10, 21-11 end, <i>or</i> Isa. 59, 12-end (2) Luke 19, 29-end, <i>or</i> John 12, 1-19	
	M.	(1) Lam. 1, 1-12 (2) John 14, 1-14	M.	(1) Lam. 3, 1-42 (2) John 14, 15-end
	Tu.	(1) Isa. 42, 1-9 (2) John 15, 1-16	Tu.	(1) Wisd. 2, 1, 12- end (2) John 15, 17-end
	W.	(1) Num. 21, 4-9 (2) John 16, 1-15	W.	(1) Lev. 16, 2-24 (2) John 16, 16-end

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Good Friday</i>	Th. { (1) Exod. 24, 1-11 (2) John 17	Th. { (1) Exod. 16, 2-15 (2) John 13, 1-35	
	{ (1) Gen. 22, 1-18 (2) John 18	F. { (1) Isa. 52, 13-53 end (2) John 19, 31-end, or 1 Peter 2, 11-end	
<i>Easter Eve</i>	{ (1) Zech. 9, 9-12 (2) Luke 23, 50-end	S. { (1) Job 19, 21-27 (2) John 2, 13-22	
<i>Easter Day</i>	{ (1) Exod. 12, 1-14 (2) Rev. 1, 4-18	{ (1) Isa. 51, 1-16, or Exod. 14 (2) John 20, 1-23, or Rom. 6, 1-13	
	M. { (1) Exod. 15, 1-18 (2) Luke 24, 1-12	M. { (1) Isa. 12 (2) 1 Peter 1, 1-12	
Tu.	{ (1) Isa. 25, 1-9 (2) Matt. 28, 1-10	Tu. { (1) Isa. 26, 1-19 (2) 1 Peter 1, 13-end	
W.	{ (1) Isa. 61 (2) John 21, 1-14	W. { (1) Cant. 2, 8-end (2) Rev. 7, 9-end	
Th.	{ (1) 1 Kings 17, 8-end (2) Mark 5, 21-end	Th. { (1) Dan. 12 (2) 1 Thess. 4, 13-end	
F.	{ (1) 2 Kings 4, 8-37 (2) Luke 7, 11-17	F. { (1) Zeph. 3, 14-end (2) Acts 17, 16-31	
S.	{ (1) Jer. 31, 1-14 (2) John 11, 17-44	S. { (1) Mic. 7, 7-end (2) Acts 26, 1-23	
<i>First Sunday after Easter</i>	{ (1) Isa. 52, 1-12 (2) Luke 24, 13-35, or 1 Cor. 15, 1-28	{ (1) Isa. 54, or Ezek. 37, 1-14 (2) John 20, 24-end, or Rev. 5	
	M. { (1) Deut. 1, 3-18 (2) Acts 1, 1-14	M. { (1) Deut. 1, 19-end (2) Acts 1, 15-end	
Tu.	{ (1) Deut. 2, 1-25 (2) Acts 2, 1-21	Tu. { (1) Deut. 2, 26-3, 5 (2) Acts 2, 22-end	
W.	{ (1) Deut. 3, 18-end (2) Acts 3, 1-4, 4	W. { (1) Deut. 4, 1-24 (2) Acts 4, 5-31	
Th.	{ (1) Deut. 4, 25-40 (2) Acts 4, 32-5, 11	Th. { (1) Deut. 5, 1-21 (2) Acts 5, 12-6, 7	
F.	{ (1) Deut. 5, 22-end (2) Acts 6, 8-7, 16	F. { (1) Deut. 6 (2) Acts 7, 17-34	
S.	{ (1) Deut. 7, 1-11 (2) Acts 7, 35-8, 4	S. { (1) Deut. 7, 12-end (2) Acts 8, 4-25	
<i>Second Sunday after Easter</i>	{ (1) Exod. 16, 2-15, or Isa. 55 (2) John 5, 19-29, or 1 Cor. 15, 35-end	{ (1) Exod. 32, or Exod. 33, 7-end, or Isa. 56, 1-8 (2) John 21, or Phil. 3, 7-end	
	M. { (1) Deut. 8 (2) Acts 8, 26-end	M. { (1) Deut. 9, 1-10 (2) Acts 9, 1-31	
Tu.	{ (1) Deut. 9, 11-end (2) Acts 9, 32-end	Tu. { (1) Deut. 10 (2) Acts 10, 1-23	
W.	{ (1) Deut. 11, 1-12 (2) Acts 10, 24-end	W. { (1) Deut. 11, 13-end (2) Acts 11, 1-18	
Th.	{ (1) Deut. 12, 1-14 (2) Acts 11, 19-end	Th. { (1) Deut. 15, 1-18 (2) Acts 12, 1-24	

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
	F. { (1) Deut. 16, 1-20 (2) Acts 12, 25-13, 12		F. { (1) Deut. 17, 8-end (2) Acts 13, 13-43
	S. { (1) Deut. 18, 9-end (2) Acts 13, 44-14, 7		S. { (1) Deut. 19 (2) Acts 14, 8-end
<i>Thlrd Sunday after Easter</i>			
	{ (1) Num. 22, 1-35, or Isa. 57, 15-end (2) Mark 5, 21-end, or Acts 2, 22-end		{ (1) Num. 22, 36-23, 26, or Num. 23, 27-24 end, or Isa. 59 (2) John 11, 1-44, or Rev. 2, 1-17
	M. { (1) Deut. 21, 22-22, 8 (2) Acts 15, 1-21		M. { (1) Deut. 24, 5-end (2) Acts 15, 22-35
	Tu. { (1) Deut. 26 (2) Acts 15, 36-16, 5		Tu. { (1) Deut. 28, 58-end (2) Acts 16, 6-end
	W. { (1) Deut. 29, 10-end (2) Acts 17, 1-15		W. { (1) Deut. 30 (2) Acts 17, 16-end
	Th. { (1) Deut. 31, 1-13 (2) Acts 18, 1-23		Th. { (1) Deut. 31, 14-29 (2) Acts 18, 24-19, 7
	F. { (1) Deut. 31, 30-32, 14 (2) Acts 19, 8-20		F. { (1) Deut. 32, 15-47 (2) Acts 19, 21-end
	S. { (1) Deut. 33 (2) Acts 20, 1-16		S. { (1) Deut. 32, 48-end and 34 (2) Acts 20, 17-end
<i>Fourth Sunday after Easter</i>			
	{ (1) Deut. 4, 1-24, or Isa. 60 (2) Luke 16, 19-end, or Acts 3		{ (1) Deut. 4, 25-40, or Deut. 5, or Isa. 61 (2) Luke 7, 1-35, or Rev. 2, 18-3, 6
	M. { (1) Joshua 1 (2) Acts 21, 1-16		M. { (1) Joshua 2 (2) Acts 21, 17-36
	Tu. { (1) Joshua 3 (2) Acts 21, 37-22, 22		Tu. { (1) Joshua 4, 1-5, 1 (2) Acts 22, 23-23, 11
	W. { (1) Joshua 5, 13-6, 20 (2) Acts 23, 12-end		W. { (1) Joshua 7 (2) Acts 24, 1-23
	Th. { (1) Joshua 9, 3-end (2) Acts 24, 24-25, 12		Th. { (1) Joshua, 10, 1-15 (2) Acts 25, 13-end
	F. { (1) Joshua 21, 43-22, 8 (2) Acts 26		F. { (1) Joshua 22, 9-end (2) Acts 27
	S. { (1) Joshua 23 (2) Acts 28, 1-15		S. { (1) Joshua 24, 1-28 (2) Acts 28, 16-end
<i>Fifth Sunday after Easter</i>			
	{ (1) Deut. 6, or Isa. 62 (2) Luke 20, 27-21, 4, or Acts 4, 1-33		{ (1) Deut. 8, or Deut. 10, 12-11, 1, or Isa. 63, 7-end (2) John 6, 47-69, or Rev. 3, 7-end
<i>Rogation Day</i>	M. { (1) Deut. 7, 6-13 (2) Matt. 6, 5-18		M. { (1) Deut. 11, 8-21 (2) Matt. 6, 19-end

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Rogation Days</i>	Tu.	{ (1) Deut. 28, 1-14 (2) Luke 5, 1-11 (1) Joel 2, 21-27	Tu. { (1) 1 Kings 8, 22-43 (2) James 5, 1-18 (1) Song of 3 Children 29-37
	W.	{ (2) John 6, 22-40 (1) 2 Kings 2, 1-15	W. { (2) Luke 24, 36-end (1) Dan. 7, 9-10, 13-14
<i>Ascension Day</i>		{ (2) Eph. 4, 1-16 (1) Judges 2, 6-end	Th. { (2) Heb. 1 (1) Judges 4
	F.	{ (2) Heb. 2 (1) Judges 5	F. { (2) Heb. 3 (1) Judges 6, 1-24
	S.	{ (2) Heb. 4, 1-13	S. { (2) Heb. 4, 14-5, 10
<i>Sunday after Ascension</i>		{ (1) Deut. 26, or Isa. 64 (2) John 14, 1-14, or Eph. 1, 3-end	{ (1) Deut. 30, or Deut. 34, or Isa. 65, 17-end (2) John 16, 5-end, or Acts 1, 1-14
	M.	{ (1) Judges 6, 25-end (2) Heb. 5, 11-6 end	M. { (1) Judges 7 (2) Heb. 7
	Tu.	{ (1) Judges 8, 32-9, 24 (2) Heb. 8	Tu. { (1) Judges 10, 17-11, 28 (2) Heb. 9, 1-14
	W.	{ (1) Judges 11, 29-12, 7 (2) Heb. 9, 15-end	W. { (1) Judges 13 (2) Heb. 10, 1-18
	Th.	{ (1) Judges 14 (2) Heb. 10, 19-end	Th. { (1) Judges 16, 4-end (2) Heb. 11
	F.	{ (1) Ruth 1 (2) Heb. 12, 1-13	F. { (1) Ruth 2 (2) Heb. 12, 14-end
	S.	{ (1) Ruth 4, 1-17 (2) Heb. 13	S. { (1) Deut. 16, 9-12 (2) Luke 11, 1-13
<i>Whitsunday</i>		{ (1) Joel 2, 28-end (2) Rom. 8, 1-17	{ (1) Isa. 11, 1-9, or Ezek. 36, 22-36 (2) Rom. 8, 18-end, or Gal. 5, 13-end
	M.	{ (1) Ezek. 11, 14-20 (2) Acts 2, 12-36	M. { (1) Wisd. 1, 1-7 (2) Acts 2, 37-end
	Tu.	{ (1) Ezek. 37, 1-14 (2) 1 Cor. 12, 1-13	Tu. { (1) Wisd. 7, 15-8, 1 (2) 1 Cor. 12, 27-13 end
<i>Ember Day</i>	W.	{ (1) 1 Kings 19, 1-18 (2) 1 Cor. 2	W. { (1) Wisd. 9 (2) 1 Cor. 3
	Th.	{ (1) 2 Sam. 23, 1-5 (2) Eph. 6, 10-20	Th. { (1) Exod. 35, 30-36, 1 (2) Acts 18, 24-19, 7
<i>Ember Day</i>	F.	{ (1) Num. 11, 16-17, 24-29 (2) 2 Cor. 5, 14-6, 10	F. { (1) Jer. 31, 31-34 (2) 2 Cor. 3
<i>Ember Day</i>	S.	{ (1) Num. 27, 15-end (2) Matt. 9, 35-10, 20	S. { (1) Isa. 61 (2) Acts 20, 17-35

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Trinity Sunday</i>		(1) Exod. 34, 1-10, or Num. 6, 22-end, or Isa. 40, 12-end	
		(2) Matt. 28, 16-end or Eph. 3	
<i>The Com- memora- tion of the Holy Com- munion</i>	M.	(1) 1 Sam. 2, 1-21	M.
		(2) Luke 1, 1-23	
	Tu.	(1) 1 Sam. 3	Tu.
		(2) Luke 1, 24-56	
	W.	(1) Isa. 55, 1-8	W.
		(2) John 6, 27-35	
	Th.	(1) 1 Kings 19, 1-8	Th.
<i>First Sunday after Trinity</i>		(2) Luke 24, 13-35	
	F.	(1) 1 Sam. 10, 17-end	F.
		(2) Luke 2, 1-39	
	S.	(1) 1 Sam. 12	S.
		(2) Matt. 2	
		(1) Joshua 5, 13-6, 20, or Joshua 24, or Job 2	
		(2) Matt. 1, 18-end, or Acts 8, 26-end	
<i>Second Sunday after Trinity</i>	M.	(1) 1 Sam. 14, 1-23	M.
		(2) Luke 2, 40-end	
	Tu.	(1) 1 Sam. 15	Tu.
		(2) Luke 3, 1-22	
	W.	(1) 1 Sam. 17, 1-30	W.
		(2) Luke 4, 1-30	
	Th.	(1) 1 Sam. 17, 55-18, 16	Th.
<i>Third Sunday after Trinity</i>		(2) Luke 5, 1-11	
	F.	(1) 1 Sam. 20, 1-17	F.
		(2) Mark 1, 21-39	
	S.	(1) 1 Sam. 21, 1-22, 5	S.
		(2) Mark 1, 40-2, 12	
		(1) Judges 6, 33-7, 23, or Ruth 1, or Job 5, 6-end	
		(2) Matt. 2, or Acts 9, 1-31	
<i>Fourth Sunday after Trinity</i>	M.	(1) 1 Sam. 23	M.
		(2) Luke 5, 27-end	
	Tu.	(1) 1 Sam. 25, 2-42	Tu.
		(2) Luke 6, 1-19	
	W.	(1) 1 Sam. 28, 3-end	W.
		(2) Matt. 5, 1-16	
	Th.	(1) 2 Sam. 1	Th.
<i>Fifth Sunday after Trinity</i>		(2) Matt. 5, 17-end	
	F.	(1) 2 Sam. 3, 17-end	F.
		(2) Matt. 6, 1-23	
	S.	(1) 2 Sam. 6	S.
		(2) Matt. 7	
		(1) Judges 4 or 5, or Job 6	
		(2) Mark 2, 23-3, 19, or Rom. 5	
<i>Sixth Sunday after Trinity</i>	M.	(1) 1 Sam. 22, 6-end	M.
		(2) 2 Pet. 1	
	Tu.	(1) 1 Sam. 24	Tu.
		(2) 2 Pet. 2	
	W.	(1) 1 Sam. 26	W.
		(2) 2 Pet. 3	
	Th.	(1) 1 Sam. 31	Th.
<i>Seventh Sunday after Trinity</i>		(2) Jude	
	F.	(1) 2 Sam. 2, 1-3, 1	F.
		(2) 1 John 1, 1-2, 6	
	S.	(1) 2 Sam. 5, 1-12, 17-end	S.
		(2) 1 John 2, 7-end	
		(1) Judges 4 or 5, or Job 6	
		(2) Mark 2, 23-3, 19, or Rom. 5	

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Third Sunday after Trinity</i>		(1) 1 Sam. 1, or Job. 19	(1) 1 Sam. 2, 1-21, or 1 Sam. 3, or Job 28
		(2) Mark 4, 1-29, or Rom. 6	(2) Matt. 4, 23-5, 16, or Acts 10
	M.	(1) 2 Sam. 7	(1) 2 Sam. 9
		(2) 1 John 3, 1-12	(2) Luke 7, 1-17
	Tu.	(1) 2 Sam. 11	(1) 2 Sam. 12, 1-23
		(2) 1 John 3, 13-4, 6	(2) Matt. 11, 2-end
	W.	(1) 2 Sam. 13, 38- 14, 24	(1) 2 Sam. 14, 25-15 12
		(2) 1 John 4, 7-end	(2) Luke 7, 36-8, 3
	Th.	(1) 2 Sam. 15, 13- end	(1) 2 Sam. 16, 1-19
		(2) 1 John 5	(2) Matt. 12, 22-end
	F.	(1) 2 Sam. 17, 1-23	(1) 2 Sam. 17, 24-18, 18
		(2) 2 John	(2) Matt. 13, 1-23
	S.	(1) 2 Sam. 18, 19- end	(1) 2 Sam. 19, 1-23
		(2) 3 John	(2) Matt. 13, 24-43
<i>Fourth Sunday after Trinity</i>		(1) 1 Sam. 12, or Job 29	(1) 1 Sam. 15, 1-31, or 1 Sam. 16, or Job 38
		(2) Mark 6, 1-32, or Rom. 12	(2) Matt. 5, 17-end, or Acts 13, 1-26
	M.	(1) 2 Sam. 19, 24- end	(1) 2 Sam. 23, 1-17
		(2) 1 Thess. 1	(2) Matt. 13, 44-end
	Tu.	(1) 2 Sam. 24	(1) 1 Kings 1, 5-31
		(2) 1 Thess. 2, 1-16	(2) Mark 4, 35-5, 20
	W.	(1) 1 Kings 1, 32- end	(1) 1 Chron. 22, 2- end
		(2) 1 Thess. 2, 17-3 end	(2) Mark 5, 21-end
	Th.	(1) 1 Chron. 28, 1- 10	(1) 1 Chron. 28, 20- 29, 9
		(2) 1 Thess. 4, 1-12	(2) Matt. 9, 27-10, 23
	F.	(1) 1 Chron. 29, 10- end	(1) 1 Kings 3
		(2) 1 Thess. 4, 13-5, 11	(2) Matt. 10, 24-end
	S.	(1) 1 Kings 4, 21- end	(1) 1 Kings 5
		(2) 1 Thess. 5, 12- end	(2) Mark 6, 7-44
<i>Fifth Sunday after Trinity</i>		(1) 1 Sam. 17, 1-54, or Wisd. 1	(1) 1 Sam. 20, 1-17, or 1 Sam. 26, or Wisd. 2
		(2) Mark 6, 53-7, 23, or Rom. 13	(2) Matt. 6, or Acts 14
	M.	(1) 1 Kings 6, 1-14	(1) 1 Kings 8, 1-21
		(2) 2 Thess. 1	(2) Matt. 14, 22-end
	Tu.	(1) 1 Kings 8, 22-53	(1) 1 Kings 8, 54-9, 9
		(2) 2 Thess. 2	(2) Mark 8, 1-26

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
	W. { (1) 1 Kings 10 (2) 2 Thess. 3 Th. { (1) 1 Kings 11, 26-end (2) Gal. 1 F. { (1) 1 Kings 12, 25- 13, 10 (2) Gal. 2 S. { (1) 1 Kings 14, 1-20 (2) Gal. 3		W. { (1) 1 Kings 11, 1-13 (2) Matt. 16, 13-end Th. { (1) 1 Kings 12, 1-24 (2) Matt. 17 F. { (1) 1 Kings 13, 11- end (2) Mark 9, 33-end S. { (1) 2 Chron. 12 (2) Matt. 18, 12-end
<i>Sixth Sunday after Trinity</i>	{ (1) 2 Sam. 1, or Wisd. 3, 1-9 { (2) Mark 7, 24-8, 10, or Rom. 14, 1- 15, 7 M. { (1) 2 Chron. 13 (2) Gal. 4, 1-5, 1 Tu. { (1) 2 Chron. 15 (2) Gal. 5, 2-end W. { (1) 1 Kings 16, 15-end (2) Gal. 6 Th. { (1) 1 Kings 18, 1-16 (2) 1 Cor. 1, 1-25 F. { (1) 1 Kings 19 (2) 1 Cor. 1, 26-2 end S. { (1) 1 Kings 22, 1-40 (2) 1 Cor. 3		{ (1) 2 Sam. 7, or 2 Sam. 12, 1-23, or Wisd. 4, 7-14 { (2) Matt. 7, or Acts 15, 1-31 M. { (1) 2 Chron. 14 (2) Luke 9, 51-end Tu. { (1) 2 Chron. 16 (2) Luke 10, 1-22 W. { (1) 1 Kings 17 (2) Luke 10, 23-11, 13 Th. { (1) 1 Kings 18, 17- end (2) Luke 12, 1-34 F. { (1) 1 Kings 21 (2) Luke 12, 35-end S. { (1) 2 Chron. 20, 1-30 (2) Luke 13
<i>Seventh Sunday after Trinity</i>	{ (1) 2 Sam. 18, or Wisd. 5, 1-16 { (2) Mark 9, 2-32, or Phil. 1 M. { (1) 2 Kings 1 (2) 1 Cor. 4, 1-17 Tu. { (1) 2 Kings 4, 1-37 (2) 1 Cor. 4, 18-5 end W. { (1) 2 Kings 6, 1-23 (2) 1 Cor. 6 Th. { (1) 2 Kings 7, 3-end (2) 1 Cor. 7 F. { (1) 2 Kings 9 (2) 1 Cor. 8 S. { (1) 2 Kings 11, 21- 12 end (2) 1 Cor. 9		{ (1) 1 Kings 3, or 1 Kings 8, 22-61, or Wisd. 6, 1-11 { (2) Matt. 9, 35-10, 23, or Acts 16, 6-end M. { (1) 2 Kings 2, 1-22 (2) Luke 14, 1-33 Tu. { (1) 2 Kings 5 (2) Luke 15 W. { (1) 2 Kings 6, 24-7, 2 (2) Luke 16 Th. { (1) 2 Kings 8, 1-15 (2) Luke 17 F. { (1) 2 Kings 11, 1-20 (2) Luke 18, 1-14 S. { (1) 2 Kings 13 (2) Matt. 20, 1-16
<i>Eighth Sunday after Trinity</i>	{ (1) 1 Kings 10, 1-13 or Wisd. 6, 12- end { (2) Mark 10, 1-31, or Phil. 2		{ (1) 1 Kings 12, or 1 Kings 13, 1-32, or Wisd. 7, 15- 8, 1 { (2) Matt. 10, 24-end, or Acts 17, 16- end

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
M.	{ (1) 2 Kings 14 (2) 1 Cor. 10, 1-11, 1	M.	{ (1) 2 Chron. 26 (2) Mark 10, 32-end
Tu.	{ (1) 2 Kings 15, 17-end (2) 1 Cor. 11, 2-end	Tu.	{ (1) 2 Kings 16 (2) Luke 19, 1-28
W.	{ (1) Isa. 7, 1-17 (2) 1 Cor. 12, 1-27	W.	{ (1) Isa. 8, 1-18 (2) Luke 19, 29-44
Th.	{ (1) 2 Kings 17, 1-23 (2) 1 Cor. 12, 27-13 end	Th.	{ (1) 2 Kings 17, 24-end (2) Mark 11, 11-12, 12
F.	{ (1) 2 Kings 18, 1-8 (2) 1 Cor. 14, 1-19	F.	{ (1) 2 Chron. 30 (2) Matt. 22, 1-22
S.	{ (1) 2 Kings 18, 13-end (2) 1 Cor. 14, 20-end	S.	{ (1) 2 Kings 19 (2) Matt. 22, 23-end
<i>Ninth Sunday after Trinity</i>			
	{ (1) 1 Kings 17, or Wisd. 11, 21-12, 2 (2) Luke 1, 1-25, or Phil. 3		{ (1) 1 Kings 18, or 1 Kings 19, or Wisd. 12, 12-21 (2) Matt. 11, or Acts 20, 17-end
M.	{ (1) 2 Kings 20 (2) 1 Cor. 15, 1-34	M.	{ (1) 2 Chron. 33 (2) Matt. 23
Tu.	{ (1) 2 Kings 22 (2) 1 Cor. 15, 35-end	Tu.	{ (1) 2 Kings 23, 1-20 (2) Mark 12, 41-13, 13
W.	{ (1) 2 Kings 23, 21-35 (2) 1 Cor. 16	W.	{ (1) 2 Kings 23, 36-24, 17 (2) Mark 13, 14-end
Th.	{ (1) 2 Kings 24, 18-25, 7 (2) 2 Cor. 1, 1-22	Th.	{ (1) 2 Kings 25, 8-end (2) Matt. 25, 1-30
F.	{ (1) Jer. 19 (2) 2 Cor. 1, 23-2 end	F.	{ (1) Jer. 21, 1-10 (2) Matt. 25, 31-end
S.	{ (1) Jer. 22, 20-23, 8 (2) 2 Cor. 3	S.	{ (1) Jer. 24 (2) Mark 14, 1-26
<i>Tenth Sunday after Trinity</i>			
	{ (1) 1 Kings 21, or Ecclus. 3, 17-29 (2) Luke 1, 25-56, or Phil. 4		{ (1) 1 Kings 22, 1-40, or 2 Kings 4, 8-37, or Ecclus. 11, 7-28 (2) Matt. 13, 24-52, or Acts 27
M.	{ (1) Jer. 25, 1-14 (2) 2 Cor. 4	M.	{ (1) Jer. 27, 2-end (2) Mark 14, 27-52
Tu.	{ (1) Jer. 28 (2) 2 Cor. 5	Tu.	{ (1) Jer. 29, 1-20 (2) Mark 14, 53-end
W.	{ (1) Jer. 32, 1-25 (2) 2 Cor. 5, 20-7, 1	W.	{ (1) Jer. 32, 26-end (2) Mark 15, 1-41
Th.	{ (1) Jer. 33 (2) 2 Cor. 7, 2-end	Th.	{ (1) Jer. 34, 8-end (2) Luke 23, 33-end
F.	{ (1) Jer. 37 (2) 2 Cor. 8	F.	{ (1) Jer. 38, 1-13 (2) Mark 15, 42-16 end
S.	{ (1) Jer. 38, 14-end (2) 2 Cor. 9	S.	{ (1) Jer. 39 (2) Luke 24, 13-end

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MORNING PRAYER		EVENING PRAYER	
<i>Eleventh Sunday after Trinity</i>			
	(1) 2 Kings 5. or Ecclus. 18, 1-14		(1) 2 Kings 6, 8-23, or 2 Kings 17, 1-23, or Ecclus. 38, 24-end
	(2) Luke 1, 57-end, or Col. 3, 12-4, 6		(2) Matt. 16, 13-end, or Acts 28
M.	(1) Jer. 40 (2) 2 Cor. 10	M.	(1) Jer. 41 (2) John 1, 1-28
Tu.	(1) Jer. 42 (2) 2 Cor. 11	Tu.	(1) Jer. 43 (2) John 1, 29-end
W.	(1) Jer. 44, 1-14 (2) 2 Cor. 12, 1-13	W.	(1) Jer. 44, 15-end (2) John 2
Th.	(1) Ezek. 2 (2) 2 Cor. 12, 14-13 end	Th.	(1) Ezek. 3, 4-end (2) John 3, 1-21
F.	(1) Ezek. 8 (2) Rom. 1	F.	(1) Ezek. 9 (2) John 3, 22-end
S.	(1) Ezek. 11, 14-end (2) Rom. 2, 1-16	S.	(1) Ezek. 33, 21-end (2) John 4, 1-26
<i>Twelfth Sunday after Trinity</i>			
	(1) 2 Kings 18, 13-end, or Mic. 6		(1) 2 Kings 19, or Isa. 38, 1-20, or Mic. 7
	(2) Luke 4, 1-15, or Philemon		(2) Matt. 18, 15-end, or Eph. 1
M.	(1) Ezra 1 (2) Rom. 2, 17-end	M.	(1) Ezra 3 (2) John 4, 27-end
Tu.	(1) Ezra 4 (2) Rom. 3	Tu.	(1) Hag. 1, 1-2, 9 (2) John 5, 1-23
W.	(1) Zech. 1, 1-17 (2) Rom. 4	W.	(1) Zech. 1, 18-2 end (2) John 5, 24-end
Th.	(1) Zech. 3 (2) Rom. 5	Th.	(1) Zech. 4 (2) John 6, 1-21
F.	(1) Zech. 6, 9-end (2) Rom. 6	F.	(1) Hag. 2, 10-end (2) John 6, 22-40
S.	(1) Ezra 5 (2) Rom. 7	S.	(1) Ezra 6 (2) John 6, 41-end
<i>Thirteenth Sunday after Trinity</i>			
	(1) 2 Kings 22, or Hab. 2, 1-14		(1) 2 Kings 23, 1-30, or 2 Chron. 36, 1-21, or Hab. 3, 2-end
	(2) Luke 4, 31-5, 11, or 1 Tim. 6		(2) Matt. 20, 1-28, or Eph. 2
M.	(1) Zech. 7 (2) Rom. 8, 1-17	M.	(1) Zech. 8 (2) John 7, 1-24
Tu.	(1) Ezra 7 (2) Rom. 8, 18-end	Tu.	(1) Ezra 8, 15-end (2) John 7, 25-end
W.	(1) Ezra 9 (2) Rom. 9	W.	(1) Ezra 10, 1-19 (2) John 8, 1-30
Th.	(1) Neh. 1 (2) Rom. 10	Th.	(1) Neh. 2 (2) John 8, 31-end
F.	(1) Neh. 4 (2) Rom. 11, 1-24	F.	(1) Neh. 5 (2) John 9
S.	(1) Neh. 6, 1-7, 4 (2) Rom. 11, 25-end	S.	(1) Neh. 8 (2) John 10, 1-21

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MORNING PRAYER		EVENING PRAYER	
<i>Fourteenth Sunday after Trinity</i>		(1) Neh. 1, 1-2, 8, or Dan. 1, or Zeph. 3	(2) Matt. 21, 23-end, or Eph. 4, 1-24
		(1) Ezra 1, 1-8 and 3, or Zeph. 1	(2) Luke 7, 36-end, or 1 Cor. 13
	M.	(1) Neh. 9, 1-23	(2) Rom. 12
	Tu.	(1) Neh. 13	(2) Rom. 13
	W.	(1) Dan. 2, 25-end	(2) Rom. 14
	Th.	(1) Dan. 4, 19-end	(2) Rom. 15, 1-13
	F.	(1) Dan. 9, 1-19	(2) Rom. 15, 14-end
<i>Fifteenth Sunday after Trinity</i>	S.	(1) Dan. 10	(2) Rom. 16
		(1) Dan. 3	(2) Luke 9, 57-10, 24, or 2 Tim. 1
		(1) Esther 1	(2) Phil. 1, 1-11
	M.	(1) Esther 1	(2) Phil. 1, 12-end
	Tu.	(1) Esther 5	(2) Phil. 2, 1-11
	W.	(1) 1 Macc. 1, 1-19	(2) Phil. 2, 12-end
	Th.	(1) 1 Macc. 1, 41-end	(2) Phil. 3
<i>Sixteenth Sunday after Trinity</i>	F.	(1) 1 Macc. 2, 29-48	(2) Jer. 5, 20-end, or Jer. 7, 1-15
	S.	(1) Phil. 4	(2) John 8, 12-30, or Eph. 5, 22-6, 9
		(1) Jer. 5, 20-end, or Jer. 7, 1-15	(2) John 8, 12-30, or Eph. 5, 22-6, 9
		(1) Jer. 5, 20-end, or Jer. 7, 1-15	(2) John 8, 12-30, or Eph. 5, 22-6, 9
	M.	(1) 1 Macc. 3, 1-26	(2) John 18, 1-27
	Tu.	(1) 1 Macc. 3, 42-end	(2) John 18, 28-end
	W.	(1) 1 Macc. 4, 26-35	(2) John 19, 1-30
<i>Seventeenth Sunday after Trinity</i>	Th.	(1) 1 Macc. 6, 1-17	(2) John 19, 31-end
	F.	(1) 1 Macc. 7, 1-20	(2) John 20
	S.	(1) 1 Macc. 9, 1-22	(2) John 21
		(1) 1 Macc. 13, 41-end and 14, 4-15	(2) John 21
		(1) 1 Macc. 13, 41-end and 14, 4-15	(2) John 21
		(1) 1 Macc. 13, 41-end and 14, 4-15	(2) John 21
		(1) 1 Macc. 13, 41-end and 14, 4-15	(2) John 21

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Seventeenth Sunday after Trinity</i>	{ (1) Jer. 17, 5-14 (2) Luke 11, 29-end, or 1 Pet. 1, 1-21		{ (1) Jer. 18, 1-17, or Jer. 22, 1-19 (2) John 8, 31-end, or Eph. 6, 10-end
M.	{ (1) Job 1 (2) Philemon	M.	{ (1) Job 2 (2) Luke 1, 1-23
Tu.	{ (1) Job. 3 (2) Eph. 1, 1-14	Tu.	{ (1) Job 4 (2) Luke 1, 24-56
W.	{ (1) Job 5 (2) Eph. 1, 15-end	W.	{ (1) Job. 6 (2) Luke 1, 57-end
Th.	{ (1) Job 7 (2) Eph. 2, 1-10	Th.	{ (1) Job 8 (2) Luke 2, 1-21
F.	{ (1) Job 9 (2) Eph. 2, 11-end	F.	{ (1) Job 10 (2) Luke 2, 22-end
S.	{ (1) Job 11 (2) Eph. 3	S.	{ (1) Job 12 (2) Luke 3, 1-22
<i>Eighteenth Sunday after Trinity</i>	{ (1) Jer. 26 (2) Luke 12, 1-34 or 1 Pet. 1, 22-2, 10		{ (1) Jer. 30, 1-3, 10-22, or Jer. 31, 1-20 (2) John 13, or 1 John 1, 1-2, 11
M.	{ (1) Job 13 (2) Eph. 4, 1-16	M.	{ (1) Job 14 (2) Luke 4, 1-30
Tu.	{ (1) Job 15, 1-16 (2) Eph. 4, 17-30	Tu.	{ (1) Job 16, 1-17, 2 (2) Luke 4, 31-end
W.	{ (1) Job 17, 3-end (2) Eph. 4, 31-5, 21	W.	{ (1) Job 18 (2) Luke 5, 1-16
Th.	{ (1) Job 19 (2) Eph. 5, 22-end	Th.	{ (1) Job 21 (2) Luke 5, 17-end
F.	{ (1) Job 22 (2) Eph. 6, 1-9	F.	{ (1) Job 23 (2) Luke 6, 1-19
S.	{ (1) Job 24 (2) Eph. 6, 10-end	S.	{ (1) Job 25, 1-26 end (2) Luke 6, 20-38
<i>Nineteenth Sunday after Trinity</i>	{ (1) Jer. 31, 23-37 (2) Luke 12, 35-end, or 1 Pet. 2, 11-3, 7		{ (1) Jer. 35, or Jer. 36 (2) John 14, or 1 John 2, 12-end
M.	{ (1) Job 27 (2) 1 Tim. 1, 1-17	M.	{ (1) Job 28 (2) Luke 6, 39-7, 10
Tu.	{ (1) Job 29, 1-30, 1 (2) 1 Tim. 1, 18-2 end	Tu.	{ (1) Job 31, 13-end (2) Luke 7, 11-35
W.	{ (1) Job 32 (2) 1 Tim. 3	W.	{ (1) Job 33 (2) Luke 7, 36-end
Th.	{ (1) Job 38, 1-21 (2) 1 Tim. 4	Th.	{ (1) Job 38, 22-end (2) Luke 8, 1-21
F.	{ (1) Job 39 (2) 1 Tim. 5	F.	{ (1) Job 40 (2) Luke 8, 22-end
S.	{ (1) Job 41 (2) 1 Tim. 6	S.	{ (1) Job 42 (2) Luke 9, 1-17

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>Twentieth Sunday after Trinity</i>		(1) Ezek. 2	(1) Ezek. 3, 4-21, or Ezek. 13, 1-16
		(2) Luke 13., or 1 Pet. 3, 8-4, 6	(2) John 15, or 1 John 3
	M.	(1) Prov. 1, 1-19	(1) Prov. 1, 20-end
		(2) Titus 1, 1-2, 8	(2) Luke 9, 18-50
	Tu.	(1) Prov. 2	(1) Prov. 3, 1-26
		(2) Titus 2, 9-3 end	(2) Luke 9, 51-end
	W.	(1) Prov. 3, 27-4, 19	(1) Prov. 4, 20-5, 14
		(2) 2 Tim. 1	(2) Luke 10, 1-24
	Th.	(1) Prov. 6, 1-19	(1) Prov. 8
		(2) 2 Tim. 2	(2) Luke 10, 25-end
	F.	(1) Prov. 9	(1) Prov. 10, 1-22
		(2) 2 Tim. 3	(2) Luke 11, 1-28
	S.	(1) Prov. 11, 1-25	(1) Prov. 12, 10-end
		(2) 2 Tim. 4	(2) Luke 11, 29-end
<i>Twenty-first Sunday after Trinity</i>		(1) Ezek. 14	(1) Ezek. 18, 1-4, 19-end, or Ezek. 33, 1-20
		(2) Luke 14, 1-24, or 1 Pet. 4, 7-5, 11	(2) John 16, or 1 John 4
	M.	(1) Prov. 14, 9-27	(1) Prov. 15, 18-end
		(2) Luke 12, 1-34	(2) Luke 12, 35-53
	Tu.	(1) Prov. 16, 31-17, 17	(1) Prov. 18, 10-end
		(2) Luke 12, 54-13, 9	(2) Luke 13, 10-end
	W.	(1) Prov. 20, 1-22	(1) Prov. 22, 1-16
		(2) Luke 14, 1-24	(2) Luke 14, 25-15, 10
	Th.	(1) Prov. 24, 23-end	(1) Prov. 25
		(2) Luke 15, 11-end	(2) Luke 16
	F.	(1) Prov. 26, 12-end	(1) Prov. 27, 1-22
		(2) Luke 17, 1-19	(2) Luke 17, 20-end
	S.	(1) Prov. 30, 1-16	(1) Prov. 31, 10-end
		(2) Luke 18, 1-30	(2) Luke 18, 31-19, 10
<i>Twenty-second Sunday after Trinity</i>		(1) Ezek. 34, 1-16	(1) Ezek. 34, 17-end, or Ezek. 37, 15- end
		(2) Luke 14, 25-15, 10, or 2 Pet. 1	(2) John 17, or 1 John 5
	M.	(1) Eccles. 1	(1) Eccles. 2, 1-23
		(2) Luke 19, 11-28	(2) Luke 19, 29-end
	Tu.	(1) Eccles. 3, 1-15	(1) Eccles. 3, 16-4, 6
		(2) Luke 20, 1-26	(2) Luke 20, 27-21, 4
	W.	(1) Eccles. 4, 7-end	(1) Eccles. 5
		(2) Luke 21, 5-end	(2) Luke 22, 1-38
	Th.	(1) Eccles. 6	(1) Eccles. 7, 1-14
		(2) Luke 22, 39-53	(2) Luke 22, 54-end
	F.	(1) Eccles. 7, 15-end	(1) Eccles. 8
		(2) Luke 23, 1-25	(2) Luke 23, 26-49
	S.	(1) Eccles. 9	(1) Eccles. 10, 5-18
		(2) Luke 23, 50-24, 12	(2) Luke 24, 13-end

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
<i>*Twenty-third Sunday after Trinity</i>	(1) Prov. 1, 20-end, or 1 Macc. 2, 1-28	(1) Prov. 2, or Prov. 3, 1-26, or 1 Macc. 2, 29-48	
	(2) Luke 16, or 1 Cor. 1, 1-25	(2) John 9, or 1 Cor. 13	
	M. { (1) Ecclus. 1, 1-10 (2) Acts 1	M. { (1) Ecclus. 1, 11-end (2) Acts 2, 1-21	
	Tu. { (1) Ecclus. 2 (2) Acts 2, 22-end	Tu. { (1) Ecclus. 3, 17-29 (2) Acts 3, 1-4, 4	
	W. { (1) Ecclus. 4, 11-28 (2) Acts 4, 5-31	W. { (1) Ecclus. 4, 29-6, 1 (2) Acts 4, 32-5, 11	
	Th. { (1) Ecclus. 6, 14-31 (2) Acts 5, 12-6, 7	Th. { (1) Ecclus. 7, 27-end (2) Acts 6, 8-7, 16	
	F. { (1) Ecclus. 10, 6-8, 12-24 (2) Acts 7, 17-34	F. { (1) Ecclus. 11, 7-28 (2) Acts 7, 35-8, 4	
<i>Twenty-fourth Sunday after Trinity</i>	(1) Ecclus. 14, 20-15, 10	S. { (1) Ecclus. 15, 11-end (2) Acts 8, 26-end	
	(2) Acts 8, 4-25		
	(1) Prov. 8, 1-21, or 1 Macc. 2, 49-end	(1) Prov. 8, 1, 22-end, or Prov. 9, or 1 Macc. 3, 1-26	
	(2) Luke 17, 1-19, or 1 Cor. 1, 26-2 end	(2) John 10, or Jas. 3	
	M. { (1) Ecclus. 16, 17-end (2) Acts 9, 1-31	M. { (1) Ecclus. 17, 1-24 (2) Acts 9, 32-end	
	Tu. { (1) Ecclus. 18, 1-14 (2) Acts 10, 1-23	Tu. { (1) Ecclus. 19, 13-end (2) Acts 10, 24-end	
	W. { (1) Ecclus. 21, 1-17 (2) Acts 11, 1-18	W. { (1) Ecclus. 22, 6-22 (2) Acts 11, 19-end	
<i>Twenty-fifth Sunday after Trinity</i>	(1) Ecclus. 22, 27-23, 15	Th. { (1) Ecclus. 24, 1-22 (2) Acts 12, 25-13, 12	
	(2) Acts 12, 1-24	F. { (1) Ecclus. 27, 30-28, 9 (2) Acts 13, 44-14, 7	
	F. { (1) Ecclus. 24, 23-end (2) Acts 13, 13-43	S. { (1) Ecclus. 34, 9-end (2) Acts 15, 1-21	
	S. { (1) Ecclus. 31, 1-11 (2) Acts 14, 8-end		
	(1) Prov. 13, or 1 Macc. 4, 1-25	(1) Prov. 14, 31-15, 17, or Prov. 16, 1-19, or 1 Macc. 4, 26-35	
	(2) Luke 22, 1-38, or 1 Cor. 3	(2) Luke 22, 39-end, or Jas. 2	
	M. { (1) Ecclus. 35 (2) Acts 15, 22-35	M. { (1) Ecclus. 37, 7-15 (2) Acts 15, 36-16, 5	

*NOTE.—Instead of the Lessons set down for this and the three following weeks, the Lessons which were omitted in the weeks after the Epiphany may be read, Provided only that the Lessons set down for the Sunday and week next before Advent be always read.

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
	Tu. { (1) Ecclus. 38, 1-14 (2) Acts 16, 6-end W. { (1) Ecclus. 39, 1-11 (2) Acts 17, 16-end Th. { (1) Ecclus. 42, 15-end (2) Acts 18, 24-19, 7 F. { (1) Ecclus. 43, 13-end (2) Acts 19, 21-end S. { (1) Ecclus. 51, 1-12 (2) Acts 20, 17-end		Tu. { (1) Ecclus. 38, 24-end (2) Acts 17, 1-15 W. { (1) Ecclus. 39, 13-end (2) Acts 18, 1-23 Th. { (1) Ecclus. 43, 1-12 (2) Acts 19, 8-20 F. { (1) Ecclus. 50, 1-24 (2) Acts 20, 1-16 S. { (1) Ecclus. 51, 13-end (2) Acts 21, 1-16
<i>Twenty-sixth Sunday after Trinity</i>			
	{ (1) Prov. 23, 15-end, or 1 Macc. 4, 36-end { (2) Luke 23, 1-25, or Jude M. { (1) Tobit 4, 5-19 (2) Acts 21, 17-36 Tu. { (1) Baruch 1, 15-2, 10 (2) Acts 22, 23-23, 11 W. { (1) Baruch 3, 1-8 (2) Acts 24, 1-23 Th. { (1) Baruch 4, 21-30 (2) Acts 25, 13-end F. { (1) 2 Macc. 4, 7-17 (2) Acts 27, 1-26 S. { (1) 2 Macc. 7, 1-19 (2) Acts 28, 1-15		{ (1) Prov. 24, 23-end, or Prov. 31, 10-end, or 1 Macc. 14, 4-15 { (2) Luke 23, 26-end, or Jas. 5 M. { (1) Tobit 13 (2) Acts 21, 37-22, 22 Tu. { (1) Baruch 2, 11-end (2) Acts 23, 12-end W. { (1) Baruch 3, 9-end (2) Acts 24, 24-25, 12 Th. { (1) Baruch 4, 36-5 end (2) Acts 26 F. { (1) 2 Macc. 6, 12-end (2) Acts 27, 27-end S. { (1) 2 Macc. 7, 20-41 (2) Acts 28, 16-end
<i>Sunday next before Advent</i>			
	{ (1) Eccles. 11 and 12 (2) John 19, 13-end, or Heb. 11, 1-16 M. { (1) Wisd. 1 (2) Rev. 1 Tu. { (1) Wisd. 3, 1-9 (2) Rev. 3 W. { (1) Wisd. 5, 1-16 (2) Rev. 5 Th. { (1) Wisd. 7, 15-8, 4 (2) Rev. 7		{ (1) Hag. 2, 1-9, or Mal. 3 and 4 (2) John 20, or Heb. 11, 17-12, 2, or Luke 15, 11-end M. { (1) Wisd. 2 (2) Rev. 2 Tu. { (1) Wisd. 4, 7-end (2) Rev. 4 W. { (1) Wisd. 6, 1-21 (2) Rev. 6 Th. { (1) Wisd. 8, 5-18 (2) Rev. 10 and 11, 1-14

THE TABLE OF LESSONS

MORNING PRAYER		EVENING PRAYER	
F.	$\left\{ \begin{array}{l} (1) \text{ Wisd. 8, 21-9} \\ \text{end} \\ (2) \text{ Rev. 11, 15-12} \\ \text{end} \end{array} \right.$	F.	$\left\{ \begin{array}{l} (1) \text{ Wisd. 10, 15-11,} \\ 10 \\ (2) \text{ Rev. 14, 1-13} \end{array} \right.$
S.	$\left\{ \begin{array}{l} (1) \text{ Wisd. 11, 21-12,} \\ 2 \\ (2) \text{ Rev. 18} \end{array} \right.$	S.	$\left\{ \begin{array}{l} (1) \text{ Wisd. 12, 12-21} \\ (2) \text{ Rev. 19, 1-16} \end{array} \right.$

LESSONS PROPER FOR HOLY DAYS

NOT INCLUDED IN THE FOREGOING TABLE

St. Andrew

1st Evsg.	Ecclus. 14, 20-end	John 1, 35-42
Mattins	Zech. 8, 20-end	John 12, 20-32
2nd Evsg.	Ezek. 47, 1-12	1 Cor. 1, 18-end

St. Thomas

1st Evsg.	2 Sam. 15, 17-21	John 11, 1-16
Mattins	Job 42, 1-6	John 14, 1-7
2nd Evsg.	Isa. 35	1 Pet. 1, 3-9

Conversion of St. Paul

1st Evsg.	Jer. 1, 4-10	Acts 26, 1-23
Mattins	Isa. 49, 1-13	Gal. 1, 11-end
2nd Evsg.	Isa. 45, 18-end	Phil. 3, 1-14

Purification of the B.V. Mary

1st Evsg.	Exod. 13, 11-16	Gal. 4, 1-7
Mattins	1 Sam. 1, 21-end	Heb. 10, 1-10
2nd Evsg.	Hag. 2, 1-9	Rom. 12, 1-5

St. Matthias

1st Evsg.	Isaiah 22, 15-22	John 15, 1-16
Mattins	1 Sam. 2, 27-35	Matt. 7, 15-27
2nd Evsg.	1 Sam. 16, 1-13	Acts 20, 17-35

Annunciation of the B.V. Mary

1st Evsg.	Genesis 3, 1-15	Rom. 5, 12-21
Mattins	Isa. 52, 7-12	Heb. 2, 5-end
2nd Evsg.	1 Sam. 2, 1-11	Matt. 1, 18-23

St. Mark

1st Evsg.	Ezek. 1	Acts 12, 25-13, 13
Mattins	Ecclus. 51, 13-end	Acts 15, 35-end
2nd Evsg.	Isa. 62, 6-end	2 Tim. 4, 1-11

LESSONS PROPER FOR HOLY DAYS

St. Philip and St. James

1st Evsg.	Prov. 4, 10-18	John 1, 43-end
Mattins	Job 23, 1-12	John 6, 1-14
2nd Evsg.	Isa. 30, 15-21	John 17, 1-8

St. Barnabas

1st Evsg.	Job 29, 11-16	Acts 4, 32-end
Mattins	Jer. 9, 23, 24	Acts 9, 26-31
2nd Evsg.	Isa. 42, 5-12	Acts 14, 8-end

Nativity of St. John Baptist

1st Evsg.	Mal. 3, 1-6	Luke 1, 5-23
Mattins	Ecclus. 48, 1-10	Luke 3, 1-20
2nd Evsg.	Mal. 4	Matt. 11, 2-19

St. Peter and St. Paul

1st Evsg.	Amos 7, 10-15	Acts 15, 1-12
Mattins	Isa. 51, 1-5	Gal. 2, 1-10
2nd Evsg.	Ecclus. 24, 1 and 28-end	Eph. 2, 11-22

St. Mary Magdalene

1st Evsg.	Prov. 31, 10-end	Luke 8, 1-3
Mattins	Isa. 52, 7-10	John 20, 1-10
2nd Evsg.	Zeph. 3, 14-end	Mark 15, 40-16, 7

St. James the Great

1st Evsg.	2 Kings 1, 1-15	Luke 9, 46-56
Mattins	Jer. 45	Mark 1, 14-20
2nd Evsg.	Jer. 26, 1-15.	Mark 5, 21-end

St. Peter's Chains

1st Evsg.	Ezek. 2, 1-7	Acts 3, 1-16
Mattins	Ezek. 3, 4-11	Acts 11, 1-18
2nd Evsg.	Ezek. 34, 11-16	John 21, 15-22

Transfiguration of our Lord

1st Evsg.	Exod. 24, 12-end	Luke 9, 28-45
Mattins	Exod. 34, 29-end	2 Cor. 3
2nd Evsg.	1 Kings 19, 1-16	2 Pet. 1, 12-end

LESSONS PROPER FOR HOLY DAYS

St. Bartholomew

1st Evsg.	Gen. 28, 10-17	John 1, 43-end
Mattins	Ecclus. 39, 1-10	Matt. 10, 1-15
2nd Evsg.	Deut. 18, 15-19	Matt. 10, 16-22

Nativity of the B.V. Mary

1st Evsg.	1 Sam. 1, 19-28	Luke 1, 39-45
Mattins	Prov. 8, 1-22	1 John 3, 1-7
2nd Evsg.	Ruth 4, 13-17	Matt. 5, 1-16

St. Matthew

1st Evsg.	1 Kings 19, 15-end	Matt. 6, 19-end
Mattins	Prov. 3, 1-18	Matt. 19, 16-end
2nd Evsg.	1 Chron. 29, 9-17	1 Tim. 6, 6-19

St. Michael and All Angels

1st Evsg.	Ezek. 10, 8-end	Rev. 5
Mattins	2 Kings 6, 8-17	Acts 12, 1-11
2nd Evsg.	Dan. 10, 4-end	Matt. 13, 24-30 and 36-43

St. Luke

1st Evsg.	Isa. 55	Luke 1, 1-4
Mattins	Isa. 61, 1-6	Acts 16, 6-18
2nd Evsg.	Ecclus. 38, 1-14	Col. 4, 7-end

St. Simon and St. Jude

1st Evsg.	Isa. 28, 9-16	Eph. 2, 11-end
Mattins	Ecclus. 2	Luke 6, 12-23
2nd Evsg.	1 Macc. 2, 42-66	Jude 17-end

All Saints' Day

1st Evsg.	Wisd. 3, 1-9	Heb. 11, 32-12, 2
Mattins	Wisd. 5, 1-16	Rev. 19, 6-10
2nd Evsg.	Ecclus. 44, 1-15	Rev. 7, 9-end

LESSONS PROPER FOR HOLY DAYS

Thanksgiving for Harvest.

1st Lesson: Deuteronomy 8, 7-end; *or* Deuteronomy 26, 1-11; *or* Joel 2, 21-27.

2nd Lesson: St. Matthew 13, 3-8 and 18-23; *or* St. Matthew 13, 24-30 and 36-43; *or* St. John 6, 26-35.

Dedication Festival.

1st Lesson: Genesis 28, 10-end; *or* 1 Kings 8, 22-30; *or* 2 Chronicles 7, 12-end.

2nd Lesson: St. Luke 19, 1-10; *or* 1 Corinthians 3, 9-17; *or* 1 Peter 2, 1-10.

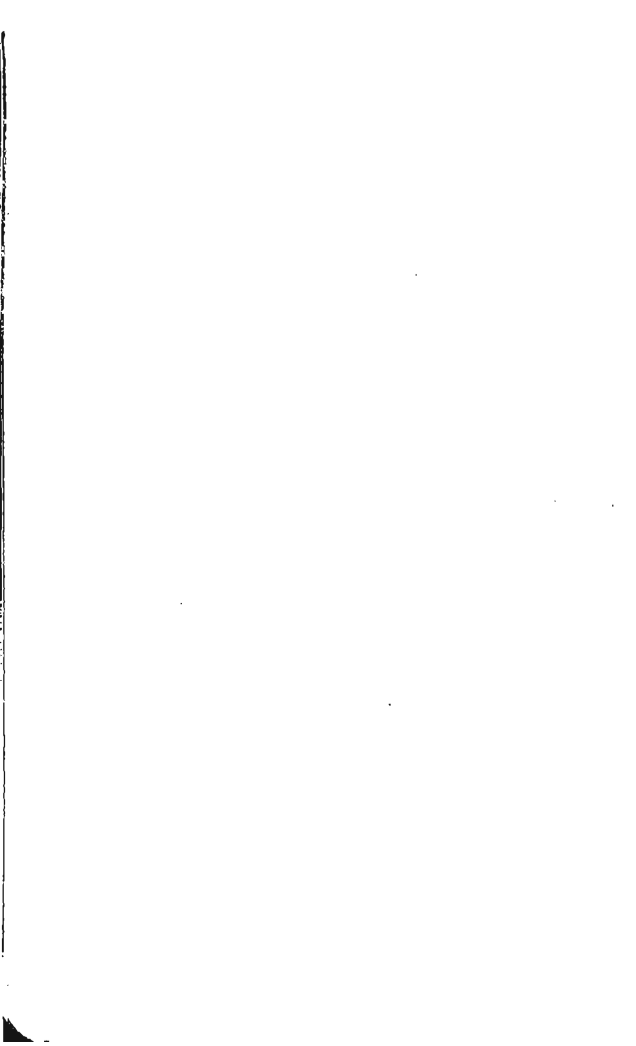
At a *Patronal Festival*, not being a Greater Feast (in which case the Lessons appointed for the Day are to be used), the Lessons appointed for *All Saints' Day* may be read.

When a Feast is kept with an Octave, the Lessons appointed for the Feast may be used on the Sunday within the Octave.

GENERAL RUBRICS OF MORNING AND EVENING PRAYER

Daily to be said and used throughout the year

1. *All Priests and Deacons are to say daily the Morning and Evening Prayer, either publicly or privately, not being hindered by sickness or some other urgent cause.*
2. *And the Curate shall say Morning and Evening Prayer publicly in the Church wherein he ministereth, being at home, and not being otherwise reasonably hindered; and he 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.*
3. *At Morning or Evening Prayer on Week-days it shall be permissible to begin at the versicle O Lord, open thou our lips, and to end with the last Collect, and THE OFFICE shall be said as set forth.*
4. *At the end of every Psalm which is ordered to be said 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.
The same shall be done at the end of Benedictus, Urbs Fortitudinis, Magnificat, and Nunc Dimittis. The above may be omitted on Ash Wednesday, Maundy Thursday, Good Friday, and at Morning Prayer on Easter Even.*
5. *The Psalms at Morning and Evening Prayer shall be those appointed for the Day in the Psalter, or such others as are appointed in this Book or shall be allowed by the Bishop. The Psalms appointed for the Thirtieth day of the month shall be also used on the Thirty-first day.*
6. *The First and Second Lessons shall be read according to the Table of Lessons, except there be Proper Lessons assigned for that day, or allowed by the Bishop: he that readeth so standing and turning himself, as he may best be heard by all such as are present.*
7. *Before every Lesson the Minister shall say: The First (or Second) Lesson is written in (such a book) in (such a chapter) beginning at (such a verse); and after every Lesson: Here endeth the First (or Second) Lesson.*



THE ORDER FOR
MORNING AND EVENING
PRAYER

TO BE SAID AND USED DAILY
THROUGHOUT THE YEAR

THE INTRODUCTION

*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 do-
eth that which is lawful and right, he shall save his
soul alive. *Ezekiel 18. 27.*

I acknowledge my transgressions, and my sin is
ever before me. *Psalms 51. 3.*

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

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

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

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

Daniel 9. 9, 10.

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

Jeremiah 10. 24. Psalms 6. 1.

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

MORNING AND EVENING PRAYER

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

St. Luke 15. 18, 19.

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

Psalm 143. 2.

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

1 St. John 1. 8, 9.

The Minister, turning to the people, shall say the Exhortation in the form following:

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 cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.] Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

Or the following may be said in place thereof,

Let us humbly confess our sins to Almighty God.

MORNING AND EVENING PRAYER

Then shall follow the general Confession, to be said by the whole congregation after the Minister, all kneeling.

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

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

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

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

MORNING PRAYER

When there is no Priest present, the following shall be said by the Minister in place of the Absolution.

ALMIGHTY God have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to everlasting life. *Amen.*

THE OFFICE OF MORNING PRAYER

The Minister kneeling shall say:

O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us;

Answer. O Lord, make haste to help us.

Here, all standing up, the Minister shall say,

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

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

Minister. Praise ye the Lord;

Answer. The Lord's name be praised.

On the days hereafter named, before Psalm 95 and after the Gloria Patri which follows it, may be said the Invitatory.

1. *In Advent.* Our King and Saviour draweth nigh : O come let us worship.
2. *On Christmas Day and until the Epiphany.* Unto us a Child is born : O come let us worship.
3. *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 worship.
4. *In Lent.* The goodness of God leadeth to repentance : O come let us worship.
5. *In Passiontide.* Christ our Lord became obedient unto death : O come let us worship.

MORNING PRAYER

6. *On the Monday after Low Sunday and until Ascension Day.* Alleluia. Christ is risen : O come let us worship. Alleluia.
7. *On Ascension Day and until Whitsunday.* Alleluia. Christ hath ascended into heaven : O come let us worship. Alleluia.
8. *On Whitsunday and six days after.* Alleluia. God hath sent forth the Spirit of his Son : O come let us worship. Alleluia.
9. *On Trinity Sunday.* Holy and reverend is his Name : O come let us worship.
10. *On Feasts of the Blessed Virgin Mary.* The Word was made flesh : O come let us worship.
11. *On Saints' Days.* The Lord is glorious in his saints : O come let us worship.
12. *On the Dedication Festival and seven days after.* The Lord is in his holy temple : O come let us worship.
13. *On Sundays for which no other provision is made.* The Lord God omnipotent reigneth : O come let us worship.
14. *On days for which no other provision is made.* The Lord is gracious and merciful : O come let us worship.

Then shall be said this Psalm following: except on Easter Day and seven days after, when Proper Anthems are appointed to be said in place thereof, and on any day in which the Psalm is appointed to be read in the ordinary course.

This Psalm may be omitted on Ash Wednesday and Good Friday.

VENITE, EXULTEMUS DOMINO

Psalm 95.

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.

MORNING PRAYER

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

4 In his hand are all the¹ corners of the earth : and the strength of the hills is his also.

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

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

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

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

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

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

11 Unto whom I swear in my wrath : that they should not enter into my rest.

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

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

Then shall follow the Psalms in order as they be appointed.

Then shall be read distinctly with an audible voice the First Lesson.

And after that shall be said the Hymn called Te Deum laudamus ; save that in Advent and from Septuagesima to Easter Even the canticle Benedicite may be said, or in Lent the canticle Urbs Fortitudinis.

TE DEUM LAUDAMUS

WE 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.

MORNING PRAYER

4 To thee Cherubin, and Seraphin : continually
do cry,

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

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

7 The glorious company of the Apostles : praise
thee ;

8 The goodly fellowship of the Prophets : praise
thee ;

9 The noble army of Martyrs : praise thee ;

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

11 The Father : of an infinite Majesty ;

12 Thine honourable, true : and only Son ;

13 Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.

15 Thou art the everlasting Son : of the Father.

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

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

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

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

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

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

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

23 Govern them : and lift them up for ever.

24 Day by day : we magnify thee ;

25 And we worship thy name : ever world with-
out end.

MORNING PRAYER

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.

BENEDICITE, OMNIA OPERA

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

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

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

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

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

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

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

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

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

10 O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

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

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

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

MORNING PRAYER

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

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

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

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

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

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

20 O all ye Green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

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

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

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

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

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

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

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

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

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

30 O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

MORNING PRAYER

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

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

Let us bless the Father, and the Son, and the Holy Ghost : let us praise and exalt him for ever.

Blessed art thou, O Lord, in the firmament of heaven : praised and exalted above all for ever.

URBS FORTITUDINIS

Isaiah 26.

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

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

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

4 Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength.

5 The way of the just is uprightness : thou that art upright dost direct the path of the just.

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

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

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

Then shall be read in like manner the Second Lesson. Here, except on Maundy Thursday, Good Friday and Easter Even, may be sung a Hymn: and after that shall be said the Benedictus, as follows.

BENEDICTUS

St. Luke 1. 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 ;

MORNING PRAYER

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 fore-
fathers : and to remember his holy covenant ;

6 To perform the oath which he sware 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 ;

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

9 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 ;

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

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

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

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 said the Apostles' Creed by the Minister and the people,
standing: except that it shall be omitted if in place thereof the Qui-
cunque vult be said.*

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,

MORNING PRAYER

He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

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

Then shall be said these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

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

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

OUR Father who 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, if he be a Priest) shall say,

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.

Minister. O Lord, save the Queen;

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

Minister. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people;

Answer. And bless thine inheritance.

MORNING PRAYER

Minister. Give peace in our time, O Lord;

Answer. For it is thou, Lord, only, that makest us dwell in safety.

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

Answer. And take not thy Holy Spirit from us.

Then shall be said the Collect or Collects of the Day, and after that the Collect for Peace and the Collect for Grace to live well; as followeth.

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.*

FOR GRACE

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

Here may follow a Hymn or Anthem.

Here may be read THE PRAYERS or some of the Occasional Prayers and Thanksgivings at the discretion of the Minister. If none of these be said and no other Service follow, the Service shall end with either the Prayer of St. Chrysostom and The Grace, or as follows:

Minister. The Lord be with you;

Answer. And with thy spirit.

Minister. Let us bless the Lord;

Answer. Thanks be to God.

THE OFFICE OF EVENING PRAYER

The Minister kneeling shall say:

O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us;

Answer. O Lord, make haste to help us.

Here, all standing up, the Minister shall say,

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

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

Minister. Praise ye the Lord;

Answer. The Lord's name be praised.

Then shall follow the Psalms in order as they be appointed, and after that shall be read the First Lesson.

Here, except on Maundy Thursday, Good Friday and Easter Even, may be sung a Hymn, and after that, Magnificat (or the Song of the Blessed Virgin Mary) as followeth.

MAGNIFICAT

St. Luke 1. 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 : throughout 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.

EVENING PRAYER

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
servant Israel : as he promised to our forefathers,
Abraham and his seed, for ever.

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

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

*Then a Lesson of the New Testament. And after that, Nunc Dimittis
(or the Song of Simeon), as followeth.*

NUNC DIMITTIS

St. Luke 2. 29.

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

2 For mine eyes have seen : thy salvation,

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

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

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

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

*Then shall be said the Apostles' Creed by the Minister and the
people, standing: except that it shall be omitted on Trinity Sunday if
the Quicunque vult be said in this place.*

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.

EVENING PRAYER

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

Then shall be said these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

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

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister and people shall say the Lord's Prayer with loud voice.

OUR Father who 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, if he be a Priest) shall say,

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Minister. O Lord, save the Queen;

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

Minister. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people;

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord;

Answer. For it is thou, Lord, only, that makest us dwell in safety.

EVENING PRAYER

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

Answer. And take not thy Holy Spirit from us.

Then shall be said the Collect or Collects of the Day, and after that the Collect for Peace and the Collect for Aid against all Perils; as followeth.

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. *Amen.*

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. *Amen.*

Here may follow a Hymn or Anthem.

Here may be read THE PRAYERS or some of the Occasional Prayers and Thanksgivings at the discretion of the Minister. If none of these be said and no other Service follow, the Service shall end with either the Prayer of St. Chrysostom and The Grace, or as follows:

Minister. The Lord be with you;

Answer. And with thy spirit.

Minister. Let us bless the Lord.

Answer. Thanks be to God.

MORNING OR EVENING PRAYER

THE PRAYERS

A Prayer for the Queen's Majesty

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

A Prayer for the Royal Family

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

Instead of the two foregoing Prayers may be said the Prayer following:

O LORD God of our fathers, who rulest the nations of the earth: Most heartily we beseech thee with thy favour to behold our Sovereign Lady, Queen Elizabeth, that she may alway incline to thy will and walk in thy way; and together with her

MORNING OR EVENING PRAYER

bleſs Elizabeth the Queen Mother, Philip Duke of Edinburgh, Charles Prince of Wales and all the Royal Family. Endue with wiſdom thy ſervant the Governor-General of the Union, the Miniſters of the Crown, [**the Parliament at this time aſſembled,*] and thoſe who are ſet in authority over us, that all things may be ſo ordered and ſettled by their endeavours, that peace and happineſs, truth and juſtice, religion and piety, may be eſtabliſhed among us for all generations; through Jeſus Chriſt our Lord. *Amen.*

** To be ſaid when
the Parliament is in
ſeſſion.*

A Prayer for the Clergy and People

ALMIGHTY and everlaſting God, who alone workeſt great marvels: Send down upon our Biſhops, and Curates, 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. *Amen.*

A Prayer of Saint Chryſoſtom

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

THE GRACE

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

THE ADVENT ANTHEMS

On the appointed days these Anthems following may be sung or said before and after Magnificat:

December 16th. 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.

December 17th. O ADONAI. O Lord of lords 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.

December 18th. O RADIX JESSE. O Root of Jesse, which standest for an ensign of the peoples, at whom kings shall shut their mouths, to whom the Gentiles shall seek: Come and deliver us, and tarry not.

December 19th. O CLAVIS DAVID. O Key of David, and Sceptre of the house of Israel; that openest and no man shutteth, and shuttest and no man openeth: Come and bring the prisoner out of the prison-house, him that sitteth in darkness and the shadow of death.

December 20th. O ORIENS. O Day-spring, Brightness of the Light eternal, and Sun of Righteousness: Come and enlighten them that sit in darkness and the shadow of death.

December 22nd. O REX GENTIUM. O King of the nations, and their Desire; the Cornerstone who makest both one: Come and save man, whom thou formedst of clay.

December 23rd. O EMMANUEL. O Emmanuel, our King and Law-giver, Hope of the nations, and their Saviour: Come and save us, O Lord our God.

QUICUNQUE VULT

A Confession of the Christian Faith, commonly called the Creed of St. Athanasius

The following Canticle shall be said, either in place of the Apostles' Creed or as an Anthem, at Morning or Evening Prayer on Trinity Sunday. It shall also be said at Morning Prayer, in place of the Apostles' Creed, upon these Feasts (except when they shall fall on a Sunday); Saint Andrew, Saint Thomas, the Conversion of Saint Paul, Saint Matthias, the Annunciation, Saint Mark, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude.

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.

3 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 Ghost uncreate.

9 The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

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

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

QUICUNQUE VULT

12 As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

13 So likewise the Father is almighty, the Son almighty : and the Holy Ghost almighty.

14 And yet they are not three almighties : but one almighty.

15 So the Father is God, the Son is God : and the Holy Ghost is God.

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

17 So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

18 And yet not three Lords : but one Lord.

19 For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

20 So are we forbidden by the Catholick Religion : to say, 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.

QUICUNQUE VULT

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

29 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 on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

40 At whose coming all men shall 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.

QUICUNQUE VULT

42 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

The Litany is appointed for use on Sundays, Wednesdays, and Fridays, and on the Rogation Days, and at other times when the Bishop shall direct; and shall always be said at least on one Sunday in the month, and on Ash Wednesday and Good Friday.

The Litany may be used in the following ways:

- 1. As a complete Devotion, including The Supplication.*
- 2. As a complete Devotion omitting The Supplication except the prayer 'We humbly beseech thee', with the preceding versicle and response, the Prayer of St. Chrysostom, and The Grace.*
- 3. As a Devotion before the Holy Communion, when all may be omitted after the words 'O Christ, hear us' except the prayer 'We humbly beseech thee' with the preceding versicle and response.*

O GOD the Father, of heaven :
Have mercy upon us.

O God the Son, Redeemer of the world :
Have mercy upon us.

O God the Holy Ghost, the Comforter :
Have mercy upon us.

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

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.

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, vain-
glory, and hypocrisy; from envy, hatred, and
malice, and all uncharitableness,

Good Lord, deliver us.

THE LITANY

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

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from locusts, murrain, and drought; from battle and murder, and from dying suddenly and unprepared,

Good Lord, deliver us.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

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

Good Lord, deliver us.

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

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Elizabeth, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

THE LITANY

That it may please thee to bless and preserve Elizabeth the Queen Mother, Philip Duke of Edinburgh, Charles Prince of Wales and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to bless thy servant the Governor-General of the Union, and to guide him with thy heavenly wisdom;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

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

We beseech thee to hear us, good Lord.]

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

We beseech thee to hear us, good Lord.

That it may please thee to bless and prosper thy servants who labour for the conversion of the heathen and of all who know not the truth;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

THE LITANY

That it may please thee to direct and prosper the work of Parliament to the honour of thy name and the welfare of thy people;

We beseech thee to hear us, good Lord.

That it may please thee to guide the Judges 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 bless and keep all thy people;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation; to protect all that travel by land, air or water; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

THE LITANY

That it may please thee to strengthen and preserve all women labouring of child, all sick persons, and young children; and to defend and provide for the fatherless and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

That it may please thee to convert all Jews, Moslems, and heathen, and to bring them into the fellowship of thy holy Church;

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

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

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

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

Have mercy upon us.

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

Have mercy upon us.

THE LITANY

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

Grant us thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

OUR Father who 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 SUPPLICATION

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

Answer. Neither reward us after our iniquities.

Let us pray.

GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: Mercifully assist our prayers that we may make 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. *Amen.*

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

THE LITANY

Minister. 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.

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

Minister. Glory be to the Father, and to the Son : and to the Holy Ghost.

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

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

℣. From our enemies defend us, O Christ;

℞. Graciously look upon our afflictions.

℣. Pitifully behold the sorrows of our hearts;

℞. Mercifully forgive the sins of thy people.

℣. Favourably with mercy hear our prayers;

℞. Son of the living God, have mercy upon us.

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

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

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

Answer. As we do put our trust in thee.

Let us pray.

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

THE LITANY

A PRAYER OF SAINT CHRYSOSTOM

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

THE GRACE

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

OCCASIONAL PRAYERS AND THANKSGIVINGS

These may be said at the discretion of the Minister after the Office at Morning Prayer and Evening Prayer, or before the Prayer of St. Chrysostom in the Litany.

Subject to the direction of the Bishop, other Prayers and Thanksgivings may be said in place of the following.

PRAYERS THE CHURCH

- 1, 2. For the Church.
3. For Unity.
4. For the Reunion of Christendom.
5. For a Diocese, Parish, or Mission District.
6. During the Vacancy of a Sec.
7. During the Vacancy of a Pastoral Charge.
- 8-10. For the Spread of the Gospel.
11. For the Conversion of the Jews.
- 12, 13. In the Ember Weeks.
14. For the Increase of the Sacred Ministry.
15. For Synods.
16. For Candidates for Confirmation.
17. For the Children of the Church.
18. For Religious Communities.

THE STATE

19. For the British Commonwealth of Nations.
- 20, 21. For the Peace of the World.
22. In time of War.
23. At the time of an Election.
24. For the Spirit of Brotherhood.
25. In time of Civil or Industrial Strife.

THE SICK, SUFFERING, AND DEPARTED

26. In time of any common Plague or Sickness.
27. In time of Dearth or Famine.
28. For Hospitals.
- 29, 30. For the Sick and Suffering.
31. For chronic Sufferers.
32. For the Bereaved.
33. A Commemoration of the Faithful Departed.

GENERAL

34. For Universities, Colleges, and Schools
- 35-7. On Rogation Days.
38. For favourable Weather.
39. For our Homes.
40. For Travellers.
41. For Use in Ships at Sea.
42. For all Conditions of Men.

OCCASIONAL PRAYERS

THE CHURCH

1 and 2. *For the Church*

Let us pray for the Church

MOST gracious God, we humbly beseech thee for thy Holy Catholick Church. Fill it with thy truth; in all truth with all peace. Where it is corrupt, purge it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breaches of it; through Jesus Christ our Lord. *Amen.*

Or

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation, and let the whole world feel and see that things which were cast down are being raised up, that those which had grown old are being made new, and that all things are being brought to perfection through him from whom they took their origin, even Jesus Christ our Lord. *Amen.*

3. *For Unity*

Let us pray for the unity of all Christian people.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as

OCCASIONAL PRAYERS

there is but one Body and one Spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

4. *For the Reunion of Christendom*

Let us pray for the reunion of Christendom.

VOUCHSAFE, we beseech thee, Almighty God, to grant to the whole Christian people unity, peace and true concord, both visible and invisible; through Jesus Christ our Lord. *Amen.*

5. *For a Diocese, Parish, or Mission District*

Let us pray for this Diocese [Parish or Mission].

ALmighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of us thy servants; and grant unto this *diocese* all things needful for its spiritual welfare; [schools wherein to bring up the young in thy faith and fear; ministers to labour in this portion of thy vineyard; churches complete in the beauty of holiness]. Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick and afflicted; turn and soften the wicked; rouse the careless; recover the fallen; restore the penitent; convert the heathen; remove all hindrances to the advancement of thy truth; and bring all to be of one heart and mind within the fold of thy holy Church; to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

6. *During the Vacancy of a See*

Let us pray that a faithful Bishop may be sent to this Diocese.

ALMIGHTY God, the giver of every good gift: Look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this Diocese that we may receive a faithful pastor who shall feed thy flock according to thy will, and lead us in the way of holiness; through Jesus Christ, thine only Son, our Lord. *Amen.*

7. *During the Vacancy of a Pastoral Charge*

Let us pray that a faithful Pastor may be given to this Parish [*or Mission*].

O GOD, who knowest the needs of thy people in every place: Look graciously at this time on this church and congregation; and give to us a faithful pastor, who may serve before thee in all diligence and lowliness of heart, and by thy blessing bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

8-10. *For the Spread of the Gospel*

Let us pray for the extension of Christ's Kingdom throughout the World.

O GOD of all the nations of the earth, remember the multitudes of the heathen, who have not known thee; and grant that by the prayers and labours of thy holy Church they may be delivered from all superstition and unbelief, and brought to worship thee; through him whom thou hast sent to be the Resurrection and the Life of all men, thy Son Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

Or

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

Or

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

II. For the Conversion of the Jews

Let us pray for the Conversion of the Jews.

O LORD, we beseech thee to have mercy upon thine ancient people the Jews whom thou didst choose to guard and witness for thy truth, and of whom, as concerning the flesh, Christ did come: Make them to know the things which belong unto their peace, and grant that they may be brought to him of whom Moses in the law and the prophets did write, even the same, thy Son, Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

12 and 13. *In the Ember Weeks*

Let us pray for them that are to be admitted into Holy Orders.

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

Or

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

14. *For the Increase of the Sacred Ministry*

Let us pray for the increase of the sacred Ministry.

WE beseech thee, Almighty God, to call many to the ministry of thy Church; and to those whom thou dost call give thy grace that they may hear and answer thy voice; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

15. *For Synods*

Let us pray for God's blessing upon the
Diocesan [*or* Provincial] Synod.

O ALMIGHTY and everlasting God, who hast given the Holy Ghost the Comforter to thy Church that he should abide with it for ever: Bless, we beseech thee, with his grace and presence, our Bishop[s] and Pastors and our Brethren now gathered [*or* about to meet] for solemn counsel in thy name. Defend their hearts from all hindrances of this world, that being stedfast in faith and love unfeigned, and filled with all knowledge and wisdom and boldness, they may advance thy glory and the peace and unity of thy Church; through Jesus Christ our Lord. *Amen.*

16. *For Candidates for Confirmation*

Let us pray for those who are being prepared
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 gift of the Holy Spirit 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. *Amen.*

17. *For the Children of the Church*

Let us pray for the Children of the Church.

ALMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and those who learn; that,

OCCASIONAL PRAYERS

rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life; through Jesus Christ our Lord. *Amen.*

18. *For Religious Communities*

Let us pray for all Religious Communities.

O LORD, who for our sakes didst become poor, that we through thy poverty might be made rich: Strengthen and sanctify, we pray thee, all Religious Communities [especially those which are working in this land], that they may enrich thy Church by their gifts of prayer and service, and grant that all their members, living before thee with a single eye to thy glory, may accomplish the work of their vocation; who livest and reignest with the Father in the unity of the Holy Spirit, ever one God, world without end. *Amen.*

THE STATE

19. *For the British Commonwealth of Nations*

Let us pray for the British Commonwealth of Nations.

O ALMIGHTY God, who hast bound together men of divers races, languages and customs in one great fellowship of nations under our Sovereign Lady, Queen Elizabeth: Grant, we beseech thee, that bearing one another's burdens we may dwell together in concord, and fulfil the purpose of thy providence to the increase of thy glory and the welfare of mankind; through Jesus Christ our Lord. *Amen.*

20 and 21. *For the Peace of the World*

Let us pray for the Peace of the World.

ALMIGHTY God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace; and

OCCASIONAL PRAYERS

guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

O GOD our Father, look with mercy upon all thy children; purify our hearts from all hatred, falsehood, and prejudice; and so guide us by thy loving wisdom that peace and righteousness may be established among all men; through Jesus Christ our Lord. *Amen.*

22. *In Time of War*

Let us pray for the help and mercy of God
in this time of war.

O ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee: Be now and evermore our defence; grant us victory, if it be thy will; 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. *Amen.*

23. *At the Time of an Election*

Let us pray for God's guidance in this present
Election.

O LORD, we beseech thee to govern the minds of all who are called at this time to choose faithful men to serve in the Parliament of this land (*or as need may require*); that they may exercise their choice as in thy sight, for the welfare of all our people; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

24. *For the Spirit of Brotherhood*

Let us pray for our Country.

O GOD, the Father of all mankind, we beseech thee so to inspire the people of this land with the spirit of justice, truth, and love, that in all our dealings one with another we may shew forth our brotherhood in thee; for the sake of Jesus Christ our Lord. *Amen.*

25. *In Time of Civil or Industrial Strife*

Let us pray for a just settlement of the present Trouble.

O GOD, who willest that men should live and work together as brethren: Remove, we beseech thee, from those who are now at variance, the spirit of strife and selfishness, that seeking only what is just they may ever abide in brotherly union and concord, to their own well-being, and the good of all mankind; through Jesus Christ our Lord. *Amen.*

THE SICK, SUFFERING, AND DEPARTED

26. *In Time of any common Plague or Sickness*

Let us pray for succour in this time of Sickness.

O ALMIGHTY and merciful God, with whom are the issues of life and death: Grant us, we beseech thee, help and deliverance in this time of grievous sickness and mortality, and sanctify to us this affliction, that in our sore distress we may turn our hearts unto thee; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

27. *In Time of Dearth or Famine*

Let us pray for relief in this time of Scarcity.

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

28. *For Hospitals*

Let us pray for God's blessing upon all Hospitals.

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

29 and 30. *For the Sick and Suffering*

Let us pray for the Sick and Suffering.

ALMIGHTY Father, giver of health and life: Look mercifully, we beseech thee, on the sick and suffering, especially those for whom our prayers are desired, that by thy blessing upon them and upon those who minister to them, they may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

ALMIGHTY and everlasting God, the comfort of the sad, the strength of them that suffer: Let the prayers of thy children who cry out of any tribulation come unto thee; and unto all that are distressed grant thou mercy, grant relief, grant refreshment; through Jesus Christ our Lord. *Amen.*

31. *For chronic Sufferers*

Let us pray for those who are called to prolonged Suffering.

OLORD Jesus Christ, who by thy cross and passion didst redeem the world: Grant unto all whom thou dost call to long-continued suffering, that in patience and in faith they may offer their weakness with thanksgiving to be united with thy perfect sufferings; who livest and reignest, with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

32. *For the Bereaved*

Let us pray for those who mourn.

ALMIGHTY God, Father of all mercies and Giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

33. *A Commemoration of the Faithful Departed*

Let us remember before God the Faithful Departed.

OALMIGHTY God, the God of the spirits of all flesh: 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

OCCASIONAL PRAYERS

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. *Amen.*

GENERAL

34. *For Universities, Colleges, and Schools*

Let us pray for all Universities, Colleges, and Schools.

ALMIGHTY God, we beseech thee with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

35-37. *On Rogation Days*

Let us pray for God's blessing on the fruits of the earth and the labours of men.

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 labour 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. *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 due reward for their labours, they may praise thee by living according to thy will; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

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. *Amen.*

38. *For favourable Weather*

Let us pray for favourable weather.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom and thy righteousness, all things necessary to their bodily sustenance: Send us, we beseech thee, such favourable weather that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

39. *For our Homes*

Let us pray for the Homes of our Land.

VISIT, we beseech thee, O Lord, our homes, and drive far from them all the snares of the enemy. Let thy holy angels dwell therein to preserve us in peace, and may thy blessing be upon us evermore; through our Lord Jesus Christ. *Amen.*

40. *For Travellers*

Let us pray for all that travel by land, sea, or air.

WE pray thee, O Lord, to be with our brethren who travel by land, sea, and air; give thy holy angels charge concerning them; protect them from all harm and danger, and bring them, if it be thy gracious will, to the place to which they go; through Jesus Christ our Lord. *Amen.*

OCCASIONAL PRAYERS

41. *For Use in Ships at Sea*

O ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy name; through Jesus Christ our Lord. *Amen.*

42. *For all Conditions of Men*

Let us pray for all Men according to their Needs.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; [*especially those for whom our 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 thus we beg for Jesus Christ his sake. *Amen.*

**This to be said
when any desire
the prayers of the
Congregation*

THANKSGIVINGS

THANKSGIVINGS

1. A General Thanksgiving.
2. For the Church.
3. For the Missions of the Church.
4. For the Harvest.
5. For Plenty.
6. For favourable Weather.
7. For Peace.
8. For Deliverance from common Plague or Sickness.

1. *A general Thanksgiving*

Let us thank God for all his mercies.

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. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

2. *For the Church*

Let us give thanks for the Holy Catholick Church.

O GOD, most glorious, most bountiful: Accept, we humbly beseech thee, our thanksgivings for thy Holy Catholick Church, the Mother of us all who bear the name of Christ; for the faith which it hath conveyed in safety to our time, and the Sacraments by which it hath comforted the souls of men; for the virtues which it hath established upon earth,

THANKSGIVINGS

and the holy lives by which it hath glorified thee, O blessed Trinity, to whom be ascribed all honour, might, majesty, and dominion, now and for ever. *Amen.*

3. *For the Missions of the Church*

Let us give thanks for the spread of the Gospel throughout the World.

ALMIGHTY God, who didst send thy blessed Son to reconcile mankind to thyself: We praise and bless thee for thy servants whom thou hast sent forth in the power of the eternal Spirit to preach the Gospel to all nations, by whose prayers and labours thou hast gathered together a great flock in all parts of the world. We thank thee that in every place men call upon thy name; for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

4. *For the Harvest*

Let us give thanks for the Blessings of Harvest.

O ALMIGHTY and everlasting God, who hast given us the fruits of the earth in their season, and hast crowned the year with thy goodness: For these and all other thy mercies we laud and magnify thy holy name; through Jesus Christ our Lord. *Amen.*

5. *For Plenty*

Let us give thanks for God's bounty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church: We give thee humble thanks for thy bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS

6. *For favourable Weather*

Let us give thanks for favourable Weather.

O LORD God, who hast in thy mercy relieved and comforted thy servants by granting to us favourable 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. *Amen.*

7. *For Peace*

Let us give thanks for the restoration [*or maintenance*] of Peace.

O ETERNAL God, our heavenly Father, who willest all men to dwell together in unity: We bless thy holy name for thy gracious gift of peace; most humbly beseeching thee to grant us grace that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceful life in all godliness and honesty, may continually offer unto thee our praise and thanksgiving; through Jesus Christ our Lord. *Amen.*

8. *For Deliverance from common Plague or Sickness*

Let us give thanks for our deliverance from the recent Sickness.

O GOD, the creator and preserver of all mankind: We yield thee hearty thanks that thou hast delivered us from sickness and affliction. Accept the praises and thanksgivings which we now offer unto thee for thy great goodness; through Jesus Christ our Lord. *Amen.*

ACTS OF PRAISE

Any one of these may be used in place of the Prayer of St. Chrysostom and The Grace at the conclusion of the above Prayers and Thanksgivings.

I

To God the Father, who loved us, and made us accepted in the Beloved:

To God the Son, who loved us, and loosed us from our sins by his own blood:

To God the Holy Ghost, who sheddeth the love of God abroad in our hearts:

To the one true God be all love and all glory for time and for eternity. *Amen.*

2

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, to him be glory in the Church by Christ Jesus, throughout all ages world without end. *Amen.*

3

Now unto him that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. *Amen.*

4

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. *Amen.*

5

Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. *Amen.*

ACTS OF PRAISE

6

Blessing and honour and thanksgiving and praise more than we can utter, more than we can conceive, be unto thee, O holy and glorious Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever. *Amen.*

THE COLLECTS, EPISTLES AND GOSPELS OF THE SUNDAYS AND OTHER GREAT FEASTS

TO BE USED THROUGHOUT THE YEAR

Note, that the Collect appointed for every Sunday or other Feast (except Easter Day) shall be said at the Evening Service next before.

Note also, that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, unless there be other provision made in this Book or sanctioned by the Bishop.

Note also that on the Sunday within an appointed Octave the Service shall be that of the Sunday except that where a Proper Preface is appointed, it may be used during the Octave. The Collect of the Feast shall follow the Collect of the Day, except on Low Sunday and Trinity Sunday.

The traditional endings of the Collects may be used.

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.
Amen.

This Collect is to be repeated after the other Collects every day in Advent.

THE EPISTLE. Romans 13. 8

OWE no man anything, 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;

FIRST SUNDAY IN ADVENT

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 he sat thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the

SECOND SUNDAY IN ADVENT

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 robbers.

THE SECOND SUNDAY IN ADVENT

THE COLLECT

BLESSED Lord, who hast caused all holy scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Romans 15. 4

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus

SECOND SUNDAY IN ADVENT

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, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles hope. 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

JESUS said, There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT

THE COLLECT

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 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 against myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have his praise from God.

THE GOSPEL. St. Matthew 11. 2

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed,

FOURTH SUNDAY IN ADVENT

and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall find none occasion of stumbling in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE FOURTH SUNDAY IN ADVENT

THE COLLECT

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. Philippians 4. 4

REJOICE in the Lord alway, and again I say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

CHRISTMAS DAY

THE GOSPEL. St. John i. 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 Elijah? 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 Isaiah. 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 the Christ, nor Elijah; neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not, even he that cometh after me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST

COMMONLY CALLED
CHRISTMAS DAY
[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

CHRISTMAS DAY

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end.
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.

CHRISTMAS DAY

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 overcame 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, coming 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 the right 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.

If there be two or more celebrations of the Holy Communion in any Church on Christmas Day, the following Epistle and Gospel may be used at one of them.

THE EPISTLE. Titus 2. 11

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our

CHRISTMAS DAY

Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

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 enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, 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 enrol himself 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 firstborn 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 sore 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.

SAINT STEPHEN THE MARTYR

A Collect which may be used at midnight or a very early service.

O GOD, who hast caused this most holy night to shine with the brightness of the Light of life: Grant, we beseech thee, that as we have known the revelation of his light upon earth, so we may attain the fruition of his joys in heaven; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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

SAINT STEPHEN THE MARTYR

[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 our enemies by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

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

THE LESSON. 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

SAINT JOHN THE EVANGELIST

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

JESUS said unto the scribes and Pharisees, 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 Zachariah, son of Barachiah, 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

[DECEMBER 27]

THE COLLECT

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed apostle and evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

SAINT JOHN THE EVANGELIST

THE EPISTLE. I St. John 1. 1

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. St. John 21. 19

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at the 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

THE HOLY INNOCENTS

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 HOLY INNOCENTS

[DECEMBER 28]

THE COLLECT

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name; through Jesus Christ our Lord. *Amen.*

THE LESSON. Baruch 4. 21

BE of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

SUNDAY AFTER CHRISTMAS DAY

THE GOSPEL. St. Matthew 2. 13

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Ramah 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.
Amen.

SUNDAY AFTER CHRISTMAS DAY

THE EPISTLE. Galatians 4. 1

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

CIRCUMCISION OF CHRIST

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

[JANUARY 1]

THE COLLECTS

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

O ETERNAL Lord God, who hast brought thy servants to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 2. 11

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

SECOND SUNDAY AFTER CHRISTMAS

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

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 a 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

SECOND SUNDAY AFTER CHRISTMAS

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. *Amen.*

THE EPISTLE. Hebrews 2. 8

NOW we see not yet all things put under him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

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

THE EPIPHANY

for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

THE EPIPHANY

OR THE MANIFESTATION OF CHRIST TO
THE GENTILES

[JANUARY 6]

THE COLLECT

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 3. 1

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the

THE EPIPHANY

unsearchable riches of Christ; and to make all men see what is the dispensation 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 through 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 through our faith in 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

FIRST SUNDAY AFTER THE EPIPHANY

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: and then 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. *Amen.*

THE EPISTLE. Romans 12. 1

I BESEECH you, 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.

SECOND SUNDAY AFTER THE EPIPHANY

THE GOSPEL. St. Luke 2. 41

THE parents of Jesus 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 his parents knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom, and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY

THE COLLECT

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

SECOND SUNDAY AFTER THE EPIPHANY

THE EPISTLE. Romans 12. 6

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

THE GOSPEL. St. John 2. 1

THE third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear

THIRD SUNDAY AFTER THE EPIPHANY

unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 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.

THIRD SUNDAY AFTER THE EPIPHANY

THE GOSPEL. St. Matthew 8. 1

WHEN Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

THE COLLECT

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 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 judgement. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only because of the 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. 18

WHEN Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto

FIFTH SUNDAY AFTER THE EPIPHANY

him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and leave the dead to bury their own dead.

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!

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. *Amen.*

THE EPISTLE. Colossians 3. 12

PUT on, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord for-

SIXTH SUNDAY AFTER THE EPIPHANY

gave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of Christ 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 unto God. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

THE GOSPEL. St. Matthew 13. 24

JESUS said, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE SIXTH SUNDAY AFTER THE EPIPHANY

THE 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:

SIXTH SUNDAY AFTER THE EPIPHANY

Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 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: and such we are. 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 set on him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. St. Matthew 24. 23

JESUS said unto his disciples, Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they

SEPTUAGESIMA SUNDAY

shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the vultures be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

THE SUNDAY CALLED SEPTUAGESIMA

OR THE THIRD SUNDAY BEFORE LENT

THE COLLECT

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *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 in the

SEPTUAGESIMA SUNDAY

games 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 buffet my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL. St. Matthew 20. I

JESUS said unto his disciples, The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he

SEXAGESIMA SUNDAY

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.

THE SUNDAY CALLED SEXAGESIMA

OR THE SECOND SUNDAY BEFORE LENT

THE COLLECT

O LORD God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 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, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers;

SEXAGESIMA SUNDAY

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; besides 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 made to stumble, 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 Jesus 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.

QUINQUAGESIMA SUNDAY

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA

OR THE NEXT SUNDAY BEFORE LENT

THE COLLECT

O LORD, who hast taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *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

QUINQUAGESIMA SUNDAY

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 wayside 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

ASH WEDNESDAY

they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY

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. *Amen.*

This Collect is to be read every day in Lent, until the Thursday before Easter inclusive, after the Collect appointed for the Day, but the Lesson and Gospel shall serve for this day only.

THE LESSON. 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 meal offering and a drink offering unto the Lord your God?

FIRST SUNDAY IN LENT

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 peoples, Where is their God?

THE GOSPEL. St. Matthew 6. 16

JESUS said, 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 received 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.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT

THE COLLECT

O LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour

FIRST SUNDAY IN LENT

and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end.
Amen.

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 occasion of stumbling in any thing, that our ministration 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; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. St. Matthew 4. 1

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh

SECOND SUNDAY IN LENT

him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT

THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

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

THIRD SUNDAY IN LENT

vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in the matter; because that the Lord is the avenger 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 the 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.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

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THE EPISTLE. Ephesians 5. 1

BE ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not befitting; but rather giving of thanks: for this ye know, that no fornicator, 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 light is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are re-proved are made manifest by the light: for whatsoever is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke 11. 14

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto

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them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts 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. *Amen.*

FOURTH SUNDAY IN LENT

THE LESSON. Deuteronomy 6. 12

BEWARE lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you. Ye shall not tempt the Lord your God, as ye tempted him in Massah. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

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 signs which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are

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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 sign that Jesus did, said, This is of a truth that prophet that should come into the world.

THE FIFTH SUNDAY IN LENT

COMMONLY CALLED PASSION SUNDAY

THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 9. 11

CHRISt being come an high priest of the 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

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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 a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St. John 8. 46

JESUS said, Which of you convicteth 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

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was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

THE SUNDAY NEXT BEFORE EASTER

COMMONLY CALLED PALM SUNDAY

The Passion according to St. Matthew (St. Matthew 26 and 27 to v. 61) may be read at any Celebration of the Holy Communion on this day immediately before the Gospel, which in that case shall be St. Matthew 27. 62-end; and instead of the Second Lessons appointed for the Day, there shall be read:

Morning: St. Luke 19. 29 to end.

Evening: St. Luke 20. 9-20; or St. John 12. 1-19.

Where there are more Celebrations of the Holy Communion than one, and the Passion according to St. Matthew is read at one of those Celebrations, St. Mark 11. 1-11 may at any other Celebration be substituted for the Gospel appointed in this Book.

THE COLLECT

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philippians 2. 5

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God; but emptied himself, and took upon him the form of a

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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 in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matthew 27. 1

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.)

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And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

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Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two robbers crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The robbers also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness

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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 Elijah. 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 Elijah will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

When the Passion according to St. Matthew is read at any Celebration of the Holy Communion, the Gospel shall be St. Matthew 27. 62-end.

THE GOSPEL. St. Matthew 27. 62

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 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,

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make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Where there are more Celebrations of the Holy Communion than one, provided that St. Matthew 27. 1-54 is read once, St. Mark 11. 1-11 may be read as the Gospel.

THE GOSPEL. St. Mark 11. 1

WHEN they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, Jesus sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosening the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

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THE COLLECT

ALmighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE LESSON. Isaiah 63. 7

I WILL mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-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.

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 Jesus 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

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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 good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve.

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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 covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung an hymn they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in anywise. Likewise also said they all.

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them,

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My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a robber, 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.

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And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, 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

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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 the maid saw him, and began again to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean. 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.

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THE COLLECT

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE LESSON. 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;

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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? he 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

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. 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 went up and 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,

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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 robbers, the one on his right hand, and the other on his left. 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; him-

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self he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 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 Elijah 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.

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THE COLLECT

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 9. 19

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

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wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the covenant, 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 copies of the 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 apart from 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 Jesus; 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.

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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 from henceforth 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 covenant 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.

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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 wallet, 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 wallet: 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.

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And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a robber, 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 to-

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gether, 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. 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.

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COMMONLY CALLED MAUNDY THURSDAY

THE COLLECTS

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

O GOD, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

THE EPISTLE. I Corinthians II. 23

I HAVE received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, 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 covenant 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

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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 eateth and drinketh judgement unto himself, if he discern not the 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.

THE GOSPEL. St. Luke 23. 1

THE whole company of the elders arose, and led Jesus 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 was also at Jerusalem at that time.

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

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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 hath been done by 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 their voices 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,

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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 breasts which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors, which were hanged, railed on him, saying, Art not thou the Christ? save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Remember me when thou comest in thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

GOOD FRIDAY

And it was about the sixth hour: and there was a darkness over all the land 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 that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY

The Passion according to St. John (St. John 18 and 19 to v. 37) may be read on this day, immediately before the Gospel, which in that case shall be St. John 19. 38-end; and instead of the Second Lesson appointed for Morning Prayer there shall be read St. John 12. 20-33.

THE COLLECTS

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

GOOD FRIDAY

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon thine ancient people the Jews, and upon all who have not known thee, or who deny the faith of Christ crucified; 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. *Amen.*

THE EPISTLE. Hebrews 10. 1

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we

GOOD FRIDAY

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 foot-stool. 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; then saith he, 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 confession of our hope that it waver not; (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

GOOD FRIDAY

smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not 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.

GOOD FRIDAY

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 said 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

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said, It is finished: and he bowed his head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came 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.

When the Passion according to St. John is read, the Gospel shall be St. John 19. 38—end.

THE GOSPEL. St. John 19. 38

JOSEPH of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

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. *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 in the spirit; in which also he went and preached unto the spirits in prison; which aforetime 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; which also after a true likeness doth now save you, even baptism, (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: 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

EASTER DAY

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 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 you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER DAY

At Morning Prayer on Easter Day and seven days after, instead of the Psalm O come, let us sing &c., these Anthems shall be sung or said:

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

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

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

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

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. Rom. 6. 9.

EASTER DAY

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

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

For as in Adam all die : even so in Christ shall all be made alive. 1 Cor. 15. 20.

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

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

THE COLLECT

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

THE EPISTLE. 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.

FIRST SUNDAY AFTER EASTER

THE GOSPEL. St. John 20. 1

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

THE FIRST SUNDAY AFTER EASTER

COMMONLY CALLED

LOW SUNDAY

THE COLLECT

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord.
Amen.

FIRST SUNDAY AFTER EASTER

THE EPISTLE. 1. St. John 5. 4

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, 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 the witness of God is this, that he hath borne witness concerning 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 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 COLLECT

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord.
Amen.

THE EPISTLE. 1 St. Peter 2. 19

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for you, leaving you 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

THIRD SUNDAY AFTER EASTER

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, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, 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. *Amen.*

THE EPISTLE. 1 St. Peter 2. 11

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to

FOURTH SUNDAY AFTER EASTER

silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

THE GOSPEL. St. John 16. 16

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me. 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

FOURTH SUNDAY AFTER EASTER

which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord:
Amen.

THE EPISTLE. St. James i. 17

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

THE GOSPEL. St. John 16. 5

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convict the world in respect 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

FIFTH SUNDAY AFTER EASTER

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

THE COLLECT

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

THE EPISTLE. St. James 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 whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE ASCENSION DAY

THE GOSPEL. St. John 16. 23

JESUS said unto his disciples, Verily, verily I say unto you, Whatsoever ye shall ask the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: the time cometh when I shall no 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

THE ASCENSION DAY

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

THE LESSON. Acts i. 1

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 set within his own authority. 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.

SUNDAY AFTER ASCENSION DAY

THE GOSPEL. St. John 14. 1

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.

The Collect, Lesson and Gospel of Ascension Day shall be used on the seven days following, except when other provision is made in this Book.

SUNDAY AFTER ASCENSION DAY

THE COLLECT

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. Romans 8. 31

IF God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love

WHITSUNDAY

of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL. St. John 15. 26

JESUS said unto his disciples, 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 bear witness of me: and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be made to stumble. 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 their hour is 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. *Amen.*

WHITSUNDAY

THE LESSON. 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 tongues parting asunder, 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. And when this sound was heard, 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. 23

JESUS said unto his disciples, If a man love me, he will keep my word, 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

TRINITY SUNDAY

Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

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

THE LESSON. 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

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sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive glory, and honour, and power: for thou didst create all things, and because of thy will they were, 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

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no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

THE COMMEMORATION OF THE HOLY COMMUNION

[THURSDAY AFTER TRINITY SUNDAY]

THE COLLECT

O GOD, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

AN ADDITIONAL COLLECT

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

THE EPISTLE. I Corinthians II. 23

I HAVE received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, 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 covenant 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.

FIRST SUNDAY AFTER TRINITY

THE GOSPEL. St. John 6. 53

JESUS said unto the Jews, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live because of the Father: so he that eateth me, even he shall live because of me. This is that bread which came down from heaven: not as the fathers did eat, and died: he that eateth of this bread shall live for ever.

The above Collect, Epistle and Gospel, together with the Proper Preface for Maundy Thursday, are to be used on the Thursday after Trinity Sunday, and may be used during the Octave, unless other provision is made in this Book.

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. *Amen.*

THE EPISTLE. 1 St. John 4. 7

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that

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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, 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

JESUS said, 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

SECOND SUNDAY AFTER TRINITY

angels into Abraham's bosom. The rich man also died, and was buried: and in hades he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE SECOND SUNDAY AFTER TRINITY

THE COLLECT

O LORD, who never failest to help and govern them whom thou dost bring up in thy sted-fast fear and love: Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. *Amen.*

SECOND SUNDAY AFTER TRINITY

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 abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke 14. 16

JESUS said, 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

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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. *Amen.*

THE EPISTLE. 1 St. Peter 5. 5

ALL of you gird yourselves with humility, to serve one another: for God resisteth the proud, but 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 anxiety upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a

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roaring lion, walketh about seeking whom he may devour: whom resist stedfast in your faith, knowing that the same afflictions are accomplished in your brethren that are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL. St. Luke 15. 1

THEN drew near unto Jesus all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.

And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner 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. *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 to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation 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

JESUS said, Be ye 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.

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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 when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY

THE COLLECT

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. I St. Peter 3. 8

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be humbleminded; 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

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the Lord is against them that do evil. And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord.

THE GOSPEL. St. Luke 5. 1

IT came to pass, that as the people pressed upon Jesus to hear the word of God, he stood by the lake of Gennesaret, and saw two boats standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the boats, 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 boat. 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 nets. And when they had this done, they enclosed a great multitude of fishes, and their nets were breaking. And they beckoned unto their partners which were in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their boats to land, they forsook all, and followed him.

THE SIXTH SUNDAY AFTER TRINITY

THE COLLECT

O GOD, who hast prepared for them that love thee such good things as pass man's understanding: Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 6. 3

ARE ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection: knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin: for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

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

SEVENTH SUNDAY AFTER TRINITY

was said to them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY

THE COLLECT

LORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 6. 19

I SPEAK 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.

SEVENTH SUNDAY AFTER TRINITY

For when ye were 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 eternal life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. St. Luke 15. 11

JESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 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: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best

EIGHTH SUNDAY AFTER TRINITY

robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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.
Amen.

NINTH SUNDAY AFTER TRINITY

THE EPISTLE. Romans 8. 12

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye received not the spirit of bondage again to fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself 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 with him.

THE GOSPEL. St. Matthew 7. 15

JESUS said, 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

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good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. I Corinthians 10. 1

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them by way of example: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

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THE GOSPEL. St. Luke 16. 1

JESUS said, 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 his 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 by means of the mammon of unrighteousness; that when it shall 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. *Amen.*

TENTH SUNDAY AFTER TRINITY

THE EPISTLE. I Corinthians 12. 1

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. St. Luke 19. 41

WHEN Jesus 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

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cast out them that sold, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of robbers. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY

THE COLLECT

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. I Corinthians 15. 1

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried; and that he arose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his

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grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke 18. 9

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

TWELFTH SUNDAY AFTER TRINITY

THE EPISTLE. 2 Corinthians 4. 7

WE have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not; but though our outward man is decaying, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

THE GOSPEL. St. Mark 7. 31

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put

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his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Corinthians 5. 17

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you

THIRTEENTH SUNDAY AFTER TRINITY

in Christ's stead, be ye reconciled to God. Him who knew no sin he hath made to be sin on our behalf; that we might become the righteousness of God in him.

THE GOSPEL. St. Luke 10. 23

JESUS said unto his disciples, Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave

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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, proved neighbour unto him that fell among the robbers? 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. *Amen.*

THE EPISTLE. Galatians 5. 16

WALK in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, enmities, strife, jealousies, wrath, factions, divisions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the passions and lusts.

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THE GOSPEL. St. Luke 17. 11

IT came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Galatians 6. 11

YE see with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but

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desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit.

THE GOSPEL. St. Matthew 6. 24

JESUS said, No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto his stature? And why be ye anxious for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the

SIXTEENTH SUNDAY AFTER TRINITY

Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow shall be anxious for the things of itself: sufficient unto the day is the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY

THE COLLECT

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 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; from whom every 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 strong 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 unto 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 and in Christ Jesus, throughout all ages, world without end. *Amen.*

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. *Amen.*

THE EPISTLE. I 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 revelation of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. St. Matthew 22. 34

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of

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David. He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY

THE COLLECT

O GOD, forasmuch as without thee we are not able to please thee: Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 4. 17

THIS I say, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, as concerning your former manner of life, 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

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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, in whom ye were 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, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matthew 9. 1

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

THE TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 5. 15

SEE 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. Matthew 22. 1

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard

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thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, 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. *Amen.*

THE EPISTLE. Ephesians 6. 10

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

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unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John 4. 46

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 Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son

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liveth; and himself believed, and his whole house.
This is again the second sign that Jesus did, when
he was come out of Judæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT

LORD, we beseech thee to keep thy household the
Church in continual godliness; that through thy
protection it may be free from all adversities, and
devoutly given to serve thee in good works, to the
glory of thy name; through Jesus Christ our Lord.
Amen.

THE EPISTLE. Philippians i. 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
furtherance of the gospel from the first day until
now; being confident of this very thing, that he
who hath begun a good work in you will perfect
it until the day of Jesus Christ; even as it is meet
for me to think this of you all, because I have you
in my heart, inasmuch as both in my bonds, and
in the defence and confirmation of the gospel, ye all
are partakers with me of grace. For God is my
record, how greatly I long after you all in the
tender mercies of Jesus Christ. And this I pray,
that your love may abound yet more and more in
knowledge, and in all judgement: that ye may
approve things that are excellent, that ye may be
sincere, and without offence, till the day of Christ:
being filled with the fruits of righteousness, which
are by Jesus Christ, unto the glory and praise of
God.

TWENTY-SECOND SUNDAY AFTER TRINITY

THE GOSPEL. St. Matthew 18. 21

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE COLLECT

O GOD, our refuge and strength, who art the author of all godliness: Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philippians 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 citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

THE GOSPEL. St. Matthew 22. 15

THEN went the Pharisees and took counsel how they might entangle Jesus 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

TWENTY-FOURTH SUNDAY AFTER TRINITY

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. *Amen.*

THE EPISTLE. Colossians 1. 3

WE give thanks to God the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience

SUNDAY NEXT BEFORE ADVENT

and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matthew 9. 18

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who 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 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.

If in any year there be a Sunday intervening between the Twenty-fourth Sunday after Trinity and the Sunday next before Advent, the Service shall be that of the Sixth Sunday after the Epiphany; if there be two such Sundays, the Services of the Fifth and Sixth Sundays shall be used in that order. If there be fewer than twenty-four Sundays after Trinity, the overplus shall be omitted.

THE SUNDAY NEXT BEFORE ADVENT

THE COLLECT

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

SUNDAY NEXT BEFORE ADVENT

THE LESSON. Jeremiah 23. 5

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. St. John 6. 5

WHEN Jesus lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain,

SAINT ANDREW THE APOSTLE

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 sign that Jesus did, said, This is of a truth that prophet that should come into the world.

SAINT ANDREW THE APOSTLE

[NOVEMBER 30]

THE COLLECT

ALMIGHTY God, who didst give such grace unto thy holy apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we, being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 10. 9

IF thou shalt confess with thy mouth Jesus as Lord, 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

SAINT THOMAS THE APOSTLE

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 Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. 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 Isaiah 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 boat with Zebedee their father, mending their nets; and he called them. And they immediately left the boat 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

SAINT THOMAS THE APOSTLE

resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. 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.

CONVERSION OF SAINT PAUL

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 in 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. *Amen.*

THE LESSON. Acts 9. 1

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 that were of the Way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he

CONVERSION OF SAINT PAUL

saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name, and came hither for that intent, that he might bring them

PURIFICATION OF SAINT MARY

bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. St. Matthew 19. 27

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal 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 everlasting God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

PURIFICATION OF SAINT MARY

THE LESSON. 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 offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

THE GOSPEL. St. Luke 2. 22

WHEN the days of their purification, according to the law of Moses, were accomplished, they brought Jesus to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou

SAINT MATTHIAS THE APOSTLE

hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel. And his father 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 up 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 Asher; 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, worshipping 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, filled with wisdom; and the grace of God was upon him.

SAINT MATTHIAS THE APOSTLE

[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. *Amen.*

SAINT MATTHIAS THE APOSTLE

THE LESSON. Acts I. 15

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. (Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, 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 office 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 become a witness with us of his resurrection. And they appointed two, Joseph called Barsabbas, 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, to take the place in this ministry and apostleship, from which Judas fell away, 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 11. 25

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and

ANNUNCIATION OF SAINT MARY

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. *Amen.*

THE LESSON. Isaiah 7. 10

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.

THE GOSPEL. St. Luke 1. 26

IN the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was

SAINT MARK THE EVANGELIST

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. But 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 no word from God shall be void of power. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

SAINT MARK THE EVANGELIST

[APRIL 25]

THE COLLECT

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy evangelist Saint Mark: Give us grace, that, being not like children carried away with every

SAINT MARK THE EVANGELIST

blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *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 to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up 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 building up of itself in love.

THE GOSPEL. St. John 15. 1

JESUS said unto his disciples, 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

SAINT PHILIP AND SAINT JAMES

it may bring forth more fruit. Already 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 apart from 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.

SAINT PHILIP AND SAINT JAMES, THE APOSTLES

[MAY I]

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 stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE LESSON. Wisdom 5. 1

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. And they repenting and groaning

SAINT PHILIP AND SAINT JAMES

for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints!

THE GOSPEL. St. John 14. 1

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,

SAINT BARNABAS THE APOSTLE

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. *Amen.*

THE LESSON. ACTS 11. 22

TIDINGS of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people: and the disciples were called Christians first in Antioch.

THE GOSPEL. St. John 15. 12

JESUS said unto his disciples, 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

NATIVITY OF SAINT JOHN BAPTIST

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 did not choose me, but I chose you, and appointed 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.

NATIVITY OF SAINT JOHN BAPTIST

[JUNE 24]

THE COLLECT

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

THE LESSON. 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 one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made

NATIVITY OF SAINT JOHN BAPTIST

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 of one saying, Cry. And one 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 thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, 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 recompense 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 would have called him Zachariah, 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

NATIVITY OF SAINT JOHN BAPTIST

asked for a writing-tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

And his father Zachariah was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

SAINT PETER AND SAINT PAUL APOSTLES AND MARTYRS

[JUNE 29]

THE COLLECT

O GOD, who didst give such grace unto thy holy apostles Peter and Paul that they bore witness to the truth by their death: Grant unto thy Church that, as in the beginning it was enlightened by their teaching, so it may continue in the same unto the end; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. Galatians I. II

I CERTIFY you, brethren, that the gospel which I was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and profited in the Jews' religion above many of mine own age in mine own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me, even from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and

SAINT PETER AND SAINT PAUL

Cilicia; and was unknown by face unto the churches of Judæa which were in Christ: but they had heard only, that he which persecuted us in times past now preacheth the faith of which he once made havock. And they glorified God in me.

THE GOSPEL. St. Matthew 16. 13

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: 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 hades 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.

This feast is kept with an octave.

SAINT MARY MAGDALENE

[JULY 22]

THE COLLECT

O ALMIGHTY God, whose blessed Son did sanctify Mary Magdalene, and did call her 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. *Amen.*

SAINT MARY MAGDALENE

THE EPISTLE. 2 Corinthians 5. 14

THE love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

THE GOSPEL. St. John 20. 11

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

THE LESSON. Acts 11. 27

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.

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. Mark 10. 35

JAMES and John, the sons of Zebedee, came near unto Jesus, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto

SAINT PETER'S CHAINS

them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

SAINT PETER'S CHAINS

[AUGUST 1]

THE COLLECT

O GOD, who didst cause thy holy apostle Peter to be loosed from his chains and to depart without hurt: Break, we beseech thee, the chains of our sins, and mercifully put away all evil from us; through Jesus Christ our Lord. *Amen.*

AN ADDITIONAL COLLECT

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all bishops and pastors diligently to preach thy holy

SAINT PETER'S CHAINS

Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

THE LESSON. 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 the Passover to bring him forth to the people. Peter therefore was kept in prison: but prayer was made earnestly 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,

THE TRANSFIGURATION

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. Mark 10. 28

PETER began to say unto Jesus, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

THE TRANSFIGURATION

[AUGUST 6]

THE COLLECT

O GOD, who before the passion of thine only-begotten Son didst reveal his glory upon the holy mount: Grant unto us thy servants, that in faith beholding the light of his countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord. *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: and such we are. 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

SAINT BARTHOLOMEW THE APOSTLE

shall see him as he is. And every man that hath this hope set on 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 snow; so as no fuller on earth can white them. And there appeared unto them Elijah 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 Elijah. 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. *Amen.*

THE LESSON. 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

NATIVITY OF THE BLESSED VIRGIN MARY
and women :) insomuch that they brought forth the
sick into the streets, and laid them on beds and
couches, that at the least the shadow of Peter pass-
ing 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

THERE was a strife among the apostles, which
of them should be accounted the greatest. And
Jesus 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 king-
dom, and sit on thrones judging the twelve tribes
of Israel.

THE NATIVITY OF THE BLESSED VIRGIN MARY

[SEPTEMBER 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 purity, and our souls in
humility and love; through the same our Lord and
Saviour Jesus Christ. *Amen.*

SAINT MATTHEW THE APOSTLE

THE LESSON. 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 11. 27

IT came to pass, as Jesus 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 breasts which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

SAINT MATTHEW THE APOSTLE

[SEPTEMBER 21]

THE COLLECT

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an apostle and evangelist: Grant us grace to forsake all covetous desires, and inordinate love of

SAINT MATTHEW THE APOSTLE

riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Corinthians 4. 1

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of shame, 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 perishing: 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 as 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

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.

SAINT MICHAEL AND ALL ANGELS

[SEPTEMBER 29]

THE COLLECT

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

THE LESSON. 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 for the earth, and for 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

THE disciples came 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,

SAINT LUKE THE EVANGELIST

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 cause one of these little ones which believe in me to stumble, 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 occasions of stumbling: for it must needs be that the occasions come: but woe to that man by whom the occasion cometh. Wherefore if thy hand or thy foot causeth thee to stumble, 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 eternal fire. And if thine eye causeth thee to stumble, 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.

This feast is kept with an octave.

SAINT LUKE THE EVANGELIST

[OCTOBER 18]

THE COLLECT

ALMIGHTY God, who calledst Luke the physician, whose praise is in the Gospel, to be an evangelist, and physician of the soul: May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

SAINT LUKE THE EVANGELIST

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 the good fight, I have finished the 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 useful to me for ministering. 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 will render to 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 wallet, nor shoes, and salute no man by the way. And into whatso-

SAINT SIMON AND SAINT JUDE

ever 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. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

SAINT SIMON AND SAINT JUDE, THE 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 corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE LESSON. Revelation 21. 9

THERE came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the holy city Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and

SAINT SIMON AND SAINT JUDE

names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

THE GOSPEL. St. John 15. 17

JESUS said unto his disciples, These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

ALL SAINTS

[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. *Amen.*

THE LESSON. Revelation 7. 2

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.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. *Amen.*

DEDICATION OF A CHURCH

THE GOSPEL. St. Matthew 5. 1

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

This feast is kept with an octave.

THE FEAST OF THE DEDICATION OF A CHURCH

This Feast may be observed on the anniversary of the Dedication or on the first Sunday in October.

THE COLLECT

O ALMIGHTY God, whose blessed Son by his presence hallowed the feast of the dedication of the temple at Jerusalem: Send down upon us thy heavenly blessing; and because holiness becometh thine house for ever, sanctify us, we beseech thee, that we may be living temples, holy and acceptable unto thee; through the same thy Son Jesus Christ our Lord. *Amen.*

DEDICATION OF A CHURCH

THE LESSON. Revelation 21. 2

I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.

THE GOSPEL. St. Matthew 21. 12

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 robbers. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

The following Collect may also be used.

O HOLY and eternal God, who art to be praised for evermore in the congregation of the saints: We yield thee hearty thanks for our founders and benefactors, through whose liberality we are en-

THANKSGIVING FOR HARVEST

abled to worship thee in this holy place; and we pray thee so to assist us with thy grace, that we may follow the steps of those who have loved and served thee here, and with them may enter into thine unending joy; through Jesus Christ, our only Mediator and Advocate. *Amen.*

The Collect, Epistle and Gospel of this day may be used on the seven days following, unless other provision is made in this Book.

THANKSGIVING FOR HARVEST

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

THE COLLECT

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

THE LESSON. Deuteronomy 16. 13

THOU shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

THANKSGIVING FOR HARVEST

THE GOSPEL. St. John 4. 31

THE disciples of Jesus prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

And if any of those be living in open and unrepented sin, or in open contravention of the canonical regulations of the Church, 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 have 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 have 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 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 repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Bishop within fourteen days after at the farthest. And, if occasion require, the Bishop shall proceed against the offending person according to the Canon.

The Table at the Communion-time shall have a fair white linen cloth upon it. And the Priest, standing at the Table, shall say in a distinct and audible voice, the people devoutly kneeling,

INTRODUCTION

OUR Father who 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 COMMUNION

The Collect

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression 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.

Minister

I. God spake these words, and said: I am the Lord thy God; 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.

And the people shall say after each commandment,

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

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X. Thou shalt not covet.

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

Provided that the Ten Commandments be rehearsed at least once on each Lord's Day in Advent and Lent, they may be omitted at other times. When they are so omitted, then shall follow:

Jesus said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

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

After this summary, or instead of it, may be said :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then shall be said:

Priest. The Lord be with you;

People. And with thy spirit.

Let us pray.

Then shall be said the Collect of the Day. Other Collects, as appointed or authorised, may follow, and the last of these shall have the full ending.

INSTRUCTION

And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The Lesson] is written in the — Chapter of — beginning at the — Verse. Which ended, he shall say, Here endeth the Epistle [or, the Lesson]. Then shall he read the Gospel (the people all standing up), saying, The Holy Gospel is written in the — Chapter of — beginning at the — Verse.

People. Glory be to thee, O Lord.

And after the Gospel the people shall say, Thanks be to thee, O Lord.

And he that readeth the Epistle or Gospel shall so turn to the people that all may hear.

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If unbaptised or penitents be present the Sermon may here follow, after which they shall be dismissed with prayer and blessing. And then shall be said the Creed following, the people all standing.

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, the 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 Feasts, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and Banns of Matrimony published; and Briefs, Citations and Excommunications read. 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 Bishop.

Then may follow the Sermon, unless it shall have been already preached before the Creed.

THE COMMUNION

OFFERTORY

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Advent. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. *Zech. 9.*

Nativity of our Lord. Unto us a child is born, unto us a son is given. *Is. 9.*

Epiphany. All Kings shall fall down before him; all nations shall do him service. *Ps. 72.*

Lent. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful. *Joel 2.*

Passiontide. Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me. *Ps. 69.*

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

Ascension. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Alleluia. *Ps. 24.*

Whitsunday. I will pour out my spirit upon all flesh. Alleluia. *Joel 2.*

Trinity. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. *Rev. 15.*

Saints' Days. All thy works praise thee, O Lord; and thy saints give thanks unto thee. *Ps. 145.*

At Memorials of the Departed. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and

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whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Rom. 14.

General. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matth. 5.

Lay not up for yourselves treasures 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. Matth. 6.

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

St. Matth. 7.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

St. Matth. 7.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts 20.

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

Gal. 6.

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

Gal. 6.

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

Ps. 41.

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.

Eph. 5.

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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. *Rom. 12.*

Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. *Gen. 14.*

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord; I will pay my vows unto the Lord in the sight of all his people. *Ps. 116.*

All things come of thee, and of thine own have we given thee. *1 Chron. 29.*

Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms and other offerings of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And the Priest shall place upon the Table so much Bread and Wine, as he shall think sufficient, saying:

BLESS, O Lord, we beseech thee, these thy gifts and sanctify them unto this holy use, that by them we may be fed unto everlasting life of soul and body; through Jesus Christ our Lord. Amen.

When Intercession or Thanksgiving is to be offered for any special object, it shall be provided for by a Form of Bidding either here or before the Offertory.

After which done, the Priest shall say,

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 beseech 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 con-

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cord: 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, Presidents and Rulers that under them the world may be godly and quietly governed. And grant unto thy Servant *ELIZABETH* our Queen, her ministers and parliaments, and all that are set in authority throughout her Dominions, that they may truly and impartially minister justice to the removing of wickedness and vice, and to the maintenance of order and right living.

Give grace, O heavenly Father, to all Bishops, Priests and Deacons, and especially to thy Servant *N.* our Bishop, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. [Guide and prosper, we pray thee, all those who are labouring for the spread of thy Gospel among the nations.]

[And to all Schools and Universities grant the light of thy Spirit, that the world may be filled with the knowledge of thy Truth.] [And grant to all men in their several callings that they may seek the common welfare, and promote good will and brotherhood on earth.]

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we commend to thy gracious keeping, O

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Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them mercy, light and peace both now and at the day of resurrection.

And here we do give unto thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints, and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs; beseeching thee to give us grace that we, rejoicing in the Communion of the Saints, and following the good examples of those who have served thee here, may be partakers with them of thy heavenly kingdom:

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

PREPARATION

Then shall the Priest say to them that come to receive the Holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

On working days, not being Feasts, with the permission of the Bishop, the following may be used:

ALMIGHTY God, **W**E confess to God Father of our Lord Jesus Christ, Maker of all things, Judge of all things, Holy Ghost, that we

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men: We acknowledge have sinned in thought, and bewail our manifold word, and deed through sins and wickedness, our own grievous fault. Which we, from time to time, most grievously Wherefore we pray God have committed, By to have mercy upon us. thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever 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,) stand up, and turning himself to the people, pronounce this Absolution.

THE ABSOLUTION

ALMIGHTY God, **A**LMIGHTY God
our heavenly Fa- have mercy upon
ther, who of his great you; forgive you all your

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mercy hath promised sins and deliver you forgiveness of sins to all from all evil; confirm them that with hearty and strengthen you in repentance and true faith all goodness; and bring you unto him: Have mercy upon you; pardon you to everlasting life. *Amen.*
and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. II. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.
St. John 3. 16.

Hear also what Saint Paul saith:

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.
I Tim. 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.
I St. John 2. 1.

THE COMMUNION CONSECRATION

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

Priest. 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 (see pages 246 to 248) according to the time, if there be any specially appointed, or else shall follow on Sundays:

WHO, with thine only-begotten Son and the Holy Ghost art one God, one Lord, in Trinity of Persons and in Unity of Substance, who hast created all things through thy eternal Word. Therefore with Angels, &c.

On other days shall follow immediately:

THEREFORE with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

ALL Glory and Thanksgiving be to thee, Almighty God our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to

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suffer death upon the Cross for our redemption; who (by his one oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, ^atook bread; and, when he had given thanks, ^bhe brake it, and gave it to his disciples, saying, Take eat, ^cthis is my Body which is given for you: Do this in remembrance of me. Likewise after supper he ^dtook the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ^eis 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.

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension, do render unto thee most hearty thanks for the innumerable benefits pro-

^a *Here the Priest is to take the Paten into his hands;*

^b *And here to break the Bread;*

^c *And here to lay his hand upon all the Bread;*

^d *Here he is to take the Cup into his hand;*

^e *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

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cured unto us by the same; and, looking for his coming again with power and great glory, we offer here unto thy divine majesty this holy Bread of eternal life and this Cup of everlasting salvation; and we humbly beseech thee to pour thy Holy Spirit upon us and upon these thy gifts, that all we who are partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son, and be fulfilled with thy grace and heavenly benediction.

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, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

Here let all the people say, Amen.

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

Then shall the Priest and People say together the Lord's Prayer.

OUR Father who 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

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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.

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Then shall silence be kept for a space, after which shall follow this prayer, said by the Priest, kneeling, in the name of all them that shall receive the Communion,

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then shall the Priest break the Bread, and first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

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Or else the Priest shall, before he delivereth the Bread to the people, say to the whole Congregation,

Draw near and receive the Body and Blood of our Lord Jesus Christ, which were given for you, and feed on him in your hearts by faith with thanksgiving.

And if he have so said, when he delivereth the Bread to any one, he shall say,

The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ preserve thy body and soul unto everlasting life.

When all have communicated, the Priest 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; or else, at his discretion, reverently consume the same.

THANKSGIVING

Then shall he say this Thanksgiving for Communion.

Priest. O give thanks unto the Lord, for he is gracious;

R. And his mercy endureth for ever.

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,

THE COMMUNION

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.*

Then shall be said,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or the 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. *Amen.*

Collects which may be said after the Collect of the Day, or before the Blessing. Other Collects may also be sanctioned by the Bishop as need require.

LOOK with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice set forth before thine eyes be acceptable

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to thy Divine Majesty, and avail for us and all for whom we have offered it; who livest and reignest, one God, world without end. *Amen.*

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

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *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. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

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GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

THE COMMUNION
PROPER PREFACES

Upon Christmas Day and until the Epiphany, and (the words as at this time being omitted) on the Feasts of the Purification and the Annunciation.

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.

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 all men everywhere out of darkness into his own marvellous light. Therefore with Angels, &c.

Upon Thursday before Easter.

THROUGH Jesus Christ our Lord; who, having loved his own which were in the world, loved them unto the end, and on the night before he suffered did institute these holy mysteries, that we receiving the benefits of his Passion, and being quickened by his Resurrection, might be made partakers of his divine nature, and be filled with all the fulness of God. Therefore with Angels, &c.

Upon Easter Day and until Ascension Day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

THE COMMUNION

Upon Ascension Day and until Whitsunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitsunday and six days after.

THROUGH Jesus Christ our Lord; who, after that he had ascended up far above all the heavens and was set down at the right hand of thy Majesty, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit, that through his glorious power the joy of the everlasting gospel might go forth into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son our Saviour Jesus Christ. Therefore with Angels, &c.

Upon Trinity Sunday.

WHOW with thine only-begotten Son and the Holy Ghost art one God, one Lord, in Trinity of Persons and in Unity of Substance; for that which we believe of thy glory, O Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Upon the Transfiguration.

BECAUSE the glory of thine Incarnate Word did shine forth upon the holy mount unto eyewitnesses of his Majesty, and did manifest the power and coming of his Kingdom with his Saints in light. Therefore with Angels, &c.

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Upon All Saints' Day, and (except when the Proper Preface of any of the Great Festivals is appointed to be said) upon the Festivals of Apostles and Evangelists, and the Nativity of St. John Baptist.

WHO in thy Saints hast given us an example of godly life and a glorious pledge of the hope of our calling; that, compassed about with so great a cloud of witnesses, we may run with patience the race that is set before us, and receive with them the crown of glory that fadeth not away. Therefore with Angels, &c.

At Memorials of the Departed.

THROUGH Jesus Christ our Lord; who hath brought life and immortality to light, that we, who are burdened by the weight of sin and death, may grieve not as those who have no hope; because we know that when our earthly tabernacle is dissolved we have a better habitation. Therefore with Angels, &c.

Upon the Dedication of a Church, or Anniversary of the Dedication.

WHO, though the Heaven of heavens cannot contain thee, and thy glory is in all the world, yet dost accept the earthly habitations dedicated to thy name, and in them dost pour forth gifts of grace upon thy faithful people. Therefore with Angels, &c.

When the Minister giveth warning for the celebration of the Holy Communion, he shall, at the least before the Great Festivals, and at other times according to his discretion, read this Exhortation following.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed

THE COMMUNION

the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual life and sustenance in that holy Sacrament; unto which, in God's behalf, I bid you all that are here present, who are so lovingly called and bidden by God himself; and I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion.

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. And if any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? I beseech you, therefore, for the Lord Jesus Christ's sake, that ye will not refuse to come to this holy Sacrament, in which we spiritually eat the flesh of Christ, and drink his Blood; in which we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.

And, because we must receive these holy mysteries with a penitent heart and living faith, it is my duty in the meantime to exhort you to remember the dignity of that holy mystery, and to consider how Saint Paul exhorteth all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. Judge therefore yourselves, brethren, that ye be not judged of the Lord; examine yourselves by the rule of God's commandments; have a living and

THE COMMUNION

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 if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand.

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 Minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

And there shall be no celebration of the Lord's Supper, except there be at least one to communicate with the Priest.

And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at least, except they have a reasonable cause to the contrary.

And to take away all occasions of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

If the Consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, either (a) in both kinds, repeating the Words of the Consecration Prayer beginning 'Hear us, O merciful Father' and ending at 'heavenly benediction'; or (b) in either kind, according to the Form given for this purpose in the Book of Common Prayer.

THE COMMUNION

And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick.

The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.

It is the duty of every Communicant to receive the holy Sacrament frequently, and especially at all the Great Festivals of the Church, of which Easter to be one. The canonical obligation of a Communicant of the Church of this Province is to receive the Holy Communion three times at least during the year.

And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

On working days, not being Feasts, with the permission of the Bishop, the Creed and Gloria in Excelsis may be omitted, and the short forms of Confession and Absolution (pages 235 and 236) may be used in the PREPARATION.

THE COLLECTS, EPISTLES
AND GOSPELS OF THE
LESSER FEASTS AND FASTS
AND OTHER DAYS WHICH IT IS
PERMITTED TO OBSERVE

I

CHRISTMAS EVE
[DECEMBER 24]

THE COLLECT

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

THE LESSON. Micah 5. 2

THOU, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall 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.

THURSDAY AFTER ASH WEDNESDAY

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 enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, 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 enrol himself 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.

If Christmas Day falls on a Monday, this Service shall not be used.

THURSDAY AFTER ASH WEDNESDAY

THE COLLECTS

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.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

THURSDAY AFTER ASH WEDNESDAY

THE LESSON. Exodus 24. 12

THE Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: whosoever hath a cause, let him come near unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

THE GOSPEL. St. Matthew 8. 5

WHEN Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have

FRIDAY AFTER ASH WEDNESDAY

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.

FRIDAY AFTER ASH WEDNESDAY

THE COLLECTS

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.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

THE LESSON. 1 Kings 19. 3

ELIJAH arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for

FRIDAY AFTER ASH WEDNESDAY

himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

THE GOSPEL. St. Matthew 5. 43

JESUS said, Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, even as your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand

SATURDAY AFTER ASH WEDNESDAY

doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

SATURDAY AFTER ASH WEDNESDAY

THE COLLECTS

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.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

THE LESSON. Isaiah 38. 1

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not

SATURDAY AFTER ASH WEDNESDAY

live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

THE GOSPEL. St. Mark 6. 45

JESUS constrained his disciples to get into the boat, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they understood not concerning the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the boat, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whither-

MONDAY AFTER FIRST SUNDAY IN LENT

soever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

MONDAY AFTER 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.
Amen.

THE LESSON. Ezekiel 34. 11

THUS saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause

MONDAY AFTER FIRST SUNDAY IN LENT

them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

THE GOSPEL. St. Matthew 25. 31

JESUS said, When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the 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 athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And 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 did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer, saying,

TUESDAY AFTER FIRST SUNDAY IN LENT

Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

TUESDAY AFTER 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.
Amen.

THE LESSON. Isaiah 55. 6

SEEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall

WEDNESDAY AFTER FIRST SUNDAY IN LENT

my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

THE GOSPEL. St. Matthew 21. 10

WHEN Jesus was come into Jerusalem all the city was moved, saying, Who is this? And the multitudes 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 robbers. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea; did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

WEDNESDAY AFTER THE FIRST SUNDAY IN LENT

EMBER DAY

THE COLLECTS

OLORD, 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

WEDNESDAY AFTER FIRST SUNDAY IN LENT

glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Isaiah 58. 1.

CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

THE GOSPEL. St. Matthew 12. 38

CERTAIN of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But Jesus answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself 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. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my

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mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

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THE COLLECT

O LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end.
Amen.

THE LESSON. Isaiah 58. 9

IF thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight

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thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

THE GOSPEL. St. John 8. 31

JESUS said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus saith unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood

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not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not.

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EMBER DAY

THE COLLECTS

O LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Ezekiel 18. 20

THE soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord God: and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the

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abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?

THE GOSPEL. St. John 5. 2

THERE is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed, and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole.

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EMBER DAY

THE COLLECTS

O LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Ezekiel 18. 26

WHEN the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, 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. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live.

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THE GOSPEL. St. Matthew 17. 1

AFTER six days Jesus taketh with him Peter, James, and John his brother, and bringeth them up into an high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

MONDAY AFTER THE SECOND SUNDAY IN LENT

THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

MONDAY AFTER SECOND SUNDAY IN LENT

THE EPISTLE. Hebrews 2. 1

WE ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will? For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

THE GOSPEL. St. John 8. 21

JESUS said unto the Pharisees, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I

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go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things. And he that sent me is with me: he hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

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THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 2. 11

BOTH he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst

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of the congregation will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

THE GOSPEL. St. Matthew 23. 1

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even

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Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

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THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 3. 1

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Jesus; who was faithful to him that appointed him, as also Moses was faithful in all God's house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all God's house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over God's house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

THE GOSPEL. St. Matthew 20. 17

JESUS going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of

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man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify: and the third day he shall rise again.

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? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup: 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, shall be your minister; and whosoever will be chief among you, shall 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.

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THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities

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which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 3. 7

WHEREFORE (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, they shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

THE GOSPEL. St. John 5. 30

JESUS said, I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another

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that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was the lamp that burneth and shineth: and ye were willing to re-joice for a season in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

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THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our

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souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 4. 1

LET us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, they shall not enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, They shall not enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not mani-

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fest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE GOSPEL. St. Matthew 21. 33

JESUS said, Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the

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Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

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THE COLLECT

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 5. 1

EVERY high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a

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priest for ever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; called of God an high priest after the order of Melchizedek.

Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness: for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

THE GOSPEL. St. Luke 15. 11

JESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired

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servants of my father's have bread enough and to spare, and I perish with hunger! 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: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 6. 1

LEAVING the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

TUESDAY AFTER THIRD SUNDAY IN LENT

THE GOSPEL. St. Luke 4. 23

JESUS said unto them that were in the synagogue, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 6. 11

WE desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

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For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, interposed with an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.

THE GOSPEL. St. Matthew 18. 15

JESUS said unto his disciples, If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am

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I in the midst of them. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 7. 1

THIS Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is

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blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes. For he was yet in the loins of his father, when Melchizedek met him.

THE GOSPEL. St. Matthew 15. 1

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the

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ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 7. 11

IF perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

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who is made, not after the law of carnal commandment, but after the power of an endless life. For it is witnessed of him, Thou art a priest for ever after the order of Melchizedek. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without an oath: but this with an oath by him that said unto him, The Lord sware and will not repent, thou art a priest for ever after the order of Melchizedek:) by so much was Jesus made a surety of a better covenant. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

THE GOSPEL. St. John 6. 26

JESUS said, Verily, verily I say unto you, Ye seek me, not because ye saw the signs, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He

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gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 7. 26

SUCH an high priest became us, who is holy, guileless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

THE GOSPEL. St. John 4. 5

THEN cometh Jesus to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the

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sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the

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Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

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THE COLLECT

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 8. 1

OF the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

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THE GOSPEL. St. John 8. 1

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

MONDAY AFTER FOURTH SUNDAY IN LENT

THE EPISTLE. Hebrews II. 1

FAITH is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

THE GOSPEL. St. John 2. 13

THE Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. His disciples remembered that it was written, The zeal of thine house shall eat me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in build-

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ing, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the signs which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Hebrews II. 13

THESE all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God.

THE GOSPEL. St. John 7. 14

NOW about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters,

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having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgement.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

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

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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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your souls. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

THE GOSPEL. St. John 9. 1

AS Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent

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me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. Therefore said they unto him, How were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? He said, He is a prophet.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Hebrews 12. 12

LIFT up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it carefully with tears.

THE GOSPEL. St. John 5. 17

JESUS answered the Jews, My Father worketh hitherto, and I work. Therefore they sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater

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works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgement unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Hebrews 12. 22

YE are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and

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to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

THE GOSPEL. St. John 11. 33

WHEN Jesus saw Mary weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid Lazarus? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but

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because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

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THE COLLECT

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Hebrews 13. 7

REMEMBER them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith. Jesus Christ the same yesterday, and to day, and for ever. Be not carried away by divers and strange teachings: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore

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unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE GOSPEL. St. John 8. 12

THEN spake Jesus again unto the Pharisees, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. They therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and

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the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians I. 13

GOD delivered us out of the power of darkness, and translated us into the kingdom of his dear Son: in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross;

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through him, I say, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven.

THE GOSPEL. St. John 7. 1

AFTER these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 2. 8

TAKE heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.

THE GOSPEL. St. John 7. 32

THE Pharisees heard that the people murmured such things concerning Jesus; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of

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the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Spirit was not yet given; because that Jesus was not yet glorified.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 2. 13

AND you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did God quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's. Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom

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all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

THE GOSPEL. St. John 7. 40

MANY of the people, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall the Christ come out of Galilee? Hath not the scripture said, that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to him before, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

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THE EPISTLE. Colossians 3. 8

PUT off all these; anger, wrath, malice, railing, shameful speaking out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

THE GOSPEL. St. John 10. 22

IT was the feast of the dedication at Jerusalem, and it was winter. And Jesus walked in the temple in Solomon's Porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of the Father's hand. I and the Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the

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scripture cannot be broken; say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 3. 12

PUT on, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord 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 Christ 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 unto God. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

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THE GOSPEL. St. John II. 47

THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for you, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

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THE COLLECT

O GOD, who by the cross and passion of thy Son Jesus Christ didst deliver and save mankind: Grant that by stedfast faith in the merits of his sacrifice we may find help and salvation, and may triumph in the power of his victory; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 4. 2

CONTINUE in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door for the word, to speak the mystery of Christ, for which I am also

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in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

THE GOSPEL. St. John 6. 53

JESUS said unto the Jews, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live because of the Father: so he that eateth me, even he shall live because of me. This is that bread which came down from heaven: not as the fathers did eat, and died: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this cause you to stumble? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father.

Upon this many of his disciples went back, and

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walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Have not I chosen you the twelve, and one of you is a devil? He spake of Judas the son of Simon Iscariot: for he it was that should betray him, being one of the twelve.

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THE COLLECT

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

THE LESSON. 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 he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ; (he is Lord of all;) that word 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

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of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. St. Luke 24. 13

BEHOLD, two of Jesus' disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to day is the third day since these things were done. Yea, and certain women

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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. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. 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.

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THE COLLECT

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting

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

THE LESSON. 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.

THE GOSPEL. St. Luke 24. 36

JESUS himself stood in the midst of his disciples, 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 reasonings arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath

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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 he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and he said unto them, Thus it is written, that the Christ should suffer, and rise again 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.

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THE COLLECT

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

THE LESSON. Acts 3. 12

WHEN Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this

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man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that his Christ should suffer, he hath so fulfilled.

THE GOSPEL. St. John 20. 11

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

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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 Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

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THE COLLECT

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

THE LESSON. Acts 8. 26

THE angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which

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he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgement was taken away: and who shall declare his generation? For his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

THE GOSPEL. St. John 21. 1

JESUS shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a boat immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the

FRIDAY IN EASTER WEEK

boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little boat; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

FRIDAY 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. *Amen.*

SATURDAY IN EASTER WEEK

THE EPISTLE. 1 St. Peter 3. 18

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 in the spirit; in which also he went and preached unto the spirits in prison; which aforetime 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; which also after a true likeness doth now save you, even baptism, (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: 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 28. 16

THE eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

SATURDAY 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

SATURDAY IN EASTER WEEK

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

THE EPISTLE. I St. Peter 2. 1

LAYING aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, The stone which the builders disallowed, the same is made the head of the corner, and, A stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a people for God's own possession; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

ASCENSION EVE

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 in his name.

ASCENSION EVE

THE COLLECT

O ALMIGHTY God, who by thy holy apostle hast taught us to set our affection on things above: Grant us so to labour in this life as ever to be mindful of our citizenship in those heavenly places whither our Saviour Christ is gone before; to whom with thee, O Father, and thee, O Holy Ghost, be all honour and glory, world without end.
Amen.

ASCENSION EVE

THE EPISTLE. Hebrews 5. 5

CHRIST glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation.

THE GOSPEL. St. John 17. 1

JESUS lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which

WHITSUN EVE

thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee.

WHITSUN EVE

THE COLLECT

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE LESSON. Acts 19. 1

IT came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

MONDAY IN WHITSUN WEEK

THE GOSPEL. St. John 14. 15

JESUS said unto his disciples, If ye love me, ye will 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 orphans: 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.

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. *Amen.*

THE LESSON. 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 he sent unto the children of Israel, preaching

MONDAY IN WHITSUN WEEK

good tidings of peace by Jesus Christ; (he is Lord of all;) that word ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who 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 Jesus Christ. 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 on him should not perish, but have eternal life. For

TUESDAY IN WHITSUN WEEK

God sent not his Son into the world to judge the world, but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been 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 Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

THE LESSON. 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.

WEDNESDAY IN WHITSUN WEEK

THE GOSPEL. St. John 10. 1

JESUS said, 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 the Pharisees: 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.

WEDNESDAY IN WHITSUN WEEK EMBER DAY

THE COLLECTS

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 Jesus Christ our Saviour, who liveth

WEDNESDAY IN WHITSUN WEEK

and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Acts 2. 14

PPETER, standing up with the eleven, lifted up his voice, and said unto the multitude, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

THE GOSPEL. St. John 6. 44

JESUS said unto the Jews, No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth hath eternal life. I am that bread of life. Your fathers did eat manna

THURSDAY IN WHITSUN WEEK

in the wilderness, and they died. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

THURSDAY 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. *Amen.*

THE LESSON. Acts 2. 22

YE men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by mighty works and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to

FRIDAY IN WHITSUN WEEK

see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

THE GOSPEL. St. Luke 9. 1

JESUS called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor wallet, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

FRIDAY IN WHITSUN WEEK EMBER DAY

THE COLLECTS

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Acts 8. 5

PHILIP went down to the city of Samaria, and preached Christ unto the people. And they with one accord gave heed unto those things which

FRIDAY IN WHITSUN WEEK

Philip spake, hearing and seeing the signs which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

THE GOSPEL. St. Luke 5. 17

IT came to pass on a certain day, as Jesus was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

SATURDAY IN WHITSUN WEEK

EMBER DAY

THE COLLECTS

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

One of the Collects appointed for the Ember Days (No. 8) shall follow the Collect of the Day.

THE LESSON. Acts 13. 44

THE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off

TITUS

the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

THE GOSPEL. St. Matthew 20. 29

AS they departed from Jericho, a great multitude followed Jesus. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

II

FEASTS

ARRANGED ACCORDING TO THE CALENDAR

JANUARY 1. The Circumcision [see page 69]

4. Titus

THE COLLECT. No. 7*

THE EPISTLE. Titus 1. 1

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after

* These numbers refer to Collects, Epistles, and Gospels on pp. 360-396.

TITUS

godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober-minded, just, holy, temperate; holding fast the faithful word which is according to the teaching, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

THE GOSPEL. No. 7

- JANUARY 6. The Epiphany [see page 72]
12. Benedict Biscop: Abbot and Confessor. No. 1
13. Hilary: Bishop and Doctor. No. 3
17. Antony of Egypt: Abbot. No. 1
19. Wulfstan: Bishop. No. 4
20. Fabian and Sebastian: Martyrs.
No. 2
21. Agnes: Virgin and Martyr. No. 6
22. Vincent: Deacon and Martyr. No. 2

TIMOTHY

JANUARY 24. Timothy

THE COLLECT. No. 7

THE EPISTLE. 2 Timothy I. 1

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the laying on of my hands. For God hath not given us the spirit of fearfulness; but of power, and of love, and discipline. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed

AFRICAN MISSIONARIES AND MARTYRS

unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

THE GOSPEL. No. 7

- JANUARY 25. The Conversion of St. Paul [see page 191]
26. Polycarp: Bishop and Martyr. No. 2
27. John Chrysostom: Bishop and Doctor. No. 3
- FEBRUARY 2. The Purification [see page 193]
3. Anskar of Sweden: Bishop. No. 4
4. Gilbert of Sempringham. No. 1
5. Agatha: Virgin and Martyr. No. 6
14. Valentine: Martyr. No. 2

FEBRUARY 20. African Missionaries and Martyrs

THE COLLECT

O GOD, who didst call thy servants the missionaries and martyrs of Africa to be thy faithful witnesses, and by their labours and sufferings didst raise up a people for thine own possession: Shed forth, we beseech thee, thy Holy Spirit upon thy Church in this land, that by the sacrifice and service of many thy holy name may be glorified and thy blessed kingdom enlarged; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

AFRICAN MISSIONARIES AND MARTYRS

THE EPISTLE. 2 Corinthians 4. 5

WE preach not ourselves, but Christ Jesus as 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.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

THE GOSPEL. St. Mark 15. 20

WHEN the soldiers had mocked Jesus, 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.

FEBRUARY 24. St. Matthias [see page 195]

- MARCH
1. David: Bishop. No. 4
 2. Chad: Bishop. No. 4
 7. Perpetua and her Companions: Martyrs. No. 2
 8. Thomas Aquinas: Doctor. No. 3
 12. Gregory the Great: Bishop and Doctor. No. 3
 17. Patrick of Ireland: Bishop. No. 4
 18. Cyril of Jerusalem: Bishop and Confessor. No. 4

JOSEPH, FOSTER-FATHER OF OUR LORD

MARCH 19. Joseph, Foster-father of our Lord

THE COLLECT

O GOD, who didst choose thy servant Joseph to be the guardian of thine only-begotten Son, and the spouse of his Virgin Mother: Grant, we beseech thee, that in the family of thy holy Church we may ever be united with the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. Ephesians 3. 14

I BOW my knees unto the Father of our Lord Jesus Christ, from whom every 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 strong 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 unto all the fulness of God.

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

JOSEPH, FOSTER-FATHER OF OUR LORD

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.

MARCH 20. Cuthbert: Bishop. No. 4

21. Benedict: Abbot. No. 1

25. The Annunciation [see page 197]

APRIL 3. Richard: Bishop. No. 4

4. Ambrose: Bishop and Doctor. No. 3

11. Leo the Great: Bishop and Doctor.
No. 3

14. Justin: Martyr and Doctor. No. 2

19. Alphege: Archbishop and Martyr.
No. 2

21. Anselm: Archbishop and Doctor.
No. 3

23. George: Martyr. No. 2

24. Wilfrid of York: Bishop and Con-
fessor. No. 4

25. St. Mark [see page 198]

30. Catherine of Siena: Virgin. No. 6

MAY 1. St. Philip and St. James [see page
200]

2. Athanasius: Bishop and Doctor.
No. 3

4. Monnica: Matron. No. 5

6. St. John Evang. ante Port. Lat. As
on Dec. 27

9. Gregory of Nazianzus: Bishop and
Doctor. No. 3

19. Dunstan: Archbishop. No. 4

25. Aldhelm: Bishop. No. 4

26. Augustine of Canterbury: Arch-
bishop. No. 4

VISITATION OF BLESSED VIRGIN MARY

- MAY 27. Venerable Bede: Presbyter and Doctor. No. 3
 30. Joan of Arc. No. 6
 JUNE 2. Martyrs of Lyons. No. 2
 5. Boniface: Bishop and Martyr. No. 2
 9. Columba: Abbot. No. 1
 10. Margaret of Scotland: Queen. No. 5
 11. St. Barnabas [see page 202]
 14. Basil: Bishop and Doctor. No. 3
 22. Alban: Martyr. No. 2
 24. Nativity of St. John Baptist [see page 203]
 28. Irenæus: Bishop and Doctor. No. 3
 29. St. Peter and St. Paul [see page 206]

JULY 2. Visitation of the Blessed Virgin Mary

THE COLLECT

O GOD, who didst lead the Blessed Virgin Mary to visit Elizabeth, to their exceeding joy and comfort: Grant unto us thy people, that as Mary did rejoice to be called the Mother of the Lord, so we may ever rejoice to believe the incarnation of thine only-begotten Son; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE LESSON. 1 Samuel 2. 1

MY heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

SILAS

THE GOSPEL. St. Luke i. 39

MARY arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zachariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

JULY 13. Silas

THE COLLECT. No. 7

THE LESSON. Acts 16. 19

WHEN the damsel's masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the

SILAS

prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

THE GOSPEL. No. 7

- | | |
|--------|---|
| JULY | 15. Swithun: Bishop. No. 4 |
| | 16. Osmund: Bishop. No. 4 |
| | 20. Margaret: Virgin and Martyr. No. 6 |
| | 22. St. Mary Magdalene [see page 207] |
| | 25. St. James [see page 209] |
| | 26. Anne: Mother to the Blessed Virgin Mary. No. 5 |
| | 30. Mary and Martha of Bethany. No. 5 |
| | 31. Germanus and Lupus: Bishops and Confessors. No. 4 |
| AUGUST | 1. St. Peter's Chains [see page 210] |
| | 4. Dominic: Confessor. No. 3 |
| | 5. Oswald: King and Martyr. No. 2 |
| | 6. The Transfiguration [see page 212] |

THE NAME OF JESUS

AUGUST 7. The Name of Jesus

THE COLLECT

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

THE LESSON. Acts 4. 8

THEN Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

THE GOSPEL. St. Matthew 1. 20

WHILE Joseph 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,

FALLING ASLEEP OF ST. MARY

and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

AUGUST 10. Laurence: Deacon and Martyr,
No. 2

AUGUST 15. The Falling Asleep of the Blessed
Virgin Mary

THE COLLECT

O GOD, who as on this day didst take to thyself the Blessed Virgin Mary, mother of thine only Son: Grant that we who have been redeemed by his blood may share her glory in thine eternal kingdom, through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.
Amen.

THE LESSON. 1 Samuel 2. 7

THE Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

THE GOSPEL. St. Luke 1. 46

MARY said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is

AUGUSTINE OF HIPPO

mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

- AUGUST 20. Bernard of Clairvaux: Abbot. No. 1
24. St. Bartholomew [see page 213]
28. Augustine of Hippo: Bishop and
Doctor

THE COLLECT

O GOD, who from among the people of Africa didst raise up thy servant Augustine to be a bishop and doctor of thy Church: Grant us so to follow him in the paths of penitence and discipline that we may attain to the vision of thy glorious godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 13. 11

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.

BEHEADING OF ST. JOHN BAPTIST

THE GOSPEL. St. Matthew 13. 31

JESUS put forth a parable unto his disciples, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

AUGUST 29. The Beheading of St. John Baptist

THE COLLECT

O GOD, who didst vouchsafe to thy servant John Baptist to be in birth and death the fore-runner of thy Son: Grant that as he was slain for truth and righteousness, so we may contend for the same unto the end; for the love of thy Son Jesus Christ our Lord. *Amen.*

THE LESSON. 2 Chronicles 24. 17

AFTER the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye

BEHEADING OF ST. JOHN BAPTIST

have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

THE GOSPEL. St. Matthew 14. 1

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

AUGUST 31. Aidan: Bishop. No. 4

SEPTEMBER 1. Giles: Abbot. No. 1

8. Nativity of the Blessed Virgin
Mary [see page 214]

13. Cyprian: Bishop and Martyr.
No. 2

HOLY CROSS DAY

SEPTEMBER 14. Holy Cross Day

THE COLLECT

O GOD, who didst mount thy Holy Cross and enlighten the darkness of the world: Vouchsafe to enlighten our hearts and bodies, thou Saviour of mankind; who livest and reignest with the Father and the Holy Ghost, one God, for ever and ever. *Amen.*

THE EPISTLE. 1 Corinthians 1. 18

THE preaching of the cross is to them that perish foolishness; but unto us which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

THE GOSPEL. St. John 12. 31

JESUS said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying by what manner of death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The

PHILIP THE DEACON

Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

SEPTEMBER 16. Ninian: Bishop. No. 4

17. Lambert: Bishop and Martyr.
No. 2

19. Theodore of Tarsus: Arch-
bishop. No. 4

21. St. Matthew [see page 215]

29. St. Michael and All Angels [see
page 217]

30. Jerome: Presbyter and Doctor.
No. 3

OCTOBER 1. Remigius: Bishop and Confessor.
No. 4

4. Francis of Assisi. No. 3

6. Faith of Aquitaine: Virgin and
Martyr. No. 6

9. Denys: Bishop and Martyr. No. 2

10. Paulinus: Bishop and Confessor.
No. 4

OCTOBER 11. Philip the Deacon.

THE COLLECT. No. 7

THE LESSON. Acts 8. 26

THE angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority

PHILIP THE DEACON

under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgement was taken away: and who shall declare his generation? For his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

THE GOSPEL. No. 7

JAMES, THE LORD'S BROTHER

OCTOBER 13. Edward: King and Confessor.

No. 7

17. Etheldreda: Queen and Abbess.

No. 1

18. St. Luke [see page 218]

19. Frideswide: Virgin. No. 6

OCTOBER 23. James, the Lord's Brother

THE COLLECT. No. 2

THE LESSON. Acts 15. 12

AND all the multitude kept silence; and they hearkened unto Barnabas and Paul declaring what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from the beginning of the world. Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

THE GOSPEL. No. 2

COMMEMORATION OF ALL SOULS

OCTOBER 25. Crispin and Crispinian: Martyrs.
No. 2

28. St. Simon and St. Jude [see page
220]

NOVEMBER 1. All Saints [see page 222]

NOVEMBER 2. Commemoration of All Souls

THE COLLECT

O GOD, the Maker and Redeemer of all believers: Grant to the souls of the faithful departed all the unsearchable benefits of thy Son's passion, that in the day of his appearing they may be manifested as thy children; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Or

ALMIGHTY, everlasting God, to whom no prayer is ever made without hope of thy mercy: Be gracious to the souls of all thy servants, now departed this life, that, being loosed from the bonds of sin and death, they may, with all thy faithful people, be satisfied from thine eternal joys; through Jesus Christ our Lord. *Amen.*

Or

O GOD, the Creator and Redeemer of all the faithful: Grant unto the souls of thy servants departed the remission of all their sins, that through devout supplications they may obtain the pardon they have always desired; who livest and reignest, God for ever and ever. *Amen.*

COMMEMORATION OF ALL SOULS

THE LESSON. Wisdom 3. 1

THE souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastened, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

Or

THE EPISTLE. 1 Thessalonians 4. 13

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Or

THE LESSON. Revelation 20. 11

I SAW a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before the

COMMEMORATION OF ALL SOULS

throne; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works.

THE GOSPEL. St. John 5. 24

JESUS said, Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

Or

THE GOSPEL. St. John 6. 37

JESUS said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. For this is the will of my Father, that every one

COMMEMORATION OF ALL SOULS

which seeth the Son, and believeth on him, may have eternal life: and I will raise him up at the last day.

Or

THE GOSPEL. St. John II. 21

MARTHA said unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Note, that this Service may be used on any day when desired, not being a Feast, or a day within the octaves of Christmas, Easter, or Whitsunday.

- NOVEMBER
- 6. Leonard: Abbot. No. 1
 - 7. Willibrord: Bishop. No. 4
 - 8. Saints, Martyrs, and Doctors of the Church of England. No. 7
 - 11. Martin: Bishop. No. 4
 - 16. Edmund: Archbishop. No. 4
 - 17. Hugh: Bishop. No. 4
 - 18. Hilda: Abbess. No. 1
 - 19. Elizabeth of Hungary. No. 5
 - 20. Edmund: King and Martyr. No. 2
 - 22. Cecilia: Virgin and Martyr. No. 6
 - 23. Clement: Bishop and Martyr. No. 2

CONCEPTION OF BLESSED VIRGIN MARY

NOVEMBER 25. Catherine of Alexandria: Virgin and Martyr. No. 6

29. Vigil of St. Andrew. No. 13

30. St. Andrew [see page 188]

DECEMBER 3. Birinus: Bishop. No. 4

4. Clement of Alexandria: Doctor.
No. 3

6. Nicolas: Bishop. No. 4

DECEMBER 8. Conception of the Blessed Virgin Mary. *The Lesson and Gospel*, as for the Nativity [September 8]

THE COLLECT

ALMIGHTY and everlasting God, who didst prepare the body and soul of the Blessed Virgin Mary that she should become the mother of thy Son: Grant that we may be kept unspotted from the world and made a pure temple for his dwelling, who liveth and reigneth with thee and the Holy Spirit, now and evermore. *Amen.*

DECEMBER 13. Lucy: Virgin and Martyr. No. 6

17. Ignatius: Bishop and Martyr.
No. 2.

21. St. Thomas [see page 189]

24. Christmas Eve [see page 252]

25. Christmas Day [see page 59]

26. St. Stephen [see page 63]

27. St. John [see page 64]

28. The Holy Innocents [see page 66]

29. Thomas: Archbishop and Martyr. No. 2

III

THE COMMON OF SAINTS

I. OF AN ABBOT OR ABBESS

THE COLLECT

O GOD, by whose grace the blessed abbot [abbess] N., enkindled with the fire of thy love, became a burning and a shining light in thy Church: Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 12. 6

HAVING gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

THE GOSPEL. St. Luke 12. 32

JESUS said unto his disciples, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms;

OF A MARTYR

provide yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

2. OF A MARTYR

THE COLLECT

ALMIGHTY God, by whose grace and power thy holy martyr *N.* triumphed over suffering, and despised death: Grant, we beseech thee, that enduring hardness, and waxing valiant in fight, we may with *him* receive the crown of everlasting life; through Jesus Christ our Lord. *Amen.*

Or

O ALMIGHTY and eternal God, who didst kindle the fire of thy love in the heart of thy holy martyr *N.*: Pour into our minds such power of faith and love, that as we rejoyce in *his* triumph, we may profit by *his* example; through Jesus Christ our Lord. *Amen.*

Or

ALMIGHTY and everlasting God, who didst strengthen thy blessed martyr Saint *N.* with the virtue of constancy in faith and truth: Grant us in like manner for love of thee to despise the prosperity of this world, and to fear none of its adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philipians 3. 7

WHAT things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ,

OF A MARTYR

the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I might attain unto the resurrection of the dead.

Or

THE EPISTLE. 2 Timothy 2. 4

NO soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that labour-eth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Or

THE EPISTLE. Hebrews 11. 32

AND what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, more-

OF A MARTYR

over of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, have obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

THE GOSPEL. St. Matthew 10. 16

JESUS said unto the twelve, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Or

THE GOSPEL. St. Matthew 16. 24

JESUS said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if

OF A CONFESSOR OR DOCTOR

he shall gain the whole world, and lose his own life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Or

THE GOSPEL. St. John 12. 24

JESUS said, Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

3. OF A CONFESSOR OR DOCTOR

THE COLLECT

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

Or

GIVE grace, we beseech thee, Almighty Lord, to us thy people, and to the pastors of thy flock, that following the example of Saint N., we may in contempt of worldly motives obey to the end thy heavenly precepts, and be worthy of those eternal joys which thou dost vouchsafe to us in Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

OF A CONFESSOR OR DOCTOR

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 the good fight, I have finished the 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.

Or

THE LESSON. Wisdom 7. 7

I PRAYED, and understanding was given me: I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them. I learned diligently, and do communicate her liberally: I do not hide her riches. For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

THE GOSPEL. St. Matthew 10. 26

JESUS said unto the twelve, Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

OF A BISHOP

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Or

THE GOSPEL. St. Matthew 13. 51

JESUS saith unto his disciples, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

4. OF A BISHOP

THE COLLECT

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

Or

ALMIGHTY and most merciful Lord, who hast encouraged thy Church by thy holy bishop and confessor, Saint N.: Grant unto us that, thankfully remembering his victory of faith, we too may

OF A BISHOP

learn to overcome the world and to glorify thy Name; through Jesus Christ our Lord. *Amen.*

Or

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

THE LESSON. Acts 20. 28

TAKE heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears,

Or

THE EPISTLE. Hebrews 5. 1

EVERY high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

OF A BISHOP

Or

THE EPISTLE. 2 Corinthians 5. 17

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

THE GOSPEL. St. Luke 12. 41

PETER said unto Jesus, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is

OF A BISHOP

given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Or

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, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep.

Or

THE GOSPEL. St. John 21. 15

JESUS saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.

5. OF A HOLY WOMAN

THE COLLECT

O GOD, who hast built up thy Church through the divers gifts and graces of thy saints: We give thee humble thanks for thy servant *N.* whom we commemorate this day: help us, we beseech thee, to follow in her steps, and fill our hearts with love of thee, and of others for thy sake; through Jesus Christ our Lord. *Amen.*

THE LESSON. Proverbs 31. 10

WHO can find a virtuous woman? for her price is far above rubies. Her children arise up, and call her blessed; her husband also, and he praiseth her, saying, Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

THE GOSPEL. St. Luke 10. 38

JESUS entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

6. OF A VIRGIN

(a) A VIRGIN MARTYR

THE COLLECT

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

THE LESSON. Ecclesiasticus 51. 10

I CALLED upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

THE GOSPEL. St. Matthew 25. 1

JESUS said, The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going

OF A VIRGIN

out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour.

(b) A VIRGIN NOT A MARTYR

THE COLLECT

O GOD of mercy, enlighten the hearts of thy faithful people, and grant us after the example of blessed N. thy servant not to mind earthly things, but to love things heavenly; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philippians 4. 8

FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

THE GOSPEL. St. Matthew 13. 44

JESUS said, The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

OF ANY SAINT

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

7. OF ANY SAINT

THE COLLECT

ALMIGHTY God, who dost choose thine elect out of every nation, and dost shew forth thy glory in their lives: Grant, we pray thee, that following the example of thy servant Saint N., we may be fruitful in good works to the praise of thy holy name; through Jesus Christ our Lord. *Amen.*

THE LESSON. Revelation 7. 13

ONE of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

THE GOSPEL. St. Mark 10. 42

JESUS called his disciples, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But

EMBER DAYS

so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

IV

FOR SEVERAL OCCASIONS

8. EMBER DAYS

THE COLLECT

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

Or

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory

EMBER DAYS

of thy great name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

Or

O LORD Jesus Christ, whose servants Simon Peter and Andrew his brother did at thy word straightway leave their nets to become fishers of men: Give thy grace, we humbly beseech thee, to those whom thou dost call to the sacred ministry of thy Church, that they may hear thy voice, and with glad hearts obey thy call; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *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 to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up 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

EMBER DAYS

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 building up of itself in love.

Or

THE LESSON. Acts 20. 28

TAKE heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

THE GOSPEL. St. Matthew 9. 35

JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd.

ROGATION DAYS

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or

THE GOSPEL. St. Luke 4. 16

JESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

9. ROGATION DAYS

THE COLLECT

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, *Amen.*

ROGATION DAYS

Or

O ALMIGHTY Father, who through thy Son Jesus Christ has consecrated labour to the welfare of mankind: Prosper, we pray thee, the industries of this land; bless all those who are engaged therein; shield them in all their dangers and temptations; and grant that, receiving the fruits of their labours, they may praise thee by living according to thy will; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James 5. 7

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

THE GOSPEL. St. Luke 11. 5

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you,

THANKSGIVING FOR BAPTISM

Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

10. AT A THANKSGIVING FOR THE INSTITUTION OF HOLY BAPTISM

THE COLLECT

ALMIGHTY God, our heavenly Father, who hast given us the Sacrament of Holy Baptism that souls thereby being born again may be made heirs of everlasting salvation: We yield thee hearty thanks for this thy gift, humbly beseeching thee to grant that we who have thus been made partakers of the death of thy Son may also be partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 6. 3

ARE ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

AT A MARRIAGE

THE GOSPEL. St. Matthew 28. 18

JESUS came and spake unto the eleven, saying, All authority is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

II. AT A MARRIAGE

THE COLLECT

O HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law: Grant that thy Holy Spirit may lead these thy servants in the way of love and joy and peace even unto eternal life; that they obeying thy will and always being in safety under thy protection may abide in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end.
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, from whom every 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 strong to comprehend with all saints what is the breadth, and length,

AT A MARRIAGE

and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled unto all the fulness of God.

THE GOSPEL. St. John 15. 9

JESUS said unto his 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. This is my commandment, that ye love one another, as I have loved you.

The Communion ended, immediately before the Blessing, may be said these Collects.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hast made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless

AT A BURIAL

them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

12. AT A BURIAL

THE COLLECT

O GOD, the Maker and Redeemer of all believers: Grant to the soul of thy servant, *N.*, all the unsearchable benefits of thy Son's passion; that in the day of his appearing *he* and all the faithful departed may be manifested as thy children; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. Romans 8. 35

WHO shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or

THE EPISTLE. I Thessalonians 4. 13

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the

AT A BURIAL

word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. St. John 5. 24

JESUS said, Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

Or

THE GOSPEL. St. John 6. 37

JESUS said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose

MISSIONARY WORK OF THE CHURCH

nothing, but should raise it up again at the last day. For this is the will of my Father, that every one which seeth the Son, and believeth on him, may have eternal life: and I will raise him up at the last day.

And before the Blessing shall be said,

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

LOOK with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice, set forth before thine eyes, be acceptable to thy Divine Majesty, and avail for us and for all for whom we have offered it, who livest and reignest, one God, world without end. *Amen.*

13. FOR THE MISSIONARY WORK OF THE CHURCH

THE COLLECT

O GOD of all the nations of the earth, remember the multitudes of the heathen, who have not known thee; and grant that by the prayers and labours of thy holy Church they may be delivered from all superstition and unbelief, and brought to worship thee; through him whom thou hast sent to be the Resurrection and the Life of all men, thy Son Jesus Christ our Lord. *Amen.*

MISSIONARY WORK OF THE CHURCH

Or

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

Or

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh: Grant that all the peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 2. 13

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

MISSIONARY WORK OF THE CHURCH

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. 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.

Or

THE LESSON. Isaiah 49. 1

LISTEN, O isles, unto me; and hearken, ye peoples, from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft, in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have laboured in vain, I have spent my strength for nought and vanity: yet surely my judgement is with the Lord, and my recompence with my God. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him: (for I am honourable in the eyes of the Lord, and my God is become my strength:) yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

MISSIONARY WORK OF THE CHURCH

THE GOSPEL. St. Matthew 28. 16

THE eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Or

THE GOSPEL. St. John 1. 35

AGAIN the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of John: thou shalt be called Cephas, which is by interpretation, A stone.

14. FOR THE GUIDANCE OF THE HOLY SPIRIT

THE COLLECT

GOD, who of old 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.
Amen.

THE EPISTLE. 1 Corinthians 12. 4

THERE are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

COMING OF THE KINGDOM OF GOD

THE GOSPEL. St. John 14. 15

JESUS said unto his disciples, If ye love me, ye will 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 orphans: 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 word: 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.

15. FOR THE COMING OF THE KINGDOM OF GOD

THE COLLECT

O GOD of unchangeable power and eternal light, look favourably on thy whole Church, that wonderful and sacred mystery; and by the

COMING OF THE KINGDOM OF GOD

tranquil operation of thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up, that those which had grown old are being made new, and that all things are being brought to perfection through him from whom they took their origin, even through our Lord Jesus Christ. *Amen.*

THE EPISTLE. Colossians I. 12

WE give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who delivered us out of the power of darkness, and translated us into the kingdom of his dear Son: in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens.

THE GOSPEL. St. John 18. 33

PILATE entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee

FOR THE UNITY OF THE CHURCH

of me? Pilate answered, Am I a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

16. FOR THE UNITY OF THE CHURCH

THE COLLECT

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

THE EPISTLE. Ephesians 4. 1

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were 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 were 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 all.

FOR THE PEACE OF THE WORLD

THE GOSPEL. St. John 17. 11

JESUS said, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified in truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

17. FOR THE PEACE OF THE WORLD

THE COLLECT

ALMIGHTY God, from whom all thoughts of truth and peace proceed: Kindle, we pray thee, in the hearts of all men the true love of peace;

FOR SYNODS

and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Timothy 2. 1

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

THE GOSPEL. St. Matthew 5. 43

JESUS said, Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, even as your heavenly Father is perfect.

18. FOR SYNODS

THE COLLECT

O ALMIGHTY and everlasting God, who hast given the Holy Ghost the Comforter to thy Church that he should abide with it for ever: Bless,

FOR SYNODS

we beseech thee, with his grace and presence, our Bishop[s] and pastors and our brethren now gathered [about to meet] for solemn counsel in thy name. Defend their hearts from all hindrances of this world, that being stedfast in faith and love unfeigned, and filled with all knowledge and wisdom and boldness, they may advance thy glory and the peace and unity of thy Church; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. I Corinthians 12. 7

THE manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

THE GOSPEL. St. John 15. 1

JESUS said unto his disciples, 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. Already 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 apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is

IN ANY NECESSITY

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.

19. IN ANY NECESSITY

THE COLLECT

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 5. 1

BEING justified by faith, let us have peace with God through our Lord Jesus Christ: by whom also we have had access by faith into this grace wherein we stand, and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

THE GOSPEL. St. Mark 11. 22

JESUS said unto his disciples, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye have

APPENDIX

received them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

APPENDIX

The following names may be commemorated by one of the following Collects:

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

Or

O GOD, who hast brought us near to an innumerable company of angels, and to the spirits of just men made perfect: Grant us during our pilgrimage to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord. *Amen.*

JANUARY 10. William Laud: Archbishop of Canterbury, 1645

FEBRUARY 27. George Herbert: Presbyter, 1632

MARCH 19. Thomas Ken: Bishop, 1711

29. John Keble: Presbyter, 1866

APRIL 6. William Law: Presbyter, 1761

11. George Augustus Selwyn: Bishop, 1878

MAY 13. The Martyrs of Uganda, 1886

JUNE 18. Bernard Mizeki: Martyr, 1896

JULY 29. William Wilberforce, 1833

APPENDIX

- SEPTEMBER 1. Robert Gray: Bishop, 1872
20. John Coleridge Patteson: Bishop
and Martyr, 1871
25. Lancelot Andrewes: Bishop, 1626
OCTOBER 16. Henry Martyn: Presbyter, 1812
26. Alfred the Great: King, *c.* 899
29. James Hannington: Bishop and
Martyr, 1885
NOVEMBER 12. Charles Simeon: Presbyter, 1836
DECEMBER 1. Nicholas Ferrar: Deacon, 1637

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS

TO BE USED IN THE CHURCH

The Curate of every Parish shall often admonish the people that they bring their children to Baptism as soon as possible after birth, and that they defer not the Baptism of children longer than the fourth, or at furthest the fifth, Sunday unless upon a great and reasonable cause.

It is desirable where possible that Baptism should be administered upon Sundays and other Holy-days, when the most number of the people 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 into remembrance of his own profession made to God in his Baptism. Nevertheless (for sufficient cause), children may be baptized upon any other day.

And note, that there shall be for every male-child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be sponsors for their own child provided that there be one other sponsor. In no case shall any person be admitted to be a sponsor who is unbaptized; and it is plainly the intention of the Church that all sponsors should be communicant members of the Church.

If the Priest be absent it is lawful that a Deacon baptize infants.

When there are children to be baptized, the Parents shall give due notice thereof to the Priest. He shall thereupon appoint the time for the Baptism, which shall be immediately after the last Lesson at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit.

And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say to the Sponsors,

HAS this child been already baptized, or no?

If they answer, No:

WILL you take care, to the best of your ability, that this child be brought up as a faithful member of Christ's holy Church?

Answer. I will.

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Then shall the Priest proceed as follows:

SEEING that all men are born with a sinful nature; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be 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 unto *this child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a living member* of the same.

While all continue standing, the Priest shall say one or both of the prayers following.

ALMIGHTY and everlasting God, who by the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he* may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *this infant*, that *he*, coming to thy Holy Baptism, may receive everlasting grace by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask;

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let us that seek find; open the gate unto us that knock; that *this infant*, being cleansed and hallowed by thy heavenly washing, may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then the Priest shall say,

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

Answer. 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.

Then shall the people say,

Thanks be to thee, O Lord.

After the Gospel is read, the Priest shall make this brief Exhortation upon the words of the Gospel.

YOU hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. You perceive how he took them in his arms, and blessed them. He is the same yesterday, to day, and for ever. Doubt you not therefore, but earnestly believe, that he loves *this child*, that he approves this work of ours in bringing *him* to Holy Baptism, that he is ready to receive *him*, to embrace *him* with the arms of his mercy, and to give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say,

PUBLICK BAPTISM OF INFANTS

Then shall the Priest and people, still standing, repeat together,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks that thou hast called us to the knowledge of thy grace, and to faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this infant*, That *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

THE PROMISES

Then shall the Priest speak to the Godfathers and Godmothers on this wise,

DEARLY beloved, you have brought *this child* here to be baptized, you have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to cleanse *him*, and to sanctify *him*. Our Lord has promised in his Gospel to grant all these things that you have prayed for; which promise he, for his part, will most surely keep and perform.

You, on your part, must promise in the name of *this infant*, three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I do.

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Dost thou believe in Jesus Christ his only Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell, and also did rise again the third day from the dead; 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. I do.

Dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting?

Answer. I do.

Dost thou in the name of this child profess this faith?

Answer. I do.

Dost thou promise in *his* name obedience to God's holy will and commandments?

Answer. I do.

Dost thou in *his* name ask for baptism?

Answer. I do.

Then the Priest shall say,

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all evil desires of the flesh may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *he* being here dedicated to thee by our office and ministry may be endued with

PUBLICK BAPTISM OF INFANTS

heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end.
Amen.

THE BLESSING OF THE WATER

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. Lift up your hearts;

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

Priest. 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 most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant, that *this child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord, to whom with thee in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

THE BAPTISM

Then shall the Priest take the child into his arms, or by the hand, and shall say to the Godfathers and Godmothers,

Name this child.

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And then naming it after them, he shall dip it in the water, or pour water upon it, saying,

NI baptize thee In the name of the Father, and
of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

WE receive this child into the congregation of
Christ's flock, and do ** Here the Priest shall make*
**sign him with the sign of a Cross on the child's fore-*
the Cross, in token that here-
after *he* shall not be ashamed to confess the faith of
Christ crucified, and manfully to fight under his
banner, against sin, the world, and the devil, and
to continue Christ's faithful soldier and servant
unto *his* life's end. Amen.

[If it is so desired, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,

WE give this white vesture, a token of the
innocency bestowed upon thee, and for a
sign whereby thou art admonished to give thyself
to pureness of living, that after this transitory life
thou mayest be partaker of the life everlasting.

And shall give to him, or to the Godfather, a lighted candle, saying,

RECEIVE the light of Christ, that when the
Bridegroom cometh thou mayest go forth with
all the saints to meet him; and see that thou keep
the grace of thy baptism.]

THE THANKSGIVING

Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this*
child is born again, and grafted into the body of
Christ's Church, let us give thanks unto Almighty
God for these benefits; and with one accord make
our prayers unto him, that *this child* may lead the
rest of *his life* according to this beginning.

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Then shall be said by all, standing,

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

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to make *him a member* of thy holy Church. Grant, O Lord, that *he*, being buried with Christ by baptism, and made *partaker* of his death, may also be *partaker* of his resurrection; that, serving thee here in newness of life, *he* may finally, with the rest of thy holy Church, come to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

After which the Priest may add,

Let us pray for *this child's* home.

HEAVENLY Father, after whom all fatherhood in heaven and earth is named: Bless, we beseech thee, the parents of *this child* and give to them and to all in whose charge *he* may be, the spirit of wisdom and love, that *his home* may be to *him* an image of thy kingdom, and the care of *his* parents a likeness of thy love; through Jesus Christ our Lord. Amen.

Then the Priest shall say to the Godfathers, Godmothers, and Parents this Exhortation following.

YOU who have brought *this child* to be baptized into the family of Christ's Church, must see that *he* be taught the meaning of the promises which

PUBLICK BAPTISM OF INFANTS

have been made in *his name*, and that *he* learn the things which a Christian ought to know, to believe, and to do, for the sake of *his* soul's welfare.

See especially that *he* be taught the Creed, the Lord's Prayer, and the Ten Commandments, as set forth in the Church Catechism, and that *he* be virtuously brought up to lead a godly and a Christian life. Take care that *he* be brought to the Bishop in due time to be confirmed by him; so that, strengthened with the gift of the Holy Spirit, *he* may come with due preparation to receive the most comfortable sacrament of the Body and Blood of Christ.

Remember always that Baptism represents unto us our Christian 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 unto sin and rise again unto righteousness, continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

If the Baptism be not joined to another service, the Minister shall pronounce the Blessing, the people kneeling:

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, now and evermore. *Amen.*

It is certain by God's Word, that children who are baptized, dying before they commit actual sin, are undoubtedly saved.

When Baptism is administered at Morning or Evening Prayer, then all the prayers after the Third Collect may be omitted, except the Prayer of St. Chrysostom and the Grace of our Lord Jesus Christ, &c.

If a child that has been privately baptized be brought to the church at the same time with a child that is to be baptized, the Priest, having certified the sufficiency of Private Baptism, shall begin the Order of the Ministration of Publick Baptism of Infants; putting the appointed questions to the sponsors of both the children; save that the question, 'Do you in his name ask for baptism?' be not asked of the sponsors of the child already baptized. Then, having baptized and

PRIVATE BAPTISM OF INFANTS

received the child that has not been baptized, he shall demand the name of the child that has been privately baptized and receive him. Which done, he shall proceed with the rest of the Order of Publick Baptism.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN

IN HOUSES

First, all things being decently set in order, let the Curate (or, in his absence, any other ordained Minister of the Church that can be procured) with those present call upon God, and say so many of the Prayers appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer, concluding with the following.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, the Son, and the Holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

Then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words:

NI baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

PRIVATE BAPTISM OF INFANTS

Then the Minister and the people shall say the Lord's Prayer, after which the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to make *him* a member of thy holy Church. Grant, O Lord, that *he*, being buried with Christ by baptism, and made *partaker* of his death, may also be *partaker* of his resurrection; that, serving thee here in newness of life, *he* may finally, with the rest of thy holy Church, come to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

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

But if no such ordained Minister can be procured, and extreme urgency compel, one of them that be present shall name the child, and pour water upon it, saying,

N. I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And then those present shall say the Lord's Prayer.

And let them not doubt, that the child thus privately baptized (either by the Priest of the Parish, or by some other Minister, or by one of those present) is lawfully and sufficiently baptized, and ought not to be baptized again.

It shall be the duty of any person, thus ministering baptism privately, to notify the Priest of the Parish without delay.

If the child, thus baptized, afterwards live, it should be brought into the church that the people may be certified that it has been duly baptized, and that it may be received publicly into the congregation, according to the form following.

THE FORM OF RECEPTION INTO THE CONGREGATION

OF CHILDREN PRIVATELY BAPTIZED

There shall be for every male child brought to be received into the church, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.

When a child who has been privately baptized by some other person than the Priest is brought to be received into the Congregation, the Priest who receives the child shall satisfy himself that all has been well done, and according to due order, concerning the Baptism of the child; and shall, if need so require, examine those who bring the child to the church after this manner:

BY whom was this child baptized?
Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

Was this child baptized with water?

Was this child baptized with the form of words:
I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?

And if the Priest did himself baptize the child, or finds by the answers of those who bring the child that the child was baptized with water, In the name of the Father, and of the Son, and of the Holy Ghost; then he shall not christen the child again; but, having inquired of the sponsors the name of the child, he shall receive him as one of the flock of true Christian people, saying thus:

I CERTIFY you, that in this case all has been well done, and according unto due order, concerning the baptizing of *this child*, N.; who, being born in original sin, *has*, by the laver of regeneration in Baptism, been received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ does not deny his grace and mercy unto such infants, but most lovingly calls them unto him, as the Holy Gospel witnesses unto us to our comfort on this wise.

RECEPTION INTO THE CONGREGATION

Then all standing, the Priest shall read the Gospel as follows:

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, at the thirteenth verse.

Answer. 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.

Then shall the people say,

Thanks be to thee, O Lord.

After the Gospel is read, the Priest shall make this brief Exhortation upon the words of the Gospel.

YOU hear in this Gospel the words of our Saviour Christ, when he commanded the children to be brought unto him. You perceive how he took them in his arms, and blessed them. He is the same yesterday, to day, and for ever. Doubt you not therefore, but earnestly believe, that he loves *this child*, who *has* been brought to him in Holy Baptism, that he has received *him*, and embraced *him* with the arms of his mercy, and that he will give *him* the blessing of eternal life. Wherefore let us faithfully and devoutly give thanks unto him, and say the Prayer which our Lord himself taught us:

OUR Father who 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

RECEPTION INTO THE CONGREGATION

we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then shall the Priest say to the Godfathers and Godmothers,

DEARLY beloved, you have brought *this child* here to be received into the congregation; you, therefore, on your part, must undertake on *his* behalf three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Then shall be said by the Priest and Godparents the Apostles' Creed as follows:

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

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

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

RECEPTION INTO THE CONGREGATION

Dost thou in the name of this child profess this Faith?

Answer. I do.

Dost thou promise, in *his* name, obedience to God's holy will and commandments?

Answer. I do.

Then shall the Priest take the child into his arms, or by the hand, and say,

WE receive this child into the congregation of Christ's flock, and do
*sign him with the sign of the Cross, in token that here-
after he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

** Here the priest shall make a Cross on the child's forehead.*

[If it is so desired, the Priest shall put upon the child the white vesture commonly called the Chrysom, saying,

WE give this white vesture, for a token of the innocency bestowed upon thee, and for a sign whereby thou art admonished to give thyself to pureness of living, that after this transitory life thou mayest be partaker of the life everlasting.

And shall give to him, or to the Godfather, a lighted candle, saying,

RECEIVE the light of Christ, that when the Bridegroom cometh thou mayest go forth with all the saints to meet him; and see that thou keep the grace of thy baptism.]

THE THANKSGIVING

Then the Priest shall say,

SEEING now, dearly beloved brethren, that *this* child is born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty

FORM OF ADMITTING CATECHUMENS

God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Then, the people still standing, the Priest shall say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to make *him* a member of thy holy Church. *Amen.*

And the rest of the service as in the form for the Ministration of Publick Baptism of Infants.

But if they who bring the infant to the church do make such uncertain answers to the Priest's questions, that it cannot appear that the child was baptized with water, In the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the baptizing of the child in the Font, he shall use this form of words:

N. IF thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

FORM OF ADMITTING CATECHUMENS

On the day appointed, the persons to be received shall be brought by their Godparents to the church, and shall remain in the Porch, or nigh unto the Entrance, until the First Lesson of the Daily Office is ended.

Then the Priest shall go down to the Porch or place appointed for Catechumens, and, those who are to be received being placed in order nigh unto the Entrance of the Church, the males on the right hand, the females on the left, he shall demand of them as follows:

Minister. What dost thou desire of God in his holy Church?

Answer. Faith.

Minister. What does Faith gain for thee?

Answer. Eternal life.

FORM OF ADMITTING CATECHUMENS

Minister. If thou wilt enter into life, keep the Commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself. Moreover, the right Faith is that thou worship One God in Trinity, and Trinity in Unity.

And again he demands:

Dost thou renounce the Devil?

Answer. I renounce him.

Minister. Dost thou believe in the One living and true God?

Answer. I believe; Lord, help thou mine unbelief.

Minister. Wilt thou be further instructed in the Faith of Christ?

Answer. I will.

Then shall the Minister say,

Peace be with thee;

Answer. And with thy spirit.

Then they shall kneel and the Minister shall say over them:

O LORD God of Hosts, before the terrors of whose presence the armies of Hell are put to flight: Deliver these thy servants from the might of Satan; cast out from them every evil and unclean spirit that lurketh in the heart, the spirit of error and wickedness, the spirit of lying and all uncleanness, and make them meet to receive the Holy Spirit of grace; through Jesus Christ our Lord. *Amen.*

Then the Minister shall sign each one on the forehead in the form of a Cross, saying,

Receive the Cross of Christ in thine heart.

FORM OF ADMITTING CATECHUMENS

And, when all are signed, he shall proceed,

TAKE unto you the faith; keep the heavenly precepts; so live that you may be worthy to become the temples of the Holy Ghost, and, having entered into the Church of the living God, may rejoice that you have escaped the snares of death. Reject idolatry, heresy, and superstition; and worship God the Father Almighty, and Jesus Christ his only Son our Lord, who shall come to judge the quick and the dead.

Let us pray.

O LORD, our Heavenly Father, Almighty, everlasting God, who givest light to them that sit in darkness and in the shadow of death: Lift up, we beseech thee, the light of thy countenance upon these thy servants who are wandering uncertain and doubtful in the night of this world; make known unto them the way of truth and peace, and open the eyes of their understanding that they may walk therein; enable them to acknowledge thee, One God, the Father in the Son, and the Son in the Father, with the Holy Spirit, and keep them steadfast in this faith, that, loyally serving thee in this life, they may receive thy blessing in the life to come, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY and merciful Father, who hast made all mankind, and dost restore through grace that which was lost by the infirmity of nature: Mercifully behold these thy servants, and let their names be written in the Book of Life, that, being defended by thy mercy, they may attain unto the glory of regeneration, and, receiving the fulness of thy grace, may be numbered amongst the children of the promise, through Jesus Christ, thine only Son our Lord, who through death hath destroyed

FORM OF ADMITTING CATECHUMENS

death, and opened unto us the gate of everlasting life, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall each one bow down his head, and the Minister, laying his hand on the head of each severally, shall say,

In the Name of the Lord.

Which done, he shall say:

Let us pray.

O HOLY Lord, Father Almighty, Everlasting God, who hast been from all eternity, and abidest unto the end; whose beginning is unknown, and thine end no man can find out: We humbly beseech thee for these thy servants whom thou hast called from the errors of the heathen, and from the shameful deeds of this world, that, being cleansed from the pollution of sin, and being regenerated by water and the Holy Spirit, they may put off the old man and put on the new, which according to thee is created in righteousness and true holiness, through Jesus Christ our Lord. *Amen.*

Then, the Catechumens all kneeling, the Priest shall bless them on this wise:

ALMIGHTY God, who hath called you to the knowledge of his grace, grant you an entrance unto his kingdom, through Jesus Christ. *Amen.*

Adding this:

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, now and evermore. *Amen.*

Then let their names be inscribed in the Church Roll.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS

AND ARE ABLE TO ANSWER FOR
THEMSELVES

When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, and due care shall be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and they shall be exhorted to prepare themselves with prayer and fasting for the receiving of this Holy Sacrament.

And if they shall be found fit, they shall each have at least one Witness, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the Third Collect, either at Morning or Evening Prayer, or (if need so require) as the Priest in his discretion shall think fit.

It is desirable that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together.

The Priest, being satisfied that no one of the persons here presented has been baptized, shall say to the whole congregation,

DEARLY beloved, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made living *members* of the same.

Then, the people standing, the Priest shall say,

Let us pray.

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: Mercifully look upon *these persons*; wash *them* and sanctify *them* with the Holy Ghost, that *they* may be received into the ark of Christ's Church; and being stedfast

BAPTISM OF SUCH AS ARE OF RIPER YEARS

in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may be spiritually born again and receive remission of *their* sins. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

Answer. 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

BAPTISM OF SUCH AS ARE OF RIPER YEARS
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.

Then shall the people say,
Thanks be to thee, O Lord.

THE PROMISES

Then shall the Priest speak to the persons to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive Holy Baptism, you have heard how the congregation has prayed, that our Lord Jesus Christ may receive you, release you of your sins, and give you the kingdom of heaven, and everlasting life. You have heard also, that our Lord Jesus Christ has promised in his holy Word to grant all these things that we have prayed for; which promise he, for his part, will most surely keep and perform.

You therefore, on your part, must undertake these three things: first, that you will renounce the devil and all his works; secondly, that you will constantly believe God's holy Word; and thirdly, that you will obediently keep his commandments.

Then shall the Priest demand of the persons to be baptized these questions following:

I demand therefore,

Dost thou renounce the devil and all his works?
Answer. I do.

BAPTISM OF SUCH AS ARE OF RIPER YEARS

Dost thou renounce the vain pomp and glory of the world?

Answer. I do.

Dost thou renounce the carnal desires of the flesh?

Answer. I do.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I do.

Dost thou believe in Jesus Christ his only Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell,* and also did rise again the third day from the dead; 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. I do.

Dost thou believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting?

Answer. I do.

Wilt thou be baptized in this faith?

Answer. That is my desire.

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.

* In the Creed the word 'hell' (Greek, *Hades*) means the place of the departed.

BAPTISM OF SUCH AS ARE OF RIPER YEARS

Then shall the Priest say,

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen*.

Grant that all evil desires of the flesh may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen*.

THE BLESSING OF THE WATER

Priest. The Lord be with you;

Answer. And with thy spirit.

Priest. Lift up your hearts;

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

Priest. 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 most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this

BAPTISM OF SUCH AS ARE OF RIPER YEARS
water to the mystical washing away of sin; and
grant that *these persons* now to be baptized therein
may receive the fulness of thy grace, and ever
remain in the number of thy faithful and elect
children: through Jesus Christ our Lord, to whom,
with thee, in the unity of the Holy Spirit, be all
honour and glory, now and evermore. *Amen.*

THE BAPTISM .

Then the Priest shall take each person to be baptized by the right hand, and shall ask the name; and shall then dip him in the water, or pour water upon him, saying,

N I baptize thee In the name of the Father, and
of the Son, and of the Holy Ghost. *Amen.*

Then the Priest shall say,

WE receive this person into the congregation
of Christ's flock, and do * *Here the Priest shall*
*sign him with the sign of the *make a Cross upon the*
Cross, in token that hereafter *person's forehead.*
he shall not be ashamed to confess the faith of
Christ crucified, and manfully to fight under his
banner against sin, the world, and the devil; and to
continue Christ's faithful soldier and servant unto
his life's end. *Amen.*

[Then, if it is so desired, the Priest shall put upon the person the white vesture, commonly called the Chrysom, saying,

TAKE this white vesture for a token of the
innocency bestowed upon thee, and for a sign
whereby thou art admonished to give thyself to
pureness of living, that after this transitory life
thou mayest be a partaker of the life everlasting.

And shall give to him a lighted candle, saying,

RECEIVE the light of Christ, that when the
Bridegroom cometh thou mayest go forth
with all the saints to meet him; and see that thou
keep the grace of thy baptism.]

BAPTISM OF SUCH AS ARE OF RIPER YEARS

THE THANKSGIVING

Then the Priest shall say,

SEEING now, dearly beloved brethren, that *these persons* are born again, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, the people kneeling.

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

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to make *them members* of thy holy Church. Grant, O Lord, that *they*, being buried with Christ by baptism, and made *partakers* of his death, may also be *partakers* of his resurrection; that serving thee here in newness of life, *they* may finally with the rest of thy Holy Church come to thine everlasting kingdom, through Christ our Lord. Amen.

Then, all standing up, if there be no sermon, the Priest shall use these two Exhortations following; speaking to the Witnesses 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; you must remember, that it is your part and duty to

BAPTISM OF SUCH AS ARE OF RIPER YEARS

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 you 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 newly baptized persons, he shall proceed, and say,

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk worthily of your Christian calling, and as children of light; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all evil desires, and daily advancing in all virtue and godliness of living.

If the Baptism be not joined to another service, the Priest shall pronounce this Blessing, the people kneeling:

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, now and evermore. *Amen.*

It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; so that he may be admitted to Holy Communion.

If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word infant for child or person as occasion requires.

A CATECHISM

If it be doubtful whether one that is of riper years has been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:

N. If thou art not already baptized, I baptize thee In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the church, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, then the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.

A CATECHISM

THAT IS TO SAY

AN INSTRUCTION, TO BE LEARNED
BEFORE CONFIRMATION 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

A CATECHISM

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.

* In the Creed the word 'hell' (Greek, *Hades*) means the place of the Departed.

† *That is*, the living.

A CATECHISM

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. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

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. In it thou shalt do no manner

A CATECHISM

of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my 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?

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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 Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody 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 slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

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

Question. What desirest thou of God in this Prayer?

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Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally* necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

* Generally, *That is*, necessary for all where they may be had.

A CATECHISM

Answer. Water; wherein the person is baptized
*In the Name of the Father, and of the Son, and of the
Holy Ghost.*

Question. What is the inward and spiritual
grace?

Answer. A death unto sin, and a new birth unto
righteousness: for being by nature born in sin, and
the children of wrath, we are hereby made the chil-
dren of grace.

Question. What is required of persons to be
baptized?

Answer. Repentance, whereby they forsake
sin; and faith, whereby they stedfastly believe the
promises of God, made to them in that Sacra-
ment.

Question. Why then are infants baptized, when
by reason of their tender age they cannot perform
them?

Answer. Because they promise them both by
their sureties; which promise, when they come to
age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's
Supper ordained?

Answer. For the continual remembrance of the
sacrifice of the death of Christ, and of the benefits
which we receive thereby.

Question. What is the outward part or sign of
the Lord's Supper?

Answer. Bread and Wine, which the Lord hath
commanded to be received.

Question. What is the inward part, or thing
signified?

Answer. The Body and Blood of Christ, which

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are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

All fathers, mothers, and Godparents shall see that their children are instructed in the Catechism.

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OR LAYING ON OF HANDS UPON
THOSE THAT ARE BAPTIZED AND
COME TO YEARS OF DISCRETION

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church has thought good to order, that those who come to be confirmed by the Bishop shall have been instructed in the Creed, the Lord's Prayer, and the Ten Commandments, as well as the law of Christian life, and the two Sacraments of the Gospel; and can also answer to such questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that when children have reached years of understanding, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and renew the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

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The Curate shall from time to time make diligent enquiry whether there be any in his parish who, having been baptized, were not confirmed in their youth; and, if he find any such, and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's Grace in Confirmation.

It is desirable that every one shall have a Godfather or a Godmother as a witness of their Confirmation.

And whensoever the Bishop shall give notice that he will minister 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 the manner following.

The service shall be said from the words, Our help is, &c., down to the Laying on of Hands by the Bishop, without any interruption by preaching or other instruction, or by the singing of any hymn or anthem.

Upon the day appointed, all that are then to be confirmed, being placed, and standing in order, before the Bishop, he (or some other Minister appointed by him) shall read the following Introduction, unless he shall otherwise determine.

THE INTRODUCTION

DEARLY beloved in the Lord, in ministering Confirmation the Church follows the example of the Apostles of Christ. For in the eighth chapter of the Acts of the Apostles we read thus:—

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 in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

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Holy Scripture here teaches us that in Confirmation there is both an outward sign, which is the laying on of hands with prayer, and an inward grace, which is the strengthening gift of the Holy Spirit. And, forasmuch as this gift comes from God alone, let us make our supplications to Almighty God, as the Apostles did, that he will pour forth his Spirit upon these persons who in Baptism were made his children by adoption and grace.

Furthermore, in order that this congregation may be assured that you who are to be confirmed stedfastly purpose to confess the faith of Christ crucified and to serve loyally under his banner; and that you yourselves may ever have printed in your remembrance what is your calling and how greatly you need the continual help of the Holy Spirit, the Church has thought good to order that, before you receive the laying on of hands, you shall openly acknowledge yourselves bound to fulfil the Christian duties to which Holy Baptism has pledged you.

THE QUESTION

Then shall the Bishop say,

DO you here, in the presence of God, and of this congregation, renounce the devil, the world, and the flesh, so that you will not follow nor be led by them?

Answer. I do.

DO you believe the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

DO you purpose as a loyal member of Christ's holy Church, to keep God's will and com-

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mandments, and to walk in the same all the days of your life?

Answer. I do.

These three questions may be put together with one answer, I do. Or else the Bishop shall say,

DO you 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 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 answer audibly,

I do.

Here may be sung Veni Creator Spiritus, or some other hymn to the Holy Spirit, all kneeling.

THE CONFIRMATION

Then shall the Bishop confirm on this wise:

The Bishop. Our help is in the name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer;

Answer. And let our cry come unto thee.

The Bishop. 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; the spirit of wisdom and under-

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standing; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them kneeling in order before the Bishop, he [may sign them upon the forehead, using at his discretion the Holy Chrism, and saying, N. I sign thee with the sign of the Cross, and I lay my hand upon thee, and] shall lay his hand upon their heads, saying,

DEFEND, O Lord, this thy child with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

And when all have been confirmed, then the Bishop may make the following declaration, all standing:

BELOVED, you have now, in the presence of God, who knows and sees all, ratified the promises of your Baptism, and have received of God the gift of his Holy Spirit.

Wherefore I pronounce that you be admitted to receive the Communion of the Body and Blood of Christ: In the name of the Father, and of the Son, and of the Holy Ghost. The Lord grant you his grace to consecrate your whole life and all your powers to his will and service in Christ Jesus.

Then the Bishop shall say,

The Lord be with you.

Answer. And with thy spirit.

And the people kneeling, the Bishop shall add,

Let us pray.

OUR Father who 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

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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.

And this Collect,

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty: We make our humble supplication unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

Or,

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

CONFESSION AND ABSOLUTION

Then the Bishop shall bless them, saying,

Go forth into the world in peace; be of good courage; fight the good fight of faith; that you may finish your course with joy.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

And there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

A FORM OF CONFESSION AND ABSOLUTION

Every Priest in his exercising of this ministry of reconciliation, committed by Christ to his Church, is solemnly bound to observe secrecy concerning all those matters which are thus confessed before him.

The Church doth not require of any that, in order to receive forgiveness of sins he, of necessity, confess before a Priest, but only that every man be honestly assured in his own conscience of his duty in this matter.

And such as shall be satisfied with a private confession to God in prayer ought not to be offended with those that use confession to God before a Priest; nor ought those who think it needful for themselves to confess their sins before a Priest to be offended with those that are satisfied with their confession to God in private prayer together with the general confession of the Church; but let all alike remember in all things to follow and keep the rule of charity, and not to judge other men's consciences, seeing that there is no warrant in God's Word for so doing.

At the time appointed the penitent shall kneel down in some convenient place in the Church and the Priest shall say unto him,

THE Lord be in thy heart and on thy lips, that thou mayest rightly and truly confess thy sins.

Then shall the penitent make confession of his sins, in this form or the like:

I CONFESS to God Almighty, the Father, the Son, and the Holy Spirit, before the whole company of heaven, and to you, that I have sinned, in thought, word, and deed, through my own most

SOLEMNIZATION OF MATRIMONY

grievous fault. And especially (since my last confession) I have sinned in these ways. . . .

For these and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, and humbly ask pardon of God, and of you penance, counsel, and absolution. Wherefore I pray God to have mercy upon me, and you to pray for me to the Lord our God.

After which confession the Priest shall give such counsel and penance as may be convenient, and, if he is assured of his repentance, he shall absolve the penitent after this sort:

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. Amen.

Then shall the Priest dismiss the penitent with a Blessing.

THE FORM OF SOLEMNIZATION OF MATRIMONY

First, the banns of all that are to be married together must be published in the Church three several Sundays, when notices are wont to be published; the Curate saying after the accustomed manner,

I publish the banns of marriage between N. of — and N. of —. If any of you know cause or just impediment, why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first [second or third] time of asking.

SOLEMNIZATION OF MATRIMONY

And if the persons that are to be married dwell in different Parishes, the banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize marriage between them, without a certificate of the banns being thrice asked, from the Curate of the other Parish.

If it is desired that the marriage be solemnized in a Church other than the Parish Church of either party, then the man and the woman must present to the officiating Minister a certificate that the banns have been thrice called in their respective Parish Churches.

Nor shall any be married without banns first asked, save where licence is had from authority or lawful notice has been given otherwise.

And if the persons that are to be married have obtained licence from authority to be married without publication of banns, the Curate shall not solemnize marriage between them without production of the licence.

Before the solemnization of any marriage, care shall be taken that the lawful requirements of the civil authority have been fulfilled, and the questions put forth by the Episcopal Synod have been satisfactorily answered.

Marriages shall not be solemnized in Lent without dispensation from the Bishop.

It is desirable that the newly married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.

THE INTRODUCTION

At the day and time appointed for solemnization of Matrimony the persons to be married shall come into the body of the church, with their friends and neighbours: and there standing together, the man on the right hand, and the woman on the left, the Priest addressing all present shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of his Church, to join together this man and this woman in Holy Matrimony; which is an honourable estate, instituted by 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 in Holy Writ 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, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

SOLEMNIZATION OF MATRIMONY

First, 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.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called of God to this holy estate, should continue therein, in pureness of living.

Thirdly, It was 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.

When two or more marriages are solemnized at the same time, all that follows as far as the Psalm shall be said in each case severally.

Speaking unto the persons that shall be married, the Priest shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law or the laws of this land; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

SOLEMNIZATION OF MATRIMONY

THE MARRIAGE

If no impediment be alleged, then shall the Priest say unto the man,

N. **W**ILT 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 the Priest shall say unto the woman,

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

The woman shall answer,

I will.

Then shall the Priest say,

Who giveth this woman to be married to this man?

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

The Priest 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 follows.

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 law; and thereto I plight thee my troth.

SOLEMNIZATION OF MATRIMONY

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 Priest,

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, to cherish, and in all things lawful to obey, till death us do part, according to God's holy law; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the Priest a ring, laying it upon the book. The Priest, taking the ring, shall bless it after the following form:

BLESS this ring, O merciful Lord, and grant that these thy servants may faithfully keep their solemn pledge, and abound evermore in love and holiness; through Jesus Christ our Lord. *Amen.*

The Priest shall then 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, with my body I thee honour, and all my worldly goods with thee I share: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The woman may likewise give a ring unto the man after the same manner and using the same words.

Then the man and woman shall kneel down, but the congregation shall remain standing, and the Priest shall say,

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name: that, living faithfully together, they may surely perform and keep the vow and covenant betwixt them made, (whereof the ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

SOLEMNIZATION OF MATRIMONY

Then shall the Priest join their hands together, and say,
Those whom God hath joined together let
no man put asunder.

Then shall the Priest speak unto the people:

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Priest shall add this Blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

THE BENEDICTION

if there be no Communion

Then shall the Priest, followed by the man and the woman, go to the Lord's Table: this Psalm being said,

Beati omnes. Psalm 128

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labours of thine hands :
O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Thy children like the olive-branches : round about thy table.

SOLEMNIZATION OF MATRIMONY

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.

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,

Spera in domino. Psalm 37. 3-7

PUT thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord : and he shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon him.

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

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

Then, the people kneeling (the man and woman kneeling before the Lord's Table), the Priest shall stand at the Table and turning towards them shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

SOLEMNIZATION OF MATRIMONY

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

Priest. O Lord, save thy servant, and thy hand-maid;

Answer. Who put their trust in thee.

Priest. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Priest. Be unto them a tower of strength;

Answer. From the face of their enemy.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Priest.

O HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law: Grant that thy Holy Spirit may lead these thy servants in the way of love and joy and peace even unto eternal life; 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, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end.
Amen.

This Prayer next following shall be omitted, where the woman is past child-bearing.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that

SOLEMNIZATION OF MATRIMONY

they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hast made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

ALMIGHTY God, the Father of our Lord Jesus Christ, pour upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

Here may follow a Sermon, or a passage of Scripture may be read.

Then the Priest shall dismiss the people, 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. *Amen.*

SOLEMNIZATION OF MATRIMONY

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE BENEDICTION at the Holy Communion

Then shall the Priest, followed by the man and the woman, go to the Lord's Table; this Psalm being said:

Deus misereatur. Psalm 67

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

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

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

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

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

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

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

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

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

The Psalm being ended, the Priest, standing at the Lord's Table, shall begin the Service of the Communion.

The Collect

O HEAVENLY Father, who hast taught us by thy Son that except we love one another we cannot fulfil thy law: Grant that thy Holy Spirit

SOLEMNIZATION OF MATRIMONY

may lead these thy servants in the way of love and joy and peace even unto eternal life; that they obeying thy will and always being in safety under thy protection may abide in thy love unto their lives' end; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end.
Amen.

The Epistle. Ephesians 3. 13-19

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, from whom every 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 strong 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 unto all the fulness of God.

The Gospel. St. John 15. 9-12

JESUS said unto his 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. This is my commandment, That ye love one another, as I have loved you.

THE BLESSING OF CIVIL MARRIAGE

The Communion ended, immediately before the Blessing, may be said these Collects.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased: Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may so live together in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who hast taught us that it should never be lawful to put asunder those whom thou by Matrimony hast made one, and hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church; and also that this woman may be loving and faithful to her husband, and in all things be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THE BLESSING OF CIVIL MARRIAGE

The man and the woman having come into the Church, and standing in the accustomed place, the man on the right hand and the woman on the left, the Priest shall say unto the man,

N. **D**OST thou acknowledge this woman as thy wedded wife?

The man shall answer,

I do.

THE BLESSING OF CIVIL MARRIAGE

Then shall the Priest say unto the man,

WILT thou live together with her 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. **D**OST thou acknowledge this man as thy wedded husband?

The woman shall answer,

I do.

Then shall the Priest say unto the woman,

WILT thou live together with him after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall follow the Benediction as printed on pages 444-50.

THE THANKSGIVING OF WOMEN
AFTER CHILD-BIRTH

COMMONLY CALLED

THE CHURCHING OF
WOMEN

The woman, at the usual time after her delivery, accompanied by her husband, if he so desire, shall come into the Church, and there shall kneel down in some convenient place: And the Priest shall begin,

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and to preserve you in the great danger of child-birth; you shall therefore give hearty thanks unto God, and say,

Then shall be said,

Dilexi, quoniam. Psalm 116

I AM well pleased : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

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

THE CHURCHING OF WOMEN

I will walk before the Lord : in the land of the living.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the name of the Lord.

I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving : and will call upon the name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

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,

Nisi Dominus. Psalm 127

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

THE CHURCHING OF WOMEN

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

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

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

Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

Priest. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Priest. 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.

THE CHURCHING OF WOMEN

Then shall the Priest say,

UNTO God's gracious mercy and protection we commit you. The Lord bless you, and keep you: The Lord make his face to shine upon you, and be gracious unto you: The Lord lift up his countenance upon you, and give you peace, now and evermore. *Amen.*

Prayers which may be used at the discretion of the Priest before the Blessing.

O GOD, our heavenly Father, who hast blessed thy servants with the gift of a child: Grant, we beseech thee, that they may shew their love and thankfulness to thee in so ordering their home, that by the example of their life and teaching they may guide the child in the way of righteousness, and with *him* be partakers with thy saints in the life to come; through Jesus Christ our Lord. *Amen.*

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain, and lovest all that thou hast made: Comfort thou thy servants whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that they may obtain the fulness of thy promises in the world to come; through Jesus Christ our Lord. *Amen.*

They that come to give thanks, must offer accustomed offerings; and, if there be Communion, it is convenient that they receive the Holy Communion.

THE MINISTRY TO THE SICK

When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, may say,

PEACE be to this house, and to all that dwell in it.

I

SUITABLE PASSAGES OF SCRIPTURE

1. Confidence in God: Psalms 27, 46, 91, 121; Proverbs 3. 11-26; Isaiah 26. 1-9; 40. 1-11; 40. 25 to end; Lamentations 3. 22-41; St. Matthew 6. 24 to end; Romans 8. 31 to end.
2. Answer to Prayer: Psalms 30, 34.
3. Prayer for Divine Aid: Psalms 43, 86, 143; St. James 5. 10 to end.
4. Penitence: Psalms 51, 130.
5. Praise and Thanksgiving: Psalms 103, 146; Isaiah 12.
6. God's dealing with Man through Affliction: Job 33. 14-30; Hebrews 12. 1-11.
7. Christ our Example in Suffering: Isaiah 53; St. Matthew 26. 36-46; St. Luke 23. 27-49.
8. God's Call to Repentance and Faith: Isaiah 55.
9. The Beatitudes: St. Matthew 5. 1-12.
10. Watchfulness: St. Luke 12. 32-40.
11. Christ the Good Shepherd: Psalm 23; St. John 10. 1-18.
12. The Resurrection: St. John 20. 1-18; 20. 19 to end; 2 Corinthians 4. 13 to 5. 9.
13. The Redemption: Romans 5. 1-11; 8. 18 to end; 1 St. John 1. 1-9.
14. Christian Love: 1 Corinthians 13.
15. Growth in Grace: Ephesians 3. 13 to end; 6. 10-20; Philippians 3. 7-14.
16. Patience in Suffering: St. James 5. 10 to end.
17. God's Love to Men: 1 St. John 3. 1-7; 4. 9 to end.
18. The Life of the World to come: Revelation 7. 9 to end; 21. 1-7; 21. 22 to end; 22. 1-5.
19. Our Lord's last Discourse before his Passion: St. John 14, 15, 16, 17.

II

CONSIDERATIONS FOR THE SICK

OUR heavenly Father, in his love for all men, gives spiritual strength through Jesus Christ our Lord to enable his children to use sickness to their own profit, and to his glory.

THE MINISTRY TO THE SICK

Our Lord Jesus Christ, ever present with us, is ready to impart to us grace for the healing both of body and soul, and therefore it is our duty to use all available means to co-operate with him in the fulfilment of his purpose.

Our Lord, manifested in the Gospel as the healer of disease, is still ready to minister grace for the healing of the body.

Our Lord himself, though sinless, was made perfect through sufferings; and sinful man needs discipline in order to correct and amend in him whatever is amiss in the eyes of our heavenly Father.

The aim of the Christian, whether in health or in sickness, is that God may be glorified in him through Jesus Christ.

There is great honour in suffering if in our pain we be conformed to the spirit of Jesus Christ; for in the bearing of pain God manifested his will to redeem the world.

In sickness as in health we are to seek constantly the inspiration of God the Holy Ghost.

The sick person should be moved to make a special confession of his sins, if he feel his conscience to be troubled with any weighty matter, as is set forth in the Order for Confession and Absolution of Sins.

If the sick person hath not before disposed of his goods, let him be admonished to make his Will, and to declare his Debts, what he oweth and what is owing to him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

III

PRAYERS

O LORD of all grace and blessing, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

THE MINISTRY TO THE SICK

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. *Amen.*

Sanctify this trial unto *him*, that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. *Amen.*

May it be thy good pleasure to restore *him* to *his* former health, that so *he* may live the rest of *his* life in thy fear, and to thy glory. *Amen.*

And whatsoever be the issue that thou shalt ordain for *him*, give *him* grace to be so conformed to thy will, that *he* may be made meet to dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

O LORD Jesus Christ, who didst with joy receive and bless the children brought to thee: Give thy blessing to this thy child; in thine own time deliver *him* from *his* bodily pain, that *he* may live to serve thee all *his* days. *Amen.*

For Healing.

ALMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, that by thy blessing upon *him* and upon those who minister to *him*, *he* may be restored to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

O GOD, who by the might of thy command canst drive away from men's bodies all sickness and infirmity: Be present in thy goodness with this thy servant, that *his* weakness being banished, and *his* health restored, *he* may live to glorify thy holy name; through our Lord Jesus Christ. *Amen.*

THE MINISTRY TO THE SICK

For a Convalescent.

O LORD, whose compassions fail not, and whose mercies are new every morning: We give thee hearty thanks that it hath pleased thee to give to this our *brother* both relief from pain and hope of renewed health; continue, we beseech thee, in *him* the good work that thou hast begun; that, daily increasing in bodily strength, and humbly rejoicing in thy goodness, *he* may so order *his* life and conversation as always to think and do such things as shall please thee; through Jesus Christ our Lord. *Amen.*

For one troubled in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort: We beseech thee, look down in pity and compassion on thy servant, whose soul is full of trouble; give *him* a right understanding of *himself*, and also of thy will for *him*, that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee; deliver *him* from the fear of evil; lift up the light of thy countenance upon *him*, and give *him* thine everlasting peace; through the merits and mediation of Jesus Christ our Lord. *Amen.*

In case of recovery public thanksgiving should be made by the sick person, or on his behalf, in the Church.

IV

THE LAYING ON OF HANDS

When the Priest has prayed with the sick person, he may lay his hands upon him and say,

Our help is in the name of the Lord;
Answer. Who hath made heaven and earth.

O ALMIGHTY God, who art the giver of all health, and the aid of all them that seek to thee for succour: We call upon thee mercifully to show

THE MINISTRY TO THE SICK

thy help and goodness to this thy servant, that *he*, being healed of *his* infirmity, may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

In the name of God most High, the Father, the Son, and the Holy Ghost, may release be given thee from thy pain according to his will; may new life quicken thy mind and body; may perfect health abound in thee, and the peace which passeth all understanding. *Amen.*

The God of all peace himself sanctify thee wholly; and may thy spirit and soul and body be preserved without blame at the coming of our Lord Jesus Christ. *Amen.*

V

THE ANOINTING OF THE SICK

The Priest shall begin as follows,

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

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who 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 Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

THE MINISTRY TO THE SICK

Levavi oculos. Psalm 121

I WILL lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the Lord : who hath made heaven and earth.

He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

Behold, he that keepeth Israel : shall neither slumber nor sleep.

The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

So that the sun shall not burn thee by day : neither the moon by night.

The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

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

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

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

The Lesson. St. James 5. 14

IS any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

Answer. Thanks be to God.

Then may the Priest say,

DO you give yourself to God, that his will may be done in you ?

Answer. I do.

THE MINISTRY TO THE SICK

Priest. All things are possible to him that believeth. Do you believe in God's power to help you?

Answer. I do.

Then he shall say as follows,

O ALMIGHTY God, the giver of every perfect gift: Hear us on behalf of this thy servant, and mercifully grant that by this anointing with hallowed oil, *he* may receive relief from *his* sickness, cleansing from *his* sins, and healing both of body and soul; through Jesus Christ our Lord. *Amen.*

Then dipping his thumb in the oil, he shall anoint the sick person upon the forehead, saying,

N I anoint thee with hallowed oil, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

He shall add the following Benediction.

AS with this visible oil thy body outwardly is anointed, so may our heavenly Father, God Almighty, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. May he vouchsafe of his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength to serve him joyfully; and send thee release from all thy pains, troubles and diseases both in body and mind.

May he also vouchsafe mercifully to grant unto thee strength by his Holy Spirit to withstand all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death; through Christ our Lord, who by his death hath overcome death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. *Amen.*

THE MINISTRY TO THE SICK

Then shall he say,

THE Almighty Lord, who is a most strong tower to all who put their trust in him, be now and evermore thy defence and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

And after that he shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace, now and evermore. *Amen.*

VI

THE COMMUNION OF THE SICK

Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent that they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the frequent receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.

If any sick person be not able to come to the church, and yet is desirous to receive the Holy Communion in his house, he must give timely notice to the Curate. And if the Curate judge that it is possible that the Holy Communion be celebrated in the house without irreverence or grave inconvenience, he shall instruct the sick person's family or friends to prepare a comely place together with all things necessary therefor; and he shall there celebrate the Holy Communion according to the form prescribed; save only that he may, at his discretion, begin with the Collect, Epistle, and Gospel here following, or else with those proper to the Day.

The Collect.

ALMIGHTY, everliving God, Maker of all mankind: We beseech thee to have mercy upon this thy servant in *his* affliction. Give him grace to

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take *his* sickness with patience and courage; and grant that (if it be thy gracious will) *he* may recover *his* bodily health, and serve thee henceforth in newness of life; through Jesus Christ our Lord. *Amen.*

Or this,

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians i. 3

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

The Gospel. St. John 10. 14

JESUS said, I am the good shepherd, and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

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After which the Priest shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye that do truly, &c.

In case of extreme necessity the Priest may begin with the Consecration; and, immediately after the delivery of the Holy Sacrament to the sick person, end with the Blessing.

At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto any that shall communicate with the sick, and last of all to the sick person.

When it is desirable to administer both kinds together, the words of administration shall be said thus:

THE Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

If the sick person is both communicated and anointed on the same occasion, the unction shall precede the Communion.

If a man, by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, cannot receive the Sacrament of Christ's Body and Blood, let him be well assured that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

But if the sick person, desirous to receive the Holy Communion in his house, does not wish that the service be celebrated there, or if it cannot be there celebrated reverently or conveniently, as also when there are several sick persons in the Parish desirous to receive the Holy Communion on the same day, the Curate shall administer the reserved Sacrament in such form and manner as shall be sanctioned by the Bishop.

Before he thus administer the Sacrament, at least these parts of the appointed Order of Holy Communion shall be used, namely, the General Confession, the Absolution, and the Prayer We do not presume, &c., except when extreme sickness shall otherwise require: and after the delivery of the Sacrament with the appointed words, he shall say at the least the Lord's Prayer and the Blessing.

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VII

THE COMMENDATION OF THE SOUL

Any of the portions of Scripture and Prayers that follow may be said either by the Minister, or, if he be not present, by the relatives and friends of the dying person.

From the Psalms.

BE not far from me, O Lord; thou art my succour, haste thee to help me.

O keep my soul and deliver me.

Forsake me not O Lord my God : be not far from me. Haste thee to help me, O Lord God of my salvation.

Forsake me not, when my strength faileth me.

Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

Into thy hands I commend my spirit : for thou hast redeemed me, O Lord thou God of truth.

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?

The Lord is my shepherd : therefore can I lack nothing.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.

With thee is the well of life : and in thy light shall we see light.

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

When I wake up after thy likeness : I shall be satisfied with it.

The darkness is no darkness with thee; but the night is as clear as the day : the darkness and light to thee are both alike.

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From St. John's Gospel.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I am the light of the world.

I am the good shepherd: the good shepherd giveth his life for the sheep.

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; ye believe in God, believe also in me. In my Father's house are many mansions.

Because I live ye shall live also.

From the Epistles.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

From the Revelation.

AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

And there shall be no night there: and they need no candle, nor light of sun; for the Lord God giveth them light; and they shall reign for ever and ever.

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The Nunc dimittis; which may be repeated by all who are present.

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

For mine eyes have seen : thy salvation,

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

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

And after, the reader may say,

The eternal God is thy refuge;

Answer. And underneath are the everlasting arms.

Prayers.

UNTO thee, O Lord, we commend the soul of thy servant *N.* that, dying to the world, *he* may live to thee; and whatsoever sins *he* has committed through the frailty of earthly life, we beseech thee to do away by thy most loving and merciful forgiveness; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

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For a Dying Child.

O LORD Jesus Christ, the only-begotten Son of God, who for our sakes didst become a babe in Bethlehem: We commend unto thy loving care this child whom thou art calling to thyself. Send thy holy angel to lead *him* gently to those heavenly habitations where the souls of them that sleep in thee have perpetual peace and joy, and fold *him* in the everlasting arms of thine unfailing love; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Litany for the Dying.

O God the Father,
Have mercy.
O God the Son,
Have mercy.
O God the Holy Ghost,
Have mercy.
O Holy Trinity, one God,
Have mercy.
Remember not, Lord, our offences,
Spare us, good Lord.
From all evil and sin,
Good Lord, deliver him.
From the assaults of the devil,
Good Lord, deliver him.
From thy wrath and condemnation,
Good Lord, deliver him.
In the hour of death,
Good Lord, deliver him.
In the day of judgement,
Good Lord, deliver him.
By thy holy Incarnation,
Save him, O Lord.
By thy Cross and Passion,
Save him, O Lord.

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By thy Resurrection and final Triumph,
Save him, O Lord.

That it may please thee to grant *him* relief in
pain;

We beseech thee to hear us.

That it may please thee to deliver *his* soul;

We beseech thee to hear us.

To cleanse *him* from *his* sin;

We beseech thee to hear us.

That it may please thee to receive *him* to thyself;

We beseech thee to hear us.

To set *him* in a place of light and peace;

We beseech thee to hear us.

To number *him* with thy saints and thine elect;

We beseech thee to hear us.

Son of God,

We beseech thee to hear us.

O Lamb of God,

Have mercy upon us.

O Lamb of God,

Grant him thy peace.

At the Point of Death.

GO forth, O Christian Soul, upon thy journey
from this world. In the name of God the
Almighty Father who created thee. *Amen.*

In the name of Jesus Christ who suffered for
thee. *Amen.*

In the name of the Holy Ghost who strengthen-
eth thee. *Amen.*

In communion with the holy Apostles, Con-
fessors and Martyrs, and all the blessed Saints,
and aided by Angels and Archangels and all the
armies of the heavenly host. *Amen.*

May thy portion this day be in the new Jeru-
salem, the abode of peace, and thy dwelling in the
heavenly Zion. *Amen.*

THE ORDER FOR THE BURIAL OF THE DEAD

Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in the act of committing any grievous sin, or that have laid violent hands upon themselves. If question arise as to whether this Office should be used for the burial of any person, reference shall (if time and opportunity permit) be made to the Bishop, who shall decide the question.

The Priest and Clerks, meeting the corpse at the entrance of the church-yard, and going before it, either into the church or towards the grave, shall say or sing one or more of the following sentences.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John 11. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19. 25, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Timothy 6. 7. Job 1. 21.*

ENTER not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified. *Psalms 143. 2.*

O REMEMBER not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness. *Psalms 25. 6.*

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. *1 Corinthians 13. 12.*

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WHETHER we live or die, we are the Lord's. For to this end Christ died, and rose, and revived, that he might be Lord both of the dead and living. *Romans 14. 8, 9.*

NEITHER death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Romans 8. 38, 39.*

THE eternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy 33. 27.*

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. *St. John 14. 2.*

After they come into the church, shall be said one or more of the Psalms following. Note, that at the end of each of the Psalms the Gloria Patri shall be omitted.

Dominus regit me. Psalm 23

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Rest eternal grant unto them, O Lord : and let light perpetual shine upon them.

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Domine, refugium. Psalm 90

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made ; thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

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Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Rest eternal grant unto them, O Lord : and let light perpetual shine upon them.

De profundis. Psalm 130

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

And he shall redeem Israel : from all his sins.

Rest eternal grant unto them, O Lord : and let light perpetual shine upon them.

Then shall follow the Lesson.

I Corinthians 15. 20

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in

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Christ shall all be made alive. But every man in his own order: Christ the first-fruits: afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as

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is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Or

2 Corinthians 4. 16

FOR which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have

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a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Or

Revelation 21. 1

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things

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are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Then shall the Priest say,

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who 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.

GOD, who declarest thy almighty power most chiefly in shewing mercy and pity: Receive the supplications and prayers which we offer before thee for the souls of thy servants and handmaidens: and forasmuch as in this mortal life they put their trust in thee, vouchsafe them now a place in the glory of thy presence: through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

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ALMIGHTY God, Father of all mercies and giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life, through the love of thy Son, Jesus Christ our Saviour. *Amen.*

Priest. Rest eternal grant unto *him*, O Lord.

Answer. And let light perpetual shine upon *him*.

[**T**HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*]

AT THE GRAVESIDE

If the ground be not consecrated, the Priest on coming to the grave shall say the Prayer following.

O LORD Jesus Christ, who wast laid in the new tomb of Joseph, and didst thereby sanctify the grave to be a bed of hope to thy people: Vouchsafe, we beseech thee, to bless, hallow and consecrate this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant which we are about to commit to thy gracious keeping; who art the resurrection and the life, and who livest and reignest with the Father and the Holy Ghost; one God, world without end. *Amen.*

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When they come to the grave, while the corpse is made ready to be laid in the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live, and is full of trouble. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

IN the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

Then, while the earth be cast upon the body, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to receive unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ; who shall change the body of our low estate that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead that die in the Lord: even so saith the Spirit; for they rest from their labours.

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Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

Then shall be said one or more of the following Prayers, the Priest first saying,

Let us pray.

O ALMIGHTY God, with whom do live the spirits of just men made perfect: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in this world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

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ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

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

MAY the souls of the faithful departed through the mercy of God rest in peace. *Amen.*

In case of necessity the whole service may be said in church, with the exception that the Committal and the Grace shall be said at the graveside.

When it is necessary that the whole service be at the graveside, it shall be lawful to omit the Psalm, the Lesson, and the first Lord's Prayer.

AT A CREMATION

When this Order is used at the Cremation of the body, in place of the words commit his body to the ground, earth to earth, ashes to ashes, dust to dust, shall be said the words, commit his body to be consumed by fire; and the Service shall end at subdue all things to himself, together with the Grace. The remainder of the Service shall be used at the time of the disposal of the ashes.

When this Order is used at the time of the disposal of the ashes after cremation, in place of the words commit his body to the ground, earth to earth, ashes to ashes, dust to dust, shall be said the words, commit his ashes to the ground, earth to earth, dust to dust, or, commit his ashes to their resting-place.

It is much to be desired that the ashes of Christian persons after cremation should be reverently disposed of, by being deposited either in a grave or in some place set apart for that purpose.

AT THE HOLY COMMUNION

The Collect

O GOD, the Maker and Redeemer of all believers: Grant to the soul of thy servant, N., all the unsearchable benefits of thy Son's passion; that in the day of his appearing *he* and all the faithful departed may be manifested as thy children; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE BURIAL OF THE DEAD

The Epistle. Romans 8. 35

WHO shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or

I Thessalonians 4. 13

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John 5. 24

JESUS said, Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judge-

THE BURIAL OF THE DEAD

ment, but hath passed out of death into life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

Or

St. John 6. 37

JESUS said, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. For this is the will of my Father, that every one which seeth the Son, and believeth on him, may have eternal life: and I will raise him up at the last day.

And before the Blessing shall be said,

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

AT THE BURIAL OF A BAPTIZED INFANT

LOOK with favour, most Holy Trinity, on this our act of worship and service; and may this sacrifice, set forth before thine eyes, be acceptable to thy Divine Majesty, and avail for us and for all for whom we have offered it, who livest and reignest, one God, world without end. *Amen.*

AT THE BURIAL OF A BAPTIZED INFANT

The Priest and Clerks meeting the corpse at the entrance of the church-yard, and going before it, either into the church or towards the grave, shall say or sing,

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John 11. 25, 26.*

BLESSED are the pure in heart: For they shall see God. *St. Matthew 5. 8.*

JESUS called them unto him, and said, Suffer little children to come unto me: and forbid them not: for of such is the kingdom of God. *St. Luke 18. 16.*

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. *St. Matthew 18. 10.*

HE shall feed his flock like a shepherd: He shall gather the lambs with his arms, and carry them in his bosom. *Isaiah 40. 11.*

AT THE BURIAL OF A BAPTIZED INFANT

THE Lord gave, and the Lord hath taken away:
blessed be the name of the Lord. *Job* 1. 21.

After they are come into the church, shall be read this Psalm,

Dominus regit me. Psalm 23

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

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

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

Then shall follow the Lesson.

St. Mark 10. 13

THEY brought young children to Christ, that he should touch them : and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer 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 in his arms, put his hands upon them, and blessed them.

AT THE BURIAL OF A BAPTIZED INFANT

Then the Priest shall say,

The Lord be with you;

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who 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 Jesus Christ, who didst take little children into thine arms and bless them: Grant that in perfect confidence we may commit this child into the arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O GOD, whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may in the world to come obtain the fulness of thy promises; through our Lord Jesus Christ. *Amen.*

Priest. In thy presence is the fulness of joy;

Answer. And at thy right hand there is pleasure for evermore.

AT THE BURIAL OF A BAPTIZED INFANT

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

AT THE GRAVESIDE

When they come to the grave, while the corpse is made ready to be laid in the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman hath but a short time to live and is full of trouble. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

Then while the earth shall be cast upon the body, the Priest shall say,

FORASMUCH as we believe that Almighty God of his great mercy hath received unto himself the soul of this dear child here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change the body

AT THE BURIAL OF A BAPTIZED INFANT

of our low estate, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

Then shall be said or sung,

THEREFORE are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more: neither shall the sun light on them nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Let us pray.

OUR Father who 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.

WE commend into thy hands of mercy, most merciful Father, the soul of this child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general resurrection in the last day we, together with *him*, may be found acceptable in thy sight, and hear these most com-

AT THE BURIAL OF A BAPTIZED INFANT

fortable words: Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

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

A DEVOTION

WHICH MAY BE USED ON ASH
WEDNESDAY AND AT OTHER TIMES

*The Devotion shall begin with the Litany, including the Supplication.
Which done, a Lesson shall be read, and a Sermon may be preached.
After which, the rest of the Devotion, as follows.*

Psalm 51

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 acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou 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.

A DEVOTION

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.

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 Jerusalem.

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.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father who 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.

A DEVOTION

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above;

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour;

Answer. And for the glory of thy name deliver us; be merciful unto us sinners, for thy name's sake.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

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 Jesus 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, but so turn thine anger from us, who truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

Then shall the people say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee with penitence, fasting, and prayer. For thou art a merciful God,

A DEVOTION

Full of compassion, long-suffering, and of great pity, Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

Then the Minister alone shall say,

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us and give us peace, now and evermore. *Amen.*

THE PSALMS OF DAVID

Note, that such Psalms or portions of Psalms as are enclosed within brackets may be omitted at the discretion of the Minister.

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 judgement : neither the sinners in the congregation of the righteous.

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

PSALM 2. *Quare fremuerunt gentes?*

WHY do the 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 begotten 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 from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM 3. *Domine, quid multiplicati?*

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

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

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

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

5 I laid me down and slept, and rose up again : for the Lord sustained me.

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

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

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

PSALM 4. *Cum invocarem*

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

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

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

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

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

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

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

8 Thou hast put gladness in my heart : 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 I. EVENING PRAYER

PSALM 6. *Domine, ne in furore*

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

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

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

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

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

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

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

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

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

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

PSALM 7. *Domine, Deus meus*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

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

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

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

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

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

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

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

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

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

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

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

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

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

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

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

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM 8. *Domine, Dominus noster*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine ene-

mies : that thou mightest still the enemy, and the avenger.

3 FOR I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

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

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

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

7 All sheep and oxen : yea, and the beasts of the field;

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

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

DAY 2. MORNING PRAYER

PSALM 9. *Confitebor tibi*

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

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

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

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

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

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

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

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

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

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

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

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

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

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

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

17 The wicked shall be turned into hell : and all the people that forget God.

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

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

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

PSALM 10. *Ut quid, Domine?*

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

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

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

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto;

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

PSALM 11. *In Domino confido*

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

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

3 For the foundations will be cast down : and what 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 eye-lids try the children of men.

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

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

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

DAY 2. EVENING PRAYER

PSALM 12. *Salvum me fac*

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

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

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

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

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

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

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

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

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

PSALM 13. *Usque quo, Domine?*

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

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

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

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

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

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

PSALM 14. *Dixit insipiens*

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

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

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

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

[5 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 rejoyce, and Israel shall be glad.

DAY 3. MORNING PRAYER

PSALM 15. *Domine, quis habitabit?*

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

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

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

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

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

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

7 Whoso doeth these things : shall never fall.

PSALM 16. *Conserva me, Domine*

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

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

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

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

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

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

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

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

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

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

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

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

PSALM 17. *Exaudi, Domine*

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

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

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

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

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

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

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

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

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

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

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

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

13 UP, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, 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 rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 THE sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 THE earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubim, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 HE shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 THE Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 WITH the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 FOR who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help

them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 THE Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

DAY 4. MORNING PRAYER

PSALM 19. *Cæli enarrant*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 THE law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be always acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM 20. *Exaudiat te Dominus*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 NOW know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 SAVE, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM 21. *Domine, in virtute tua*

THE King shall rejoyce in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 ALL thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

DAY 4. EVENING PRAYER

PSALM 22. *Deus, Deus meus*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

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

3 And thou continuest holy : O thou worship of Israel.

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

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

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

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

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

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

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

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

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I WILL declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify

him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

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

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

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

27 ALL the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the 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 seed 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 green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

DAY 5. MORNING PRAYER

PSALM 24. *Domini est terra*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 WHO shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 SHEW me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 GRACIOUS and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 TURN thee unto me, and have mercy upon me : for I am desolate, and in misery.

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

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

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

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM 26. *Judica me, Domine*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

DAY 5. EVENING PRAYER

PSALM 27. *Dominus illuminatio*

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

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

8 HEARKEN unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I SHOULD utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSALM 28. *Ad te, Domine*

UNTO thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

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

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

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

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

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

7 PRAISED be the Lord : for he hath heard the voice of my humble petitions.

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

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

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

PSALM 29. *Afferte Domino*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 IT is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 THE Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people :
the Lord shall give his people the blessing of
peace.

DAY 6. MORNING PRAYER

PSALM 30. *Exaltabo te, Domine*

I WILL magnify thee, O Lord, for thou hast set
me up : and not made my foes to triumph over
me.

2 O Lord my God, I cried unto thee : and thou
hast healed me.

3 Thou, Lord, hast brought my soul out of hell :
thou hast kept my life from them that go down to
the pit.

4 SING praises unto the Lord, O ye saints of
his : and give thanks unto him for a remembrance
of his holiness.

5 For his wrath endureth but the twinkling of an
eye, and in his pleasure is life : heaviness may en-
dure 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 ever.

PSALM 31. *In te, Domine, speravi*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 HAVE mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies,

but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 BUT my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My 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 presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 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 have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 FOR this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM 33. *Exultate, justi*

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 **FOR** the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 **BLESSED** are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habita-

tion of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 OUR soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM 34. *Benedicam Domino*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 LO, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 COME, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

DAY 7. MORNING PRAYER

PSALM 35. *Judica, Domine*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unaware, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 FALSE witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on

sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O LET not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be

clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM 36. *Dixit injustus*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 THY mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O CONTINUE forth thy loving-kindness

unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

DAY 7. EVENING PRAYER

PSALM 37. *Noli æmulari*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth :
and shall be refreshed in the multitude of peace.

12 THE ungodly seeketh counsel against the
just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he
hath seen that his day is coming.

14 The ungodly have drawn out the sword, and
have bent their bow : to cast down the poor and
needy, and to slay such as are of a right conversa-
tion.

15 Their sword shall go through their own heart :
and their bow shall be broken.

16 A small thing that the righteous hath : is
better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken :
and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and
their inheritance shall endure for ever.

19 They shall not be confounded in the perilous
time : and in the days of dearth they shall have
enough.

20 As for the ungodly, they shall perish ; and the
enemies of the Lord shall consume as the fat of
lambs : yea, even as the smoke, shall they consume
away.

21 THE ungodly borroweth, and payeth not
again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the
land : and they that are cursed of him shall be
rooted out.

23 The Lord ordereth a good man's going : and
maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for
the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet

saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good; and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 THE mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

DAY 8. MORNING PRAYER

PSALM 38. *Domine, ne in furore*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 LORD, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares

for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 FOR in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM 39. *Dixi, custodiam*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 LORD, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 AND now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 HEAR my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM 40. *Expectans expectavi*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 SACRIFICE, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 WITHDRAW not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

DAY 8. EVENING PRAYER

PSALM 41. *Beatus qui intelligit*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I SAID, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 BUT be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 BLESSED be the Lord God of Israel : world without end. Amen.

PSALM 42. *Quemadmodum*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 MY God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM 43. *Judica me, Deus*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him

thanks, which is the help of my countenance, and my God.

DAY 9. MORNING PRAYER

PSALM 44. *Deus, auribus*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 **THOU** art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 **BUT** now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 AND though all this be come upon us, yet do we not forget thee : nor behave ourselves forwardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 UP, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSALM 45. *Eructavit cor meum*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 THOU art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 HEARKEN, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy

beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 INSTEAD of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM 46. *Deus noster refugium*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 THE rivers of the flood thereof shall make glad the City of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the king-

doms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O COME hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

DAY 9. EVENING PRAYER

PSALM 47. *Omnes gentes, plaudite*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 GOD is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the

people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM 48. *Magnus Dominus*

GREAT is the Lord, and highly to be praised :
in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 **FOR** lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 **WE** wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughters of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 **For** this God is our God for ever and ever : he shall be our guide unto death.

PSALM 49. *Audite hæc, omnes*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 WHEREFORE should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 BE not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

DAY 10. MORNING PRAYER

PSALM 50. *Deus deorum*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 HEAR, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 BUT unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O CONSIDER this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM 51. *Miserere mei, Deus*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou 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.

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 Jerusalem.

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 God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 THE righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

DAY 10. EVENING PRAYER

PSALM 53. *Dixit insipiens*

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

2 **CORRUPT** are they, and become abominable in their wickedness : there is none that doeth good.

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

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

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 **OH**, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM 54. *Deus, in nomine*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and

tyrants, which have not God before their eyes,
seek after my soul.

4 BEHOLD, God is my helper : the Lord is with
them that uphold my soul.

5 He shall reward evil unto mine enemies :
destroy thou them in thy truth.

6 AN offering of a free heart will I give thee, and
praise thy Name, O Lord : because it is so com-
fortable.

7 For he hath delivered me out of all my trou-
ble : and mine eye hath seen his desire upon mine
enemies.

PSALM 55. *Exaudi, Deus*

HEAR my prayer, O God : and hide not thyself
from my petition.

2 Take heed unto me, and hear me : how I mourn
in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh
on so fast : for they are minded to do me some mis-
chief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear
of death is fallen upon me.

5 Fearfulness and trembling are come upon me :
and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for
then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and
remain in the wilderness.

8 I would make haste to escape : because of the
stormy wind and tempest.

9 DESTROY their tongues, O Lord, and divide
them : for I have spied unrighteousness and strife
in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

[16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.]

17 AS for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

DAY II. MORNING PRAYER

PSALM 56. *Miserere mei, Deus*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 THEY daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 UNTO thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM 57. *Miserere mei, Deus*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 THEY have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

[PSALM 58. *Si vere utique*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 THE ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 BREAK their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 THE righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.]

DAY II. EVENING PRAYER

PSALM 59. *Eripe me de inimicis*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 THEY go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 GOD sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their 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 hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver.

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 **WHO** will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM 61. *Exaudi, Deus*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

DAY 12. MORNING PRAYER

PSALM 62. *Nonne Deo?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 NEVERTHELESS, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 AS for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM 63. *Deus, Deus meus*

O GOD, thou art my God : early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth 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 rejoyce in God; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is 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 arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

DAY 12. EVENING PRAYER

PSALM 65. *Te decet hymnus*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 THOU shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 THOU visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM 66. *Jubilate Deo*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O COME hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O PRAISE our God, ye people : and make the voice of his praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I WILL go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM 67. *Deus misereatur*

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

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

3 Let the 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.

DAY 13. MORNING PRAYER

PSALM 68. *Exurgat Deus*

LET God arise, and let his enemies be scattered :
let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O SING unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O GOD, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 THE Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were

discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 AS the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 PRAISED be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

[21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : 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 sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 SING unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

DAY 13. EVENING PRAYER

PSALM 69. *Salvum me fac*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground

is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my 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 God of Israel.

7 AND why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 BUT, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let

the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

[23 LET their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.]

30 AS for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM 70. *Deus in adiutorium*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

DAY 14. MORNING PRAYER

PSALM 71. *In te, Domine, speravi*

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I AM become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : 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 alway : 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 God : 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 Forsake me not, O God, in mine old age,

when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 THY righteousness, O God, is very high : and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM 72. *Deus, judicium*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 HIS dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 THERE shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 BLESSED be the Lord God, even the God of Israel : which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

DAY 14. EVENING PRAYER

PSALM 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 **THEN** thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 NEVERTHELESS, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 THINE adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 FOR God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters

out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 REMEMBER this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

DAY 15. MORNING PRAYER

PSALM 75. *Confitebimur tibi*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 WHEN I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM 76. *Notus in Judæa*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 THOU art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 THOU, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 THE fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM 77. *Voce mea ad Dominum*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I HAVE considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 AND I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

DAY 15. EVENING PRAYER

PSALM 78. *Attendite, popule*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 HE made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might shew their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law;

12 But 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 Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 YET for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 WHEN the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 BUT for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 MANY a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his

wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 SO they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 WHEN God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 SO the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high ; and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

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 Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies :

a very scorn and derision unto them that are round about us.

5 LORD, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold 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 Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O LORD God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 THOU hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 LET thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I EASED his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 BUT my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

DAY 16. EVENING PRAYER

PSALM 82. *Deus stetit*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 HOW long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 ARISE, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM 83. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 BUT do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM 84. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my king and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 BLESSED is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O LORD God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good

thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM 85. *Benedixisti, Domine*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 **TURN** us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 **I WILL** hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

DAY 17. MORNING PRAYER

PSALM 86. *Inclina, Domine*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 AMONG the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O GOD, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, are full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM 87. *Fundamenta ejus*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I WILL think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM 88. *Domine Deus*

OLORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

DAY 17. EVENING PRAYER

PSALM 89. *Misericordias Domini*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I HAVE made a covenant with my chosen : I have sworn unto David 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 wondrous 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 : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 THOU spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever :
and his throne as the days of heaven.

31 BUT if his children forsake my law : and walk
not in my judgements ;

32 If they break my statutes, and keep not my
commandments : I will visit their offences with the
rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not
utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the
thing that is gone out of my lips : I have sworn
once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat
is like as the sun before me.

36 He shall stand fast for evermore as the moon :
and as the faithful witness in heaven.

37 BUT thou hast abhorred and forsaken thine
Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy ser-
vant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and
broken down his strong holds.

40 All they that go by spoil him : and he is
become a reproach to his neighbours.

41 Thou hast set up the right hand of his
enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword :
and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his
throne down to the ground.

44 The days of his youth hast thou shortened :
and covered him with dishonour.

45 LORD, how long wilt thou hide thyself, for
ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : where-
fore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee : and slandered the footsteps of thine Anointed.

PRAISED be the Lord for evermore : Amen, and Amen.

DAY 18. MORNING PRAYER

PSALM 90. *Domine, refugium*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 **F**OR we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone :

we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 TURN thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM 91. *Qui habitat*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 FOR he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou

shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 FOR thou, Lord, art my hope : thou hast set thine house of defence very high.

10 THERE shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 BECAUSE he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM 92. *Bonum est confiteri*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 BUT mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

DAY 18. EVENING PRAYER

PSALM 93. *Dominus regnavit*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 THE floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM 94. *Deus ultionum*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 LORD, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 TAKE heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nutureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 BLESSED is the man whom thou chastenest, O Lord : and teachest him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 WHO will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 WILT thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

DAY 19. MORNING PRAYER

PSALM 95. *Venite, exultemus*

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

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

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

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

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

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

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

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

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

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

11 Unto whom I swear in my wrath : that they should not enter into my rest.

PSALM 96. *Cantate Domino*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 FOR the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 ASCRIBE unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 TELL it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM 97. *Dominus regnavit*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 HIS lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 CONFOUNDED be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O YE that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

DAY 19. EVENING PRAYER

PSALM 98. *Cantate Domino*

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

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

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

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

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

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

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

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

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

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

PSALM 99. *Dominus regnavit*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 THE King's power loveth judgement; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 MOSES and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM 100. *Jubilate Deo*

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

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

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

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

PSALM 101. *Misericordiam et judicium*

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

DAY 20. MORNING PRAYER

PSALM 102. *Domine, exaudi*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 BUT, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 HE brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure :
they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and
they shall be changed : but thou art the same,
and thy years shall not fail.

28 The children of thy servants shall continue :
and their seed shall stand fast in thy sight.

PSALM 103. *Benedic, anima mea*

PRAISE the Lord, O my soul : and all that is
within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not
all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine
infirmities ;

4 Who saveth thy life from destruction : and
crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things :
making thee young and lusty as an eagle.

6 THE Lord executeth righteousness and judge-
ment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works
unto the children of Israel.

8 The Lord is full of compassion and mercy :
long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth
he his anger for ever.

10 He hath not dealt with us after our sins : nor
rewarded us according to our wickednesses.

11 For look how high the heaven is in compari-
son of the earth : so great is his mercy also toward
them that fear him.

12 Look how wide also the east is from the west :
so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children :
even so is the Lord merciful unto them that fear
him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 THE Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

DAY 20. EVENING PRAYER

PSALM 104. *Benedic, anima mea*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels 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 strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 HE appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O LORD, how manifold are thy works : in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 THE glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of

the earth, and the ungodly shall come to an end :
praise thou the Lord O my soul, praise the Lord.

DAY 21. MORNING PRAYER

PSALM 105. *Confitemini Domino*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 HE is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance;

12 When there were yet but a few of them : and they strangers in the land;

13 What time as they went from one nation to another : from one kingdom to another people;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes;

15 Touch not mine Anointed : and do my prophets no harm.

16 MOREOVER, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 THEN sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 HE brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

DAY 21. EVENING PRAYER

PSALM 106. *Confitemini Domino*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 WE have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 BUT within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought 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 Insomuch that they worshipped their idols, which turned to their own decay : yea they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 THEREFORE was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 DELIVER us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 BLESSED be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

DAY 22. MORNING PRAYER

PSALM 107. *Confitemini Domino*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 **THEY** went astray in the wilderness out of the way : and found no city to dwell in;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 **SUCH** as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 FOOLISH men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

23 THEY that go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which 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 wits' end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest :

and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

33 WHO turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 THE righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

DAY 22. EVENING PRAYER

PSALM 108. *Paratum cor meum*

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 **THAT** thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 **WHO** will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM 109. *Deus laudem*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

[5 SET thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do

good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.]

20 BUT deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O Lord my God : O save me according to thy mercy;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 AS for me, I will give great thanks unto the

Lord with my mouth : and praise him among the multitude;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

DAY 23. MORNING PRAYER

PSALM 110. *Dixit Dominus*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee freewill offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM 111. *Confitebor tibi*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM 112. *Beatus vir*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve

him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM 113. *Laudate, pueri*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

DAY 23. EVENING PRAYER

PSALM 114. *In exitu Israel*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 AS for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 BUT thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 THE Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

DAY 24. MORNING PRAYER

PSALM 116. *Dilexi, quoniam*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 GRACIOUS is the Lord, and righteous : yea, our God is merciful.

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

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

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

9 I will walk before the Lord : in the land of the living.

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

11 WHAT reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM 117. *Laudate Dominum*

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM 118. *Confitemini Domino*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I CALLED upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 ALL nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 THE voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 OPEN me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 THIS is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

DAY 24. EVENING PRAYER

PSALM 119. *Beati immaculati*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo

ODO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged 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 judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

DAY 25. MORNING PRAYER

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.

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.

Memor esto servi tui

OTHINK 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 judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me :

but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

DAY 25. EVENING PRAYER

Manus tuæ fecerunt me

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made

me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

DAY 26. MORNING PRAYER

Lucerna pedibus meis

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is always in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium

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.

Mirabilia

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

DAY 26. EVENING PRAYER

Clamavi in toto corde meo

I CALL with my whole heart : hear me, O Lord,
I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and
I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for
in thy word is my trust.

148 Mine eyes prevent the night-watches : that
I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy
loving-kindness : quicken me, according as thou
art wont.

150 They draw nigh that of malice persecute
me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy
commandments are true.

152 As concerning thy testimonies, I have known
long since : that thou hast grounded them for ever.

Vide humilitatem

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 perse-
cute 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 command-
ments : O quicken me, according to thy loving-
kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee :
and thy judgements shall help me.

176 I have gone astray like a sheep that is lost :
O seek thy servant, for I do not forget thy commandments.

DAY 27. MORNING PRAYER

PSALM 120. *Ad Dominum*

WHEN I was in trouble I called upon the
Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and
from a deceitful tongue.

3 What reward shall be given or done unto thee,
thou false tongue : even mighty and sharp arrows,
with hot burning coals.

4 WOE is me, that I am constrained to dwell
with Mesech : and to have my habitation among
the tents of Kedar.

5 My soul hath long dwelt among them : that are
enemies unto peace.

6 I labour for peace, but when I speak unto them
thereof : they make them ready to battle.

PSALM 121. *Levavi oculos*

I WILL lift up mine eyes unto the hills : from
whence cometh my help.

2 My help cometh even from the Lord : who
hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he
that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither
slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is
thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day :
neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM 122. *Lætatus sum*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O PRAY for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 HAVE mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of

the wealthy : and with the despitefulness of the proud.

PSALM 124. *Nisi quia Dominus*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick : when they were wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 BUT praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM 125. *Qui confidunt*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 DO well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

DAY 27. EVENING PRAYER

PSALM 126. *In convertendo*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Ther was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 **T**URN our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him

PSALM 127. *Nisi Dominus*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 **L**O, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM 128. *Beati omnes*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 THE Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM 129. *Sæpe expugnaverunt*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 LET them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM 130. *De profundis*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I LOOK for the Lord; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM 131. *Domine, non est*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I 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 Lord : from this time forth for evermore.

DAY 28. MORNING PRAYER

PSALM 132. *Memento, Domine*

LORD, remember David : and all his trouble;

2 How he swore unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 LO, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 THE Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is :
brethren, to dwell together in unity!

2 It is like the precious ointment upon the head,
that ran down unto the beard : even unto Aaron's
beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon
the hill of Sion.

4 For there the Lord promised his blessing : and
life for evermore.

PSALM 134. *Ecce nunc*

BEHOLD now, praise the Lord : all ye servants
of the Lord;

2 Ye that by night stand in the house of the
Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and
praise the Lord.

4 THE Lord that made heaven and earth : give
thee blessing out of Sion.

PSALM 135. *Laudate Nomen*

O PRAISE the Lord, laud ye the Name of the
Lord : praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the
courts of the house of our God.

3 O praise the Lord, for the Lord is gracious :
O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto
himself : and Israel for his own possession.

5 FOR I know that the Lord is great : and that
our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in
heaven, and in earth : and in the sea, and in all
deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 HE smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 THY Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 AS for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 PRAISE the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

DAY 28. EVENING PRAYER

PSALM 136. *Confitemini*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 **WHO** only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 **WHO** smote Egypt with their first-born : for his mercy endureth for ever;

11 And brought out Israel from among them : for his mercy endureth for ever;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 **WHO** led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty kings : for his mercy endureth for ever;

19 Sehon king of the Amorites : for his mercy endureth for ever;

20 And Og the king of Basan : for his mercy endureth for ever;

21 And gave away their land for an heritage : for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 WHO remembered us when we were in trouble : for his mercy endureth for ever;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM 137. *Super flumina*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 HOW shall we sing the Lord's song : in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue

cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

[7 REMEMBER the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.]

PSALM 138. *Confitebor tibi*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 ALL the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 THOUGH I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

DAY 29. MORNING PRAYER

PSALM 139. *Domine, probasti*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 **WHITHER** shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 **FOR** my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being

imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 WILT thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM 140. *Eripe me, Domine*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I SAID unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

[9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.]

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 SURE I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM 141. *Domine, clamavi*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 LET the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

[7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.]

9 BUT mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

DAY 29. EVENING PRAYER

PSALM 142. *Voce mea ad Dominum*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM 143. *Domine, exaudi*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 **H**EAR me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

DAY 30. MORNING PRAYER

PSALM 144. *Benedictus Dominus*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 BOW thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I WILL sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous

with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM 145. *Exaltabo te, Deus*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 THE Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power.

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 THE Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM 146. *Lauda, anima mea*

PRAISE the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 BLESSED is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 THE Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

DAY 30. EVENING PRAYER

PSALM 147. *Laudate Dominum*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O SING unto the Lord with thanksgiving : sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 PRAISE the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM 148. *Laudate Dominum*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 PRAISE the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 **LET** the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;

7 To be avenged of the heathen : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM 150. *Laudate Dominum*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

THE FORM AND MANNER OF MAKING
ORDAINING AND CONSECRATING OF
BISHOPS, PRIESTS, AND
DEACONS

ACCORDING TO THE ORDER OF THE
CHURCH OF THE PROVINCE OF
SOUTH AFRICA

THE PREFACE

IT is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of this Province; No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon therein, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full four-and-twenty-years old. And every man which is to be ordained or consecrated Bishop shall be fully thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and after examination and trial finding him sufficiently instructed in the Holy Scriptures and otherwise learned as this Church shall require, may, upon the Sunday after the Ember Days, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF MAKING OF DEACONS

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the duty and office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.

First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the Holy Table) such as desire to be ordained Deacons (each of them being decently habited), saying these words,

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer,

I HAVE enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that crime.

Then shall the Bishop proceed, saying,

I COMMEND these that have been found meet to be ordered Deacons to the prayers of the congregation.

THE MAKING OF DEACONS

Then shall the Bishop, with the Clergy and people present, say the Litany.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect (if Deacons alone are being ordained).

ALMMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others: Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Timothy 3. 8

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

THE MAKING OF DEACONS

Or this Lesson.

Acts 6. 2

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of the Church of this Province, to the Ministry of the Church?

Answer. I think so.

THE MAKING OF DEACONS

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and the New Testaments, as given by inspiration of God to convey to man the revelation of himself which is fulfilled in our Lord Jesus Christ?

Answer. I do.

The Bishop.

WILL you diligently read the same unto the people assembled in the church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the office of a Deacon, in the church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read the Holy Scriptures in the church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your households, according to the doctrine of Christ;

THE MAKING OF DEACONS

and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

Then shall the Bishop rise from his chair and say,

LET us pray to Almighty God, dearly beloved, that it may please him to accept these his servants now called into the Order of Deacons in his Church, and to pour upon them the grace of his heavenly benediction.

Then those who are to be ordained, with the congregation, shall kneel down; and, after silent prayer, the Bishop shall say,

The Lord be with you;

Answer. And with thy spirit.

Bishop. Lift up your hearts;

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

Then shall the Bishop continue,

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; and especially are we bound to praise thee, because of thy great goodness thou dost send forth labourers into thy harvest, and hast vouchsafed to call these thy servants

THE MAKING OF DEACONS

into the office of Deacons in thy Church. Fill them, we beseech thee, with the Holy Ghost, that, enabled by the sevenfold gift of his grace, they may be faithful to their promises, modest, humble, and constant in their ministration, and may have a ready will to observe all spiritual discipline; that, having always the testimony of a good conscience, they may continue ever stable and strong in thy Son Christ; to whom with thee and the same Holy Spirit be honour and glory, world without end.
Amen.

Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,

TAKE thou authority to execute the office of a Deacon in the Church of God committed unto thee; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

Then one of them, appointed by the Bishop, shall read

The Gospel. St. Luke 12. 35

JESUS said unto his disciples, Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

THE MAKING OF DEACONS

Then shall the Bishop proceed in the Communion; and all that are ordered shall tarry, and receive the Holy Communion the same day with the Bishop.

Immediately before the Blessing shall be said this Prayer following.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

And here it must be declared unto the Deacon, that he must continue in that office of a Deacon a whole year at the least (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent that he may become the more expert in the things appertaining to his ministry. Wherein if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood, at one of the Ember Seasons, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF ORDERING OF PRIESTS

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the duty and office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.

First, the Archdeacon, or one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the Holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer,

I HAVE enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say unto the people:

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any impediment, or notable crime, in any of them, for the which he ought not to be received into this holy ministry; Let him come forth in the name of God, and shew what the crime or impediment is.

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And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that crime.

Then shall the Bishop proceed, saying,

I COMMEND these that have been found meet to be ordered Priests to the prayers of the congregation.

Then shall the Bishop, with the Clergy and people present, say the Litany.

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect (if Priests alone are being ordained).

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church: Mercifully behold these thy servants now called to the office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. 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 to be Apostles,

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and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints unto the work of ministering, unto the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the tenth chapter of Saint John, as followeth.

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, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord;

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to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And

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seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God, and of his Church, shall demand of you touching the same.

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DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of the Church of this Province, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both publick and private monitions and exhor-

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tations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your households, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

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Then shall the Bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things: Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

After this, the Congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall proceed,

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

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Bishop. Lift up your hearts;

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

Then shall the Bishop continue,

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: Who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to pour upon these thy servants thy Holy Spirit, that they may faithfully fulfil their ministry; and grant unto all, which either here or elsewhere call upon thy holy name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged; through

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the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying,

RECEIVE the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his Holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hand, saying,

TAKE thou Authority to preach the Word of God, and to minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this is done, the Nicene Creed shall be said; and the Bishop shall proceed with the Service of Holy Communion, and they that receive Orders shall take the Communion with him.

Immediately before the Blessing shall be said these Prayers.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

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PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others, the Deacons shall be first presented, and then the Priests. The following shall be

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church: Mercifully behold these thy servants now called to the Order of Deacons and of Priests: and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle shall be Ephesians 4. 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel (which shall be St. Luke 12. 35-38, as before in the Form for the Making of Deacons), they that are to be made Priests shall likewise be examined and ordained, as is in this Office before appointed.

THE FORM OF ORDAINING OR
CONSECRATING OF AN
ARCHBISHOP OR BISHOP

WHICH IS ALWAYS TO BE PERFORMED UPON SOME
SUNDAY OR HOLY-DAY

When all things are duly prepared in the church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

The Collect.

ALmighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

And another Bishop shall read

The Lesson. Acts 20. 17

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the

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Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I might finish my course and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

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Then another Bishop shall read

The Gospel. St. John 21. 15

JESUS saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet or Alb) shall be presented by two Bishops unto the Archbishop (or to some other Bishop appointed by lawful commission), the Archbishop sitting in his chair near the Holy Table, and the Bishops that present him saying,

MOST Reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop.

Then shall be ministered the Oath of Obedience to the Archbishop, as followeth.

The Oath of Obedience to the Archbishop.

IN the name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of N. and to their Successors: So help me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop. Then the Archbishop shall move the Congregation present to pray, saying thus to them:

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and

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send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Let us pray.

Then shall be said the Litany, as before in this Book, save only that after this place, That it may please thee to illuminate all Bishops, &c. there shall be inserted, That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy name;

Answer. We beseech thee to hear us, good Lord.

Then the Archbishop shall say this Prayer following.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of Ministers in thy Church: Mercifully behold this thy servant now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Archbishop, sitting in his chair, shall say to him that is to be consecrated,

BROTHER, forasmuch as the Holy Scripture and the ancient Canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: Before I admit

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you to this administration, I will examine you in certain articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

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The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Canons of this Church?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

Then the Archbishop standing up shall say,

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things: Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

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Then shall the Bishop elect put on the rest of his habit. He shall then kneel down, and Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Archbishop shall say,

The Lord be with you;

Answer. And with thy spirit.

Archbishop. Lift up your hearts;

Answer. We lift them up unto the Lord.

Archbishop. Let us give thanks unto our Lord God;

Answer. It is meet and right so to do.

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: Who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after that he had made perfect

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our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church: Grant, we beseech thee, to this thy servant, the grace of thy Holy Spirit, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

RECEIVE the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour

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them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

Then the Archbishop shall proceed in the Communion Service; with whom the newly consecrated Bishop (with others) shall also communicate.

Immediately before the Blessing shall be said these Prayers.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

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FORM OF SERVICE AT THE BURIAL OF AN UNBAPTIZED INFANT

On the way to the grave the following Sentences may be said,

HE shall feed his flock like a shepherd : he shall gather the lambs with his arms, and carry them in his bosom. *Isaiah 40. 11.*

THE Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. *Job 1. 21.*

THOU art far from being able to love his creature more than he. For as his majesty is, so also is his mercy. *2 Esdras 8. 47.*

When they come to the grave shall be said,

Levavi oculos. Psalm 121.

I WILL lift up mine eyes unto the hills : from whence cometh my help.

My help cometh even from the Lord : who hath made heaven and earth.

He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

Behold, he that keepeth Israel : shall neither slumber nor sleep.

The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

So that the sun shall not burn thee by day : neither the moon by night.

The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Then may be read one of the following :

St. Matthew 18. 10

TAKE heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my

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Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Baruch 4. 19

GO your way, O my children, go your way: for I am left desolate. I have put off the clothing of peace, and put upon me the sack-cloth of my prayer: I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

As the body is laid in the grave shall be said,

UNTO God's loving mercy we commit this child, that he may grant *him* a share in the unsearchable riches of the redemption wrought by his Son, our Lord and Saviour Jesus Christ. *Amen.*

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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OUR Father who 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.

Let us pray.

MERCIFUL God, who showest pity upon all thy creatures: Comfort, we pray thee, thy servants whose hearts are sad; pardon all their sins, negligences and ignorances, and grant that together with this child they may obtain thy everlasting mercies; through Jesus Christ our Lord. *Amen.*

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

FORM OF SERVICE FOR THE BURIAL OF PERSONS IN WHOSE CASE THE PRAYER BOOK SERVICE IS NOT TO BE USED

The Minister, instead of meeting the corpse at the entrance to the burial-ground, shall await it at the grave, and shall begin the service as follows:

This Psalm shall be said:

De profundis. Psalm 130

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

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If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

For there is mercy with thee : therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him : in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

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

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

Then shall follow the Lesson taken from the Fifth Chapter of St. John's Gospel.

VERILY, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

Then the Minister shall say,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

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IN the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

After the corpse is laid in the grave, the Minister shall say,

WE commit the body of our dear *brother* to the ground; earth to earth, ashes to ashes, dust to dust; and we commend *his* soul to the just and merciful judgement of him who alone hath perfect understanding, even Jesus Christ our Lord.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father who 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.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; Neither take thou vengeance of our sins: Spare us, good Lord, spare

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thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of all mercies and giver of all comfort: Deal graciously, we pray thee, with those who mourn, that casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

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

A TABLE OF KINDRED AND AFFINITY

WHEREIN WHOSOEVER ARE RELATED ARE
FORBIDDEN TO MARRY TOGETHER

A man may not marry his

Mother

Daughter

Father's mother

Mother's mother

Son's daughter

Daughter's daughter

Sister

Father's daughter

Mother's daughter

Wife's mother

Wife's daughter

Father's wife

Son's wife

Father's father's wife

Mother's father's wife

Wife's father's mother

Wife's mother's mother

Wife's daughter's daughter

Wife's son's daughter

Son's son's wife

Daughter's son's wife

Father's sister

Mother's sister

Brother's daughter

Sister's daughter

A woman may not marry with her

Father

Son

Father's father

Mother's father

Son's son

Daughter's son

Brother

Father's son

Mother's son

Husband's father

Husband's son

Mother's husband

Daughter's husband

Father's mother's husband

Mother's mother's husband

Husband's father's father

Husband's mother's father

Husband's son's son

Husband's daughter's son

Son's daughter's husband

Daughter's daughter's husband

Father's brother

Mother's brother

Brother's son

Sister's son

This Table shall be in every Church publicly set up and fixed at the charge of the Parish.

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