
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

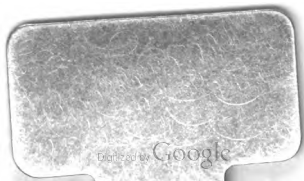
<https://books.google.com>







BODLEIAN LIBRARY
OXFORD



THE PRIMER.

The Primer

SET FORTH AT LARGE

FOR THE USE OF THE FAITHFUL

In Family and Private Prayer.

EDITED FROM THE POST-REFORMATION EDITIONS

BY THE

REV. GERARD MOULTRIE, M.A.,

LATE CURATE OF BINFIELD, BERKS.

"SEVEN TIMES A DAY DO I PRAISE THEE, BECAUSE OF THY RIGHTEOUS
JUDGMENTS,"—PS. CXIX.

LONDON :

JOSEPH MASTERS, ALDERSGATE STREET,

AND NEW BOND STREET.

MDCCCLXIV.

100. u. 36
Digitized by Google



LONDON:
PRINTED BY JOSEPH MASTERS AND SON,
ALDERSGATE STREET.

THE PRIMER,

SET FORTH AT LARGE

FOR THE USE OF MEMBERS

OF THE

Anglican Church

IN

FAMILY AND PRIVATE PRAYER,

IN THE REIGN OF

QUEEN ELIZABETH.



LONDON:

JOSEPH MASTERS, ALDERSGATE STREET,

AND NEW BOND STREET.

MDCCLXIII.

100. u. 36.

LONDON:
PRINTED BY JOSEPH MASTERS AND CO.,
ALDERSGATE STREET.



PREFACE.

THE Devotions here published form the First Part of the Primer as revised and issued in the Reign of Queen Elizabeth. The Primer is the authorised Book of Family and Private Prayer, for the laity of the English Church. Earlier in the time of its first publication than the Book of Common Prayer, its subsequent editions and revisions run parallel with that Book. The Invocations of the Saints, the "Ave Maria," and other features of the Primer of Henry VIII., disappear from the revised editions of Edward VI. and of Elizabeth. In the reign of Edward a rival Primer of very inferior merit with fixed lessons for every day in the week and fixed Psalms in order, struggled into life, and after maintaining a brief and precarious existence alongside of the original Primer finally died out in Elizabeth's reign, leaving the ground unoccupied to the nobler Book which continued to throw out its editions till superseded by the altered (unhappily altered) versions of later and more private hands. Bishop Cosin's Hours of Prayer which are based upon the Primer are well known at the present day. Perhaps a

devotional Manual which claims to be not the work of a single divine, nor of a single year, nor of a single edition, but the carefully matured gift of the Fathers of the English Reformation, perfected by the best of all Revisionists—*use*, through many editions in an earnest and learned age, may be welcome to the Faithful of the English Communion. Its intrinsic value has been recognised by the editors of the Parker Society, who published the edition of 1559, together with other documents, with a view to making known the true principles of the English Reformation. Indeed no better commentary on the Book of Common Prayer itself can be found than its parallel Primer. In preparing the Primer the Revisers kept the same object in view as guided the Revision of the Public Offices:—sc. the retention of the old Offices so far as was compatible with simplicity sufficient to fit them for universal use. Hence what is lost in variety and in delicacy of chiselling (and the loss of course is infinite, as in the case also of the Common Prayer) is to some extent compensated by its fitness for general wear and tear. After all, it does but assume to be a manual of Family and Private Prayer. As the latter, it was used, among other better men, by Thomas Cromwell, Earl of Essex, on the scaffold. Readers of Mr. Froude will recognise the prayer at p. 53 of this Primer. It is quoted at full length in his History as the last words of Cromwell before execution.

I have ventured, of course, upon no changes in the structure of the Primer. The old translations of the Latin Hymns in the original being too quaint for modern use, and modern versions not being in every instance procurable, I have been obliged to use some liberty in substituting and adapting the Hymns here and there:—never, however, when I could avoid doing so. For the modern versions of the Hymns in *Prime, Third, Sixth, and Ninth Hours*, and in *Compline*, I am indebted to the kindness of the editors of “Hymns Ancient and Modern,” which I take this opportunity of acknowledging. To their permission I also owe the fine translation of S. Bonaventura’s Hymn, *In Passione Domini*, given in the Sixth Hour. The translation of the *Salvator Mundi* is from Bishop Cosin’s “Hours of Prayer.”

The first part of the Primer as here produced contains all that is necessary for ordinary Family Prayer. As the chief requisite in a Book of Family Prayer is that there should be an edition of it within the reach of *all*, the first part has been published separately first. The full Primer contains in addition, the *Matin Service* with three Lessons, Benedictions, &c., the *Dirige* or *Vigils of the Departed*, with the *Commendations*; *Proper Psalms*; *History of the Passion*; *Graces, Prayers, &c.* These will be published soon, as a continuation of the present book, so as to bind up with it. The whole book is uniform with the Oxford Long

Primer 24mo. edition of the Common Prayer, *and will bind up with it.* To those unacquainted with the old services it may be necessary to explain that *Antiphons* are short scriptural passages so arranged as to serve as a keynote to the Psalms or Prayers to which they are attached. When used chorally they should be sung by one chanter or by a selection of the choir. When the service is simply read, they may be recited by all present, including the Reader.

THE HOURS.

LAUDS. This will be ordinary Morning Service for Family Prayer. The whole service may be said standing as far as the final collects, at which all kneel, and continue in that posture till the end.

Prime, Third, Sixth, and Ninth Hours, are rather framed for Private than for Family Devotion. They are short enough to be learnt by heart and said at intervals of business or of pleasure. Each takes as its aspiration some Christian virtue indicated by the Hours of the Passion. Thus, *Prime* takes as its aspiration *Humility*; because at the first Hour Jesus being led away to Pilate humbled himself and became obedient to death.

Third Hour takes as its aspiration *Meekness*; because at that Hour Jesus standing in the purple robe and crowned with thorns meekly opened not his mouth.

Sixth Hour takes as its aspiration *Mercy*;

because at that Hour Jesus being lifted up spread forth his arms towards the Mercy-seat of Heaven and made intercession for mankind.

Ninth Hour takes as its aspiration *Peace*; because at that Hour the Soul of Jesus, after he had won pardon for us through the mercy of God, rested in peace.

EVENSONG. This will be the regular service for Evening Prayers, as Lauds is for Morning. To be said or sung in the same manner as Lauds. Prayers of the Passion may be added at will. *

Compline (completorium, i.e. winding up of the day,) may either be added to Evensong and said immediately after it, or be reserved for private use in the bed-room. Prayers of the Passion may be added.

Directions for using the Hours.

Let the Reader recite the whole service except those portions which are printed in *italics*:—the Psalms being said or sung as in the Book of Common Prayer.

The portions in *italics* should be recited in Response by the others who are present.

Those portions of which *the first few words only are in italics* (sc. the Blessings before the Lessons at Matins, and the Antiphons) are to be said by all present, together with the Reader: when the Hours are sung, the Antiphons may be taken either by a single chanter or by a selection of the choir.

The Lessons at Matins are recited by the

Reader, or by any one delegated by him, all standing.

The Hymns, when not sung, may be recited by the Reader, and all present, line by line, alternately; as is enjoined for the "*Veni Creator*" in the English Ordinal, on occasions when that Hymn is not sung by the choir.

There is no sitting in any part of the service.

When the Hours are used for Family worship in an ordinary sitting room, the best arrangement is this:—that the members of the Family stand and kneel with their backs to the side walls and their faces towards the centre of the room; the Reader standing at the end of the room and facing the vacant space (or table) between the two lines of worshippers. This will give the ordinary choir arrangement. Every one should kneel upright. It is better not to use chairs at all if possible, or only their backs for support. Thus every one will be able to see, to hear, and to be heard. Any arrangement however, is better than the ordinary one in which the members of the Family kneel in different directions, with their backs to the Reader, and their arms on the seats of their chairs, having their faces directed towards the walls and corners of the room. If Christ be in the midst of us, let us kneel towards him.

G. M.

READING,
Monday in Easter Week, 1863.

CONTENTS.

PART I.

	PAGE
HOURS :	
Lauds	1
Prime	13
Third Hour	17
Sixth Hour	19
Ninth Hour	21
Evensong	24
Compline	31
PRAYERS OF THE PASSION	35
PRAYERS ON RISING FROM BED	40
PRAYERS FOR BED-TIME	42
PRIVATE PRAYERS :	
In the morning	44
At uprising	45
Before going to bed	45
For trust in God	46
Against worldly-mindedness	47
Against pride	47
Against anger	48
In adversity	48
In prosperity	49
For all times	50
O bone Jesu	51
At the hour of death	53

THE PRIMER.

Lauds.

EARLY MORNING.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

Antiphon. *Behold, the eye of the Lord is
upon them that fear him.*

PSALM LXVII. *Deus misereatur.*

GOD be merciful unto us, and bless us :
and show us the light of his counten-
ance, and be merciful unto us :

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

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

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

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

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

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

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

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

Benedicite, omnia Opera.

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

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

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

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

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

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

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

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

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

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

O ye Winter and Summer, bless ye the

Lord : praise him, and magnify him for ever.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bless we the Father, the Son, and the Holy Ghost : praise we him, and magnify him for ever.

Blessed art thou, Lord, in the firmament of Heaven : thou art praiseworthy, glorious, and exalted, world without end.

PSALM CXLVIII. *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.

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.

Antiphon. Behold the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy : to deliver their soul from death, and to feed them in the time of dearth.

THE CHAPTER. Jer. ix. 23.

THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not

the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness, in the earth.

B. Thanks be to God.

HYMN. Jam lucis orto sidere.

The star of morn to night succeeds,
 We therefore meekly pray,
 May God in all our words and deeds
 Keep us from harm this day.
 May he in love restrain us still
 From tones of strife and words of ill,
 And wrap around and close our eyes
 To earth's absorbing vanities.

May wrath and thoughts that gender shame
 Ne'er in our breasts abide,
 And timely abstinences tame
 Of wanton flesh the pride :
 So when the weary day is o'er,
 And night and stillness come once more,
 Blameless and clean from spot of earth,
 We may repeat with reverent mirth,
 Praise to the Father, as is meet,
 Praise to the only Son,
 Praise to the Holy Paraclete,
 While endless ages run. Amen.

Antiphon. The kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us.

Benedictus. St. Luke i. 68.

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

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

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

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

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

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

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

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

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

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

Through the tender mercy of our God : whereby the dayspring from on high hath visited us ;

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

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.

Antiphon. The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done,

but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life.

V. Confirm the same, O God, which thou hast wrought in us.

R. *And protect us and visit us with thy salvation.*

COLLECTS.

Let us pray.

GRANT, we beseech thee, Lord God, that thy servants may enjoy continual health of body and soul, that we may be delivered from the present heaviness, and have the fruition of eternal gladness; through Christ our Lord. *Amen.*

OF THE HOLY GHOST.

Antiphon. *Come, Holy Spirit of God, inspire the hearts of them that believe in thee, and kindle in them the fire of thy love.*

Let us pray.

GOD, who didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment 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.*

OF THE HOLY TRINITY.

Antiphon. Deliver us, save us, justify us, O Blessed Trinity.

Let us pray.

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.*

Antiphon. Hereby we do know that we know God, if we keep his commandments: he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected.

Let us pray.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot

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

FOR GRACE.

Antiphon. *The Lord is full of compassion and mercy, long-suffering, and of great goodness.* For look how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children: even so is the Lord merciful to them that fear him.

V. My heart, O Lord, shall rejoice in thy salvation.

R. *I will sing unto the Lord that giveth good things unto me, and I will praise the name of the Lord most highest.*

Let us pray.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

FOR THE QUEEN.

Antiphon. *Because thou hast been my helper, O Lord, therefore under the shadow of thy wings will I rejoice.* My soul hangeth upon thee, thy right hand hath upholden

me. Those also that seek the hurt of my soul, they shall go under the earth, but the Queen shall rejoice in God.

Let us pray.

O LORD God, and our most merciful Father, who of thine inestimable mercy and favour towards us, hast sent VICTORIA, thy servant, our Queen, to reign over us: Keep the same our Queen in thy almighty protection; save and defend her from all her enemies, both ghostly and bodily; give her grace here to rule thy people according to thy law, that she may here govern to thy honour and glory, and after this life receive and enjoy the inheritance of thy Heavenly kingdom, in the life and bliss that never shall have end; through Jesus Christ our Lord. *Amen.*

FOR PEACE.

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

Let us pray.

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.*

OF THE PASSION.

Antiphon. *Christ suffered for us, leaving us an example, that we should follow his steps ; who did no sin neither was guile found in his mouth.*

V. We worship thee, Christ, with praise and benediction.

R. *For thou hast redeemed the world from endless affliction.*

Let us pray.

O LORD Jesu Christ, Son of the living God, set thy Holy Passion, Cross, and Death between thy judgment and our souls, both now and at the hour of death. And moreover vouchsafe to grant unto the living mercy and grace, to thy Holy Church peace and concord, and to us miserable sinners life and joy everlasting ; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE glorious Passion of our Lord Jesus Christ deliver us from sorrowful heaviness, and bring us to the joys of Paradise. *Amen.*

THE ORDER FOR

Prime.

EARLY MORNING.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

HYMN. *Aeterna cæli gloria.*

Christ, whose glory fills the skies,

Christ, the true the only Light,

Sun of righteousness, arise,

Triumph o'er the shades of night :

Day-spring from on high be near,

Day-star in my heart appear.

Dark and cheerless is the morn

Unaccompanied by thee ;

Joyless is the day's return

Till thy mercy's beams I see,

Till they inward light impart,

Glad my eyes, and warm my heart.

Visit then this soul of mine,

Pierce the gloom of sin and grief ;

Fill me, Radiancy Divine ;

Scatter all my unbelief ;

More and more thyself display,

Shining to the perfect day. Amen.

Antiphon. *Blessed are the poor in spirit.*

PSALM CXVIII. *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 showed 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.

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.

Antiphon. Blessed are the poor in spirit, for theirs is the kingdom of heaven : blessed are they that mourn, for they shall be comforted.

V. Lord, hear my prayer.

B. *And let my cry come unto thee.*

Let us pray.

O LORD Jesu Christ, most poor and mild of spirit, who didst mourn and lament for our sins and infidelity : Grant us likewise to be poor and mild of spirit, and so to weep and wail for our offences, that we may be partners of thy Heavenly kingdom : who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE ORDER FOR
The Third Hour.

9 A.M., OR EARLIER.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

HYMN. *Rector Potens, Verax Deus.*

O God of truth, O Lord of might,
Who orderest time and change aright,
Brightening the morn with golden gleams,
Kindling the noon-day's fiery beams :

Quench thou in us the flames of strife,
From passion's heat preserve our life,
Our bodies keep from perils free,
And give our souls true peace in thee.

Almighty Father, hear our cry,
Through Jesus Christ, our Lord most high,
Who with the Holy Ghost and thee
Doth live and reign eternally. Amen.

Antiphon. *Blessed are the meek.*

PSALM CXX. *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.

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.

Antiphon. *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.*

V. Lord, hear my prayer.

R. *And let my cry come unto thee.*

Let us pray.

O LORD Jesu Christ, whose whole life was nothing but humility and meekness, who only art our very righteousness ; Grant us to serve and honour thee with humble and meek heart, and in all our life and conversation to desire to be occupied in the works of righteousness ; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE ORDER FOR

The Sixth Hour.

MID-DAY, OR EARLIER.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

HYMN.

In the Lord's atoning grief
Be our rest and sweet relief ;
Store we deep in heart's recess
All the shame and bitterness.

Thorns, and cross, and nails, and lance,
Wounds our treasure that enhance,
Vinegar, and gall, and reed,
And the pang his soul that freed.

Crucified, we thee adore,
Thee with all our hearts implore,
Us with saintly bands unite
In the realms of Heavenly light.

Christ, by coward hands betrayed,
Christ for us a captive made,
Christ, upon the bitter tree
Slain for man, be praise to thee.

Antiphon. *Blessed are the merciful.*

PSALM CXXIII. *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.

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.

Antiphon. *Blessed are the merciful, for they shall obtain mercy : blessed are the pure in heart, for they shall see God.*

V. Lord, hear my prayer.

R. *And let my cry come unto thee.*

Let us pray.

O LORD Jesu Christ, whose property is ever to be merciful, who art alway pure and clean without spot of sin : Grant us the grace to follow thee in mercifulness towards our neighbours, and always to bear a pure heart and a clear conscience toward thee, that we may after this life see thee in thy everlasting glory ; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE ORDER FOR

The Ninty Hour.

3 P.M., OR EARLIER.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

HYMN. *Rerum Deus tenax vigor.*

O God, of all the strength and power,
Who dost unmoved each passing hour
Through all its changes guide the day,
From early morn to evening ray.

Brighten life's eventide with light,
That ne'er shall set in gloom of night ;
Till we a holy death attain,
And everlasting glory gain.

Almighty Father, hear our cry,
Through Jesus Christ our Lord most high,
Who with the Holy Ghost and thee
Doth live and reign eternally. Amen.

Antiphon. *Blessed are the peacemakers.*

PSALM XV. *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 that 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.

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.

Antiphon. *Blessed are the peacemakers, for they shall be called the children of God : blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven.*

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O LORD Jesu Christ, Who madest peace between God the Father and us miserable sinners, and notwithstanding didst

suffer unjustly injuries and persecutions: Grant us grace to seek the peace which thou hast made, and patiently to bear all injuries and persecutions; that we may be called thy children, and inherit thy Heavenly kingdom: Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

THE ORDER FOR
Evensong.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

Antiphon. *Being justified by faith we have
peace with God through our Lord Jesus
Christ.*

PSALM CXIII. *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.

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.

PSALM CXXXV. *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.

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.

PSALM CXXXVIII. *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.

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.

Antiphon. *Being justified by faith, we have peace with God, through our Lord Jesus Christ: neither is there any condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

THE CHAPTER. Isaiah lxx., lv.

REJOICE ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her: that ye may drink and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come buy wine and milk without money and without price.

R. *Thanks be to God.*

HYMN. *Lucis creator optime.*

Father of Lights, by whom each day
Is kindled out of night;
Who, when the Heavens were made, didst lay
Their rudiments in light:
Thou who didst bind and blend in one
The glistening morn and evening pale,
Hear thou our prayer when light is gone
And lawlessness and strife prevail.
Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.

So may we knock at Heaven's bright door,
 And strive the prize of life to win,
 Continually and evermore
 Guarded without and pure within.

This grace on thy redeemed confer,
 Father, co-equal Son,
 And Holy Ghost the Comforter,
 Eternal Three in One. Amen.

V. Make me a clean heart, O God.

R. And renew a right spirit within me.

Antiphon. If God be for us, who can be
 against us?

Magnificat. St. Luke i.

MY soul doth magnify the Lord : and my
 spirit hath rejoiced in God my Saviour.
 For he hath regarded : the lowliness of
 his handmaiden.

For behold, from henceforth : all genera-
 tions shall call me blessed.

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

And his mercy is on them that fear him :
 throughout all generations.

He hath showed strength with his arm :
 he hath scattered the proud in the imagina-
 tion of their hearts.

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

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

He remembering his mercy hath holpen

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

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

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

Antiphon. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

V. Lord, hear my prayer.

R. *And let my cry come unto thee.*

Let us pray.

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.

Here may be said any of the Prayers of the Passion, preceded by the Blessing and Response at their commencement, "Blessed be the Father," &c., p. 35.

THE ORDER FOR
Compline.

Turn us, O God our Saviour.

And let thine anger cease from us.

O God, make speed to save us.

O Lord, make haste to help us.

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.*

Antiphon. *Save us, good Lord, waking, and
keep us sleeping.*

PSALM XIII. *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.

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.

PSALM XLIII. *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.

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.

Antiphon. *Save us, good Lord, waking, and
keep us sleeping, that we may wake in Christ,
and rest in peace.*

THE CHAPTER. Jer. xiv. 9.

THOU, O Lord, art in the midst of us, and
we are called by thy Name; leave us
not.

R. *Thanks be to God.*

HYMN. *Te lucis ante terminum.*

Before the ending of the day,
Creator of the world, we pray
That thou with wonted love wouldst keep
Thy watch around us while we sleep.

O let no evil dreams be near,
Nor phantoms of the night appear ;
Our ghostly enemy restrain,
Lest aught of sin our bodies stain.

Almighty Father, hear our cry,
Through Jesus Christ our Lord most High,
Who with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

V. Whoso dwelleth under the defence of
the most High,

R. *Shall abide under the shadow of the
Almighty.*

Antiphon. *Grant us, O Lord, thy light.*

Nunc dimittis. St. Luke ii. 29.

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

For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face
of all people ;

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

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

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

Antiphon. Grant us, O Lord, thy light ;
that we being delivered from the darkness of
our hearts, may come to the very light which
is Christ.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

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

Bless we the Lord.

Thanks be to God.

*Here may be said any of the Prayers of the Passion
preceded by the Blessing and Response at their com-
mencement, " Blessed be the Father," &c., p. 35.*

PRAYERS OF THE PASSION

OF OUR

Saviour Christ.

TO BE SAID AFTER EVENSONG OR COMPLETE.

✠ Blessed be the Father, and the Son,
and the Holy Ghost.

*Let us praise him and magnify him, world
without end.*

ALMIGHTY God, our Heavenly Father,
thy mercy and goodness is infinite and
without measure. It was thy mercy, and
no goodness that was in us, which moved
thee to send into the world thine Only-be-
gotten Eternal Son, to take our nature upon
him, and therein to work the mystery of our
redemption and salvation; according as thou
hadst appointed, and hadst spoken before by
the mouths of all thy Prophets which were
from the beginning. Also it was by thy
blessed will, thy mercy and goodness towards
us, that thy Heavenly Son did suffer perse-
cution, trouble, and adversity; was betrayed
by his own friend and disciple Judas; was

traitorously taken and carried away to be falsely accused and unjustly condemned, to be beaten and to be scourged ; and finally, with scornful rebukes, to be put to the most painful and shameful death that could have been devised. All this, O Heavenly Father, was done through thy mercy and blessed will for our sakes ; not only to answer and satisfy thy just wrath and anger, which we had deserved for the offences of our first parents, and yet daily do deserve by transgressing thy holy commandments ; but also to restore us again unto thy grace and favour, and to endue us with thy Heavenly gifts, that we might serve thee in holiness and righteousness all the days of our life ; and finally, to make us by the free benefit of thy dearly beloved Son's Passion, and the price of his most Precious Blood, partners with him of his infinite and unspeakable glory and bliss in Heaven. Wherefore, O Heavenly Father, we beseech thee, pour upon us thine Holy Spirit, and make us in our hearts clearly to see and stedfastly to believe this thine infinite goodness, showed and given unto us by thine own Son our Saviour Jesus Christ ; and with this belief make us to put all our confidence and hope of salvation in him whom thou hast appointed to be our only Redeemer and Saviour. Make us always to render unto thee most humble and hearty thanks for thine incomprehensible goodness and mercy towards us. Finally make us to profess the death of thy dearly-

beloved Son in renouncing and forsaking all sin; that we may plainly appear to rise with him in newness of life, in righteousness, innocency, and all true holiness; and after this life to reign with him in everlasting glory. Hear us, our Heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

ALMIGHTY God, our Heavenly Father, we beseech thy gracious goodness, that as thine only-begotten and dearly beloved Son, our Saviour Jesus Christ, according to his blessed will, suffered willingly Death and bitter Passion for our redemption and salvation, having thereof foresight and certain knowledge; So in like manner, whensoever it shall be thy pleasure to lay like cross and affliction on our backs, that we may also willingly and patiently bear it, to the true trial of our faith against the latter day, and to thy everlasting glory. Hear us, our Heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

O SAVIOUR and Redeemer, Jesu Christ, who in thy Last Supper with thine Apostles, didst deliver thy Blessed BODY and BLOOD, under the form of Bread and Wine: Grant us, we beseech thee, ever steadfastly to believe, and kindly to acknowledge thine infinite and almighty power, thine incomprehensible love towards us, and that we may always worthily receive the same Blessed Sacrament according to thy holy ordinance, that thereby we may obtain increase of all

goodness in Unity of Spirit, with thee our Head, and by thee and thy Spirit, with all the company of them that are truly thine, who are thy spiritual and mystical Body, and our spiritual and Christian brethren. Hear us, our Saviour Christ, for thy Name's sake, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY God, our Heavenly Father, who didst suffer thine Apostle Peter, presuming on his own power, miserably to fall, not only in the denial of his Master Christ, for fear of an handmaid, but also in forswearing and cursing of himself if ever he knew him: Grant us, we beseech thee, merciful Father, that we neither presume on our own might and power, but being in our own hearts humble and lowly, acknowledging our own infirmity, frailty, and weakness, may ever in all our affairs receive at thy mighty hand strength and comfort, to the acceptable performance of thy holy and blessed will. Hear us, our Heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

OBLESSED Saviour Jesu Christ, who in that great heaviness of thy soul and intolerable anguish which thou sustainedst before thy Passion, didst fall down upon thy face in prayer unto thy Heavenly Father: Give us grace and the aid of thy Holy Spirit, that we likewise in all heaviness of mind, and troubles of this world, may run ever-

more by most humble and instant prayer unto the aid and comfort of our Heavenly Father. Hear us, our Saviour Christ, for thy Name's sake, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY God, Eternal Father, we do remember that in the condemnation of thine own dearly beloved Son, that most innocent Lamb our Saviour Jesus Christ, the judge did sit, witnesses were brought, Christ was presented and condemned, and all truth there was trodden under foot, all unrighteousness did reign, and innocency was condemned. O most gracious Lord and Father, grant unto our heads and rulers, that they may ever in all their judgments judge according to true justice and equity, without corruption, partiality, and wicked dissimulation, to the oppression of wickedness and to the maintenance of thy everlasting truth, justice, honour, and glory. Hear us, our Heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

PRIVATE PRAYERS

For Morning and Evening, and for
Particular Occasions.

ON RISING IN THE MORNING.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

IN the Name of our Lord Jesus Christ, I rise, who with the Father and the Holy Ghost created me, and redeemed me from eternal death by his Precious Blood: may he direct me, guard me, bless me, lead me into every good work, and guide and strengthen me therein; and after this miserable and perishing life lead me to that blessed life which shall last for ever and ever. Amen.

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

HYMN. *Ales diei nuncius.*

The winged herald of the day
Proclaims the morn's approaching ray;
And Christ the Lord our souls excites,
And so to endless life invites.

Take up thy bed, to each he cries,
 Who sick or wrapped in slumber lies :
 And chaste and just and sober stand,
 And watch : My coming is at hand.

With earnest cry, with tearful care,
 Call we the Lord to hear our prayer,
 While supplication, pure and deep,
 Forbids each chastened heart to sleep.

Do thou, O Christ, our slumbers wake ;
 Do thou the chains of darkness break ;
 Purge thou our former sins away,
 And in our souls new light display.

All laud to God the Father be,
 All laud, eternal Son, to thee ;
 All laud, as is for ever meet,
 To God the Holy Paraclete. Amen.

PRAYER.

O LORD, I thank thee for that thou hast vouchsafed to keep me this night, through thy great mercy, and hast spared me to work in thy service through another day. And I beseech thee of thine infinite loving-kindness to give me grace, so to pass the day now coming in all lowliness meekness chastity charity patience goodness fear and wariness that my service may please thee through Him who shall come to judge both the quick and the dead and the world by fire. Keep and preserve me from all evil, from all stumbling and giving of offence, from all wilful sin, and from all the crafts and assaults of mine enemies both ghostly and bodily, both seen and unseen ; and lead me, O Lord, by the safe guidance of thy Holy

42 PRIVATE PRAYERS FOR BED-TIME.

Spirit, that I may come at last to the joy of thy Heavenly kingdom, who livest and reignest one God, world without end. Amen.

Vouchsafe, O Lord, to keep me this day without sin.

Direct my steps and my acts to-day in the paths of thy holiness.

Let thy righteousness be present to my weakness, that I fall into no mortal sin. Amen.

(Here may be said any of the subjoined prayers, p. 44, &c.)

FOR BED-TIME.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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

HYMN. *Salvator mundi Domine.*

Blessed Saviour, Lord of all,
Vouchsafe to hear us when we call ;
And now to those propitious be
That in prayer bow down to thee,
Still to be kept from misery.

Great Ruler of the day and night,
On our darkness cast thy light ;

And let thy Passion pardon win
 For what we have offended in
 Thought, or word, or deed of sin.

And as thy mercy wipes away
 What we have done amiss to-day,
 So now that night returns again
 Our bodies and our souls refrain
 From spot or taint of sinful stain.

Let not dull sleep oppress our eyes,
 Nor us the enemy surprise ;
 Nor fearful dreams our minds affright,
 While the blackness of the night
 Holds from us the cheerful light.

To thee who dost by rest renew
 Our wasted strength, we humbly sue
 That when we shall uncloseth our eyes
 Pure and chaste we may arise
 To make our morning sacrifice.

Honour, Lord, to thee be done,
 O thou Blessed Virgin's Son,
 With the Father and the Spirit,
 As is thine eternal merit,
 Ever and ever to inherit. Amen.

PRAYER.

ALMIGHTY Father, Everlasting God, I thank thee for that thou of thine infinite goodness hast guarded me thine unworthy servant in safety and peace through this day, and hast protected me from the snares of the enemies both of my body and of my soul. And I pray thee that whatsoever sin I have committed to-day against thy precepts and commandments, by thought by speech or by deed this thou wilt wholly remit and pardon, of thy Fatherly kindness. Moreover, I pray and implore thee that thou wilt protect me

44 PRIVATE PRAYERS FOR BED-TIME.

through this night too under the shadow of thy wings, and that of the same thy goodness and grace thou wilt mercifully defend and keep me from all danger of body and of soul, that my eyes may sleep in peace, my body may rest in safety, and my soul may ever watch for thee; through Jesus Christ thy Son our Lord. Amen.

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

Behold he that keepeth Israel shall neither slumber nor sleep.

The Lord guardeth thee, the Lord is thy protection.

The sun shall not burn thee by day, neither the moon by night.

I will lay me down in peace and take my rest.

(Here may be said any of the subjoined prayers, p. 45, &c.)

IN THE MORNING.

O LORD God Almighty, to whom and before whom all things are manifest and plain, who sufferest not a sparrow to light on the ground without thy providence, and who in times past by thy Holy Spirit didst guide our forefathers, Abraham, Isaac, and Jacob, in thy paths and ways; and against the going of young Tobias into a strange country didst provide thy holy Angel

and messenger to be his guide: Grant unto me a sinner, whom by thy word thou dost encourage to call upon thee in all times of need and of necessity, that I may have thy Holy Spirit so to direct my paths and ways this day, that I may walk according to thy godly will and pleasure, to the profit of my neighbour, and the glory of thy Name; through Jesus Christ our Lord. Amen.

AT UPRISING.

O LORD Jesu Christ, who art the very bright Sun of the world, ever rising, never setting, who with thy glad look engenderest, preservest, nourishest, and makest joyful all things that are in Heaven and earth: Shine favourably, I beseech thee, into my spirit, that the night of sin and mists of error being driven away by thy inward light I may walk all my life without stumbling and offence, seemly as in the daytime, being pure from the works of darkness. Grant this, O Lord, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

BEFORE GOING TO BED.

O LORD, who art only God, true, gracious, and merciful, who commandest them that love thy Name to cast fear and care from them, and to cast it upon thee, promising most mercifully thyself to be their protector from their enemies, their refuge in danger, their governor in the day, their light in darkness, and their guardian in the

night also ; never to sleep, but to watch continually for the preserving of thy Faithful : I beseech thee of thy bountiful goodness, O Lord, to forgive me wherein I have offended thee this day, and to receive me under thy protection this night, that I may rest in quietness, both of body and of soul. Grant to mine eyes sleep, but let my heart ever watch perpetually unto thee, that the weakness of the flesh cause me not to offend the Lord. Let me at all times feel thy goodness toward me, that I may be at all times stirred to praise thee : late, and early, and at midday, may thy praise be in my mouth, and at midnight, Lord, instruct me in thy judgments, that all the course of my life being spent in holiness and purity, I may be led in at last to the everlasting rest which thou hast promised by thy mercy to them that obey thy word, O Lord : to whom be honour, praise, and glory, for ever and ever. Amen.

FOR TRUST IN GOD.

O MOST gracious and most wise guide, our Saviour Christ, who leadest in the right way to immortal blessedness those who truly and unfeignedly trusting in thee, commit themselves unto thee ; Grant us that as we are blind and feeble indeed, so we may take and repute ourselves, that we presume not of ourselves to see ourselves, but so far to see that always we may have thee before our eyes, to follow thee being our Guide ; to be ready at thy call most obediently, and to commit ourselves wholly unto thee ; that

thou, who only knowest the way, mayest lead us the same way unto our Heavenly desires; to whom with the Father and the Holy Ghost be glory for ever and ever. Amen.

AGAINST WORLDLY-MINDEDNESS.

O MOST dear and tender Father, our defender and nourisher, endue us with thy grace that we may cast off the great blindness of our minds and care for worldly things, and may place our whole study and desire in keeping of thy holy law; and that we may labour and toil for our necessities in this life like the birds of the air and the lilies of the field, without care; for thou hast promised to be careful for us, and hast commanded that we should cast all our care upon thee; Grant this, O Lord, for Jesus Christ's sake thy Son our Lord. Amen.

AGAINST PRIDE.

O LORD Christ, in most mighty power most meek, in greatest excellency most lowly, of thine own will most humble, give unto me thy mind and spirit, that I may acknowledge my weakness, leavened and infected with sin; that through thine example I may be humble and meek, who have no cause to boast myself. Things of the world are uncertain, lent for a short use. The body is fading, frail, and faulty; the mind is blind and froward; whatsoever I have of mine own it is naught; if I have any goodness it is of God and not of me. Knowing this feebleness of myself why should I mag-

nify myself? And specially since thou, Lord of heaven and earth, being of such wonderful excellency, didst humble thyself to the lowest state of men, grant me true humility that I may be exalted to the everlasting glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

AGAINST ANGER.

O LORD Jesu Christ, who saidst that whosoever is angry with his brother shall be guilty of the judgment; who also dost reserve from time to time all vengeance and displeasure to thy secret and just judgment; Grant us of thy mercy that we may never fall into intemperance of word or of speech through anger or desire of revenge, but that always remembering thy godly commandment which chargeth us to do well to them that hate us and to pray for them that say evil of us, we may ever bear in mind thy holy example who didst pray for them that cruelly crucified thee; to whom, with the Father and the Holy Ghost, be glory, for ever and ever. Amen.

IN ADVERSITY.

O LORD God, without whose will and pleasure a sparrow doth not fall upon the ground: seeing it is thy will and permission that I should be in this misery and adversity, and that thou punishest me with trouble, not to destroy me and cast me away, but to call me to repentance and to

save me, (for whom thou lovest thou chastenest,) and forasmuch as affliction and adversity worketh patience, and whosoever patiently beareth tribulation is made like unto the Saviour Christ our Head; finally, seeing that in all tribulation and adversity I am in assurance of comfort at thy gracious hand, for thou hast commanded me to call upon thee in the time of sorrow and hast promised to hear and succour me; Grant me therefore, O Almighty God and merciful Father, in all trouble and adversity to be quiet, without impatience and murmuring, without discouragement and despair, to praise and to magnify thee, to put my whole trust and confidence in thee: for thou never forsakest them that trust in thee, but workest all for the best to them that love thee and seek the glory of thy holy Name; hear me, O merciful Father, for Jesus Christ's sake, thy Son our Lord. Amen.

IN PROSPERITY.

I GIVE thee thanks, O God Almighty, who not only hast endued me with the gifts of nature, as reason, power, and strength, but also hast plentifully given me the substance of this world: I acknowledge, O Lord, that these are thy gifts, and I confess that there is no perfect nor good gift but it cometh from thee, O Father of lights, who givest freely, and castest no man in the teeth. Gold, O Lord, is thine, and silver is thine, and to whom it pleaseth thee thou givest it: to the godly that they may be thy disposers and distributors thereof, and to

the ungodly to heap up their damnation withal. Wherefore, my most merciful God, I humbly beseech and desire of thee to frame in me with thy Holy Spirit a faithful heart and a ready hand, to distribute these thy good gifts according to thy will and pleasure; that I treasure not up here where thieves may rob and moths corrupt, but may treasure up that reward which thou hast promised in thy Heavenly kingdom where neither thief may steal nor moth defile, in the everlasting rest before the glory of thy Presence; to whom with the Son and the Holy Ghost be all honour and praise, world without end. Amen.

FOR ALL TIMES.

O MERCIFUL God, grant me to covet with a fervent mind those things which may please thee, to search them wisely, to know them truly, and to fulfil them perfectly, to the praise and glory of thy Name. Order my living so that I may do that which thou requirest of me, and give me grace that I may obtain those things which are best for my soul. Good Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity, but that in prosperity I may give thee thanks and in adversity be patient, so that I be not lifted up by the one nor depressed by the other; and that I may rejoice in nothing but that which moveth me to thee, nor be sorry for aught but for that which draweth me from thee; desiring to please nobody nor fearing to displease any beside the Lord. Let all

worldly things be vile unto me for thee ; let me not be glad with the joy that is without thee, and let me desire nothing besides thee. Let that labour delight me which is for thee, and let all other labour weary me which is not in thee. Make me to lift up my heart oftentimes to thee, and when I fall make me to think on thee, and to be sorrowful with a steadfast purpose of amendment. My God, make me humble without dissimulation, cheerful without lightness, serious without mistrust, sober without dulness, true without doubleness, fearing thee without despair, trusting thee without presumption, obedient without arguing, patient without grudging, and pure without corruption. My most loving Lord and God, give me a waking heart, that no curious thought withdraw me from thee ; let it be so strong that no unworthy affection draw me backward ; so stable that no tribulation break it. My God, grant me wisdom to know thee, diligence to seek thee, conversation of life to please thee, and finally hope to embrace thee ; for the sake of the Precious Blood of that immaculate Lamb, our only Saviour Jesus Christ ; to whom with the Father and the Holy Ghost, three Persons and one God, be all honour and glory, world without end. Amen.

PRAYER OF S. BERNARDIN. *O bone Jesu.*

O GOOD Jesu, O holy Jesu, O Jesu Son of the pure Virgin Mary, full of mercy and truth ; O holy Jesu, after thy great mercy have pity upon me. O loving

Jesu, I pray thee by the same precious blood which for us miserable sinners thou wast content to shed upon the altar of the Cross, that thou wilt put away all my sins and despise me not in mine humble suit, calling upon this thy most holy Name of Jesus. This Name Jesus is a holy Name. This Name Jesus is the Name of health. For what else is Jesus, but Saviour? O good Jesu, who hast created me, and with thy Precious Blood hast redeemed me, suffer me not to be lost whom thou hast made of nought. O good Jesu, let not my wickedness destroy me whom thy almighty goodness made and formed. O good Jesu, consider what is thine in me, and wipe clean away that which draweth me from thee. O good Jesu, have mercy upon me, while the time serves to have mercy, lest thou destroy me in the time of thy dreadful doom. O good Jesu, although I a miserable sinner have justly deserved everlasting punishment for my grievous sins by thy rightful justice, yet I appeal from thy righteousness, and steadfastly trust in thine unspeakable mercy, and therefore pity thou me as a loving Father and merciful Lord. O good Jesu, what profit is there in my blood since I must go down into corruption? For the dead praise not thee, O Lord, neither they that go down into the pit. O most merciful Jesu, have mercy upon me. O most holy Jesu, set me at liberty. O loving Jesu, have mercy upon me a sinner. O Jesu, admit me a miserable sinner into the number of thy chosen. O

Jesu, the health of them that trust in thee: O Jesu, the welfare of them that believe in thee, have pity upon me. O holy Jesu, the forgiveness of all my sins; O Jesu, Son of the pure Virgin Mary, endue me with thy grace, wisdom, charity, chastity, and humility: and in all mine adversities give me holy patience, that I may be able to bear my cross with thee, to love thee, and to glory and delight in thee for ever and ever. Amen.

TO BE SAID AT THE HOUR OF DEATH.

O LORD Jesu, who art the only health of all men living, and the everlasting life of them that die in thy faith, I a wretched sinner give and submit myself wholly unto thy most blessed will; and being sure that the thing cannot perish which is committed unto thy mercy, I willingly now leave this frail and wicked flesh, in hope of the resurrection which in better wise shall restore it to me again. I beseech thee, most merciful Lord Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt cover and defend me with the shield of thy mercy against all the assaults of the devil. I see and acknowledge that there is in myself no help of salvation; but all my confidence, hope, and trust is in thy most merciful goodness. I have no merits nor good works which I may allege before thee; of sins and evil works, alas, I see a great multitude, but through thy mercy I trust to be in the number of

them to whom thou wilt not impute their sins, but that thou wilt take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wast born for my sake. Thou didst suffer both hunger and thirst for my sake. Thou didst preach and teach; thou didst pray and fast for my sake. Thou sufferedst most grievous pains and torments for my sake; and finally thou gavest thy most Precious Body to die, and thy Blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me which thou hast freely given me, who hast given thyself for me: let thy Blood cleanse and wash away the foulness of my sins. Let thy righteousness hide and cover mine unrighteousness. Let the mercies of thy Passion and thy Blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and salvation in thy Blood waver not in me, but be ever firm and constant; that the hope of thy mercy and life everlasting never decay in me; that charity wax not cold in me; finally that the weakness of my flesh be not overcome by the fear of death. Grant me, merciful Saviour, that when death hath closed the eyes of my body, yet that the eyes of my soul may still behold and look upon thee; that when death hath taken away the use of my tongue and speech, yet my heart may cry and say unto thee:—*O Lord, into thy hands I commend my spirit: Lord Jesu, receive my soul unto thee. Amen.*

Camera Prog
THE PRIMER.

Feb 7 68
from W. Mairay's Rev
PART II.

EDITED FROM THE ELIZABETHAN RECENSION

BY

THE REV. GERARD MOULTRIE, M.A.,

LATE CURATE OF BINFIELD, BERKS.

Contents :

Preface.
Paradise of the Soul.
Seven Penitential Psalms with Collects.
Golden Litany.
Order for Matins.
The Dirge:—Matins, Lauds, and Evensong.

APPENDIX.

Latin Offices for Morning and Evening, from
the Horarium.
Graces.
Ecclesiastical Year, &c.

LONDON :

JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.

MDCCCLIV.

THE PRIMER.

PART II.

EDITED BY
THE REV. GERARD MOULTRIE, M.A.,
LATE CURATE OF BINFIELD, BERKS.



LONDON:
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.

MDCCLXIV.

100. u 36 (2)

LONDON :
PRINTED BY JOSEPH MASTERS AND SON,
ALDERSGATE STREET.

P R E F A C E.

THE Service of the Church of CHRIST has ever consisted of two distinct and separate parts: the one Divine, and instituted by CHRIST Himself on the eve of His Passion, the core of which is one and the same in every branch of the Catholic Church throughout the world, nor can be materially altered without risk to the validity of the rite; the other human, (so far as that can be called human which is in its essence probably of Apostolic antiquity,) and liable to adaptation and change in its details, according to the requirements of time or place.

The former of these, the Eucharist, is commonly called by us the *Holy Communion*; by the rest of the Latin Church, and by us traditionally, "the Mass," and by the Greek Church "the Liturgy,"—a title of Scriptural origin: the book containing it being called in the Roman Church "the Missal."

The latter is generally entitled the "*Hours of Prayer*." Throughout Christendom they have ever been seven in number, and are contained, according to the use of the Roman Church, in the service-book called the "Breviary."

At the Reformation both underwent translation and revision. With regard to the former—the Missal or Office-book of Holy Communion—we have no call to speak now. But it is necessary to enter somewhat at length into the subject of the latter before we can understand fully what is the true position occupied by the Primer.

The Breviary offices are the full forms, of which

our *Matins and Evensong* on the one hand, and our *Primer* on the other, are abridged editions. Neither of them are complements, in any sense of the word. They are simply and solely the Breviary offices printed as they stand, with a revision and re-adaptation of certain portions here and there; *Matins* and *Evensong* for daily public worship,—the *Primer* for private use in the household or the oratory. Most singularly, however, the revisions are entirely independent of one another; and (what is exceedingly remarkable) though the *Primer* underwent revision even later than the Common Prayer itself, it ever keeps nearer to the original offices than the Book of Common Prayer has done.

The fact is—and this is a point hardly sufficiently noticed by our ritualists—that each is an abridgment of very similar yet distinct offices in the Breviary itself: the *Matins* and *Evensong* of the Common Prayer being a revision of the seven great Canonical Hours of Prayer which make up the substance of the Breviary; the *Primer* being a revision of the short, unvarying offices,—unvarying, because principally for private use of the laity,—called respectively “*Officium Parvum B. V. M.*,” “*Hours of the Virgin*,” “*Sarum Hours*,” or sometimes “*Enchiridion*.”

The first of these offices is that which is found in the Breviary. It is closely akin to, but not identical with, the full office of the B. V. M. on festivals. This *Officium Parvum* is of the most remote antiquity: how remote cannot be ascertained with certainty; but it is known to have been in use in the seventh century, and can therefore boast of a pedigree of two centuries over a millennium. It underwent revision at the hands of Peter Damiani in the eleventh century. It would appear, therefore, that we possess it now in the shape which it finally attained a little before the Norman conquest.

The number of the Hours of Prayer—the “Canonical” Hours as they have been generally called—has ever been seven in the Church of CHRIST; and this not only in the Latin Communion of the West under

the Patriarchate of Rome, but in the vast, unchanging Eastern Church, with its innumerable offshoots, both orthodox and heretical. Into the subject of the Apostolic antiquity of the Hours of Prayer this is no place to enter. The inquirer will find the question most ably handled in Mr. Freeman's *Principles of Divine Service*, and other first-class liturgical works. A useful summary of Patristic notices is given in the preface to the Hours in Bishop Cosin's *Hours of Prayer*, a book which, as an edition of the Seven Canonical Hours, was exceedingly popular till the close of the last century. I myself possess a copy of the tenth edition, which I picked up for ninepence the other day at a bookstall in the market-place of a country town, dated 1719.

The names of the Seven Canonical Hours are as follows :—

1. *Matins and Lauds*, before daybreak.
2. *Prime*, or first hour, 6 o'clock, A.M.
3. *Tierce*, or third hour, 9 o'clock, A.M.
4. *Sext*, or 6th hour, 12 o'clock, A.M.
5. *Nones* (noon), or ninth hour, 3 o'clock, P.M.
6. *Vespers* (or "Evensong"), 6 o'clock, P.M.
7. *Compline* ("Completerium," i.e., winding up of the day), bed-time.

These Seven Hours are coincident with the Acts of the Passion; as is well expressed in these lines of Durandus, translated, I believe, by Dr. Neale :—

" At *Matins* bound, at *Prime* reviled, condemned to death at *Tierce*,
 Nailed to the Cross at *Sext*, at *Nones* his Blessed Side they pierce;
 They take him down at *Vesper-tide*, in grave at *Compline* lay,
 Who thenceforth bids his Church observe her sevenfold Hours alway."

Over and above this commemoration of the Passion a special and independent significance has ever attached to three of the Hours. (1.) To *Matins*, as being the service whose voice shall be rising to heaven when the feet of the Bridegroom shall be heard.

(2.) To *Tierce*, or Third Hour, as sacred to the HOLY SPIRIT, who descended at that hour on Whitsunday. (3.) To *Vespers*, or Evensong, as sacred to the Incarnation, because at that hour the Body of JESUS, being taken from the Cross and borne to the tomb, destroyed for ever the gloom and terror of the grave.

As regards the practical use of the Seven Hours of Prayer, the custom of accumulating them had become very general before the Reformation. *Matins* and *Lauds* were always said together. Indeed, it is maintained by many writers that it is wrong ritually to separate them. But there are many features which are common to all the Hours, e.g., the introductory versicles. And each Hour is organically complete in itself; consisting of Psalms with their Antiphons (which Psalms make the essence of the Offices), Hymns, Collects, &c., all in due sequence. As, therefore, *Matins* and *Lauds* are structurally quite independent of one another, it follows that when one immediately followed the other (as it always in fact did), there was much repetition. This was the difficulty with which the Reformers had to deal in simplifying the Offices for our Service. All that they did was this. They took a pen and passed it through the repetitions, changed a collect here and there, revised the lectionary, dropped the term *Lauds*, and our present *Matins* or *Morning Service* was complete.

In exactly the same way they treated *Vespers* and *Compline*, which they united together in one Office (without altering the sequence and order of the original) under the old English name for *Vespers*,—*Evensong*.

Thus our two Daily Services are in fact an abridgment of the Four Greater Hours of the Breviary: two going to the Morning Service, and two in due order to the Evening Service. In this way were the Public Offices revised.

In revising the *Primer*, however, for private use no such abridgment was made. The contents of the Office underwent revision, but its structure was left unchanged. The Seven Hours of Prayer were kept

as they stood. It was evident that the service of the oratory would in many instances demand what, for general use in parish churches, had been found impracticable.

I subjoin in opposite columns a general analysis of the *Matins* and *Lauds* of the Breviary. On the left hand column will be seen by the italics what changes have been made in forming the Common Prayer; on the right hand what alterations (and how few) have been made for the Primer. I ought to add that, in structure, the *Officium Parvum B. V. M.* of which I spoke above does not differ materially in any respect from the regular Canonical Breviary Hours. Of the difference in substance I will speak more fully presently.

MATINS AND LAUDS OF THE BREVIARY.

N.B. Those portions which are not retained in the English COMMON PRAYER are printed in italics.

N.B. Those portions which are not retained in the English PRIMER are printed in italics.

MATINS.

Our Father.
 O Lord, open thou.
 And our mouth.
 O God, make speed.
 O Lord, make haste.
 Glory be to the Father.
 As it was in the beginning.
Alleluiah (Praise ye the Lord.)
Invitatory.
 Venite.
Hymn.
 Psalms, *with their Antiphons.*

MATINS.

Our Father.
 O Lord, open thou.
 And our mouth.
 O God, make speed.
 O Lord, make haste.
 Glory be to the Father.
 As it was in the beginning.
Alleluiah.
Invitatory.
 Venite.
 Hymn.
 Psalms, with their Antiphons.

V. R.
Our Father (not aloud).
Absolution.
Benediction 1. }
 Lesson, Part 1. }
Responsory. }
Benediction 2. }
 Lesson, Part 2. }
Responsory. }
Benediction 3. }
 Lesson, Part 3. }
Responsory or
Te Deum. }

V. R.
 Our Father.
Absolution.
 Benediction 1. }
 Lesson, Part 1. }
 Responsory. }
 Benediction 2. }
 Lesson, Part 2. }
 Responsory. }
 Benediction 3. }
 Lesson, Part 3. }
 Responsory. }
 Te Deum. }

Lauds.

O God, make speed.
O Lord, make haste.
Glory be to the Father.
As it was in the begin-
ning.
Alleluiah.

Psalms, with Anti-
phons.

Benedicite.

Chapter (Second Les-
son.)

Hymn.

Benedictus, with Anti-
phon.

Versicles.

Collect for the Day.

Memorials, several in
number, consisting each

LAUDS.

O God, make speed.
 O Lord, make haste.
 Glory be to the Father.
 As it was in the begin-
 ning.
 Alleluiah.

Psalms, with Anti-
 phons.

Benedicite.

Chapter.

Hymn.

Benedictus, with Anti-
 phon.

Versicles.

Collect for the Day.

Memorials, several in
 number, consisting each

*of an Antiphon, Verse
and Response, and Col-
lect.*

of an Antiphon, Verse
and Response, and Col-
lect.

VESPERS AND COMPLINE OF THE BRE- VIARY.

*N.B. Those portions
which are not retained
in the English COMMON
PRAYER are printed in
italics.*

*N.B. Those portions
which are not retained in
the English PRIMER are
printed in italics.*

VESPERS.

Our Father.
O God, make speed.
O Lord, make haste.
Glory be to the Father.
As it was in the begin-
ning.
Alleluiah (Praise ye
the Lord.)
Psalms, *with their An-
tiphons.*
Chapter (First Lesson).
Hymn.
Magnificat.
Collect.
Memorials.

Compline.

*Turn us, O God our
Saviour.
And let thine anger
cease from us.
O God, make speed.*

VESPERS.

Our Father.
O God, make speed.
O Lord, make haste.
Glory be to the Father.
As it was in the begin-
ning.
Alleluiah.
Psalms, with their An-
tiphons.
Chapter.
Hymn.
Magnificat.
Collect.
Memorials.

COMPLINE.

Turn us, O God our
Saviour.
And let thine anger
cease from us.
O God, make speed.

<i>O Lord, make haste.</i>	O Lord, make haste.
<i>Glory be to the Father.</i>	Glory be to the Father.
<i>As it was in the beginning.</i>	As it was in the beginning.
<i>Alleluiah.</i>	Alleluiah.
<i>Psalms.</i>	Psalms.
<i>Chapter (Second Lesson).</i>	Chapter.
<i>Hymn.</i>	Hymn.
Nunc Dimittis.	Nunc Dimittis.
Lord, have mercy.	<i>Lord, have mercy.</i>
Christ, have mercy.	<i>Christ, have mercy.</i>
Lord, have mercy.	<i>Lord, have mercy.</i>
Our Father.	<i>Our Father,</i>
<i>Ave Maria.</i>	<i>Ave Maria.</i>
I believe in God, the Father.	<i>I believe in God, the Father.</i>
<i>Confession.</i>	<i>Confession.</i>
<i>Absolution.</i>	<i>Absolution.</i>
Versicles.	<i>Versicles.</i>
Collect for Aid.	Collect for Aid.
<i>Collect for Peace of the Church.</i>	<i>Collect for Peace of the Church.</i>
<i>Fidelium animæ.</i>	<i>Fidelium animæ.</i>
<i>Let us bless the Lord.</i>	Let us bless the Lord.
<i>Thanks be to God.</i>	Thanks be to God.

Such then were the changes effected in the Older Offices with a view to their being put into gear for more general and intelligent use in the Public and Private worship of the English Church. It will be noticed that the Primer retains the outline of the original Four Hours without much alteration. And this is the case also in the remaining Minor Hours,—*Prime, Tierce* or Third Hour, *Sext* or Sixth Hour, *None* or Ninth Hour. The Primer, however, allows

no *Chapter* to these, and only one Psalm. They are therefore very short offices. Great latitude was always allowed as to the time of day when the Hours should be recited, though scarcely to the extent to which it prevails now among our congregations, who meet at 11 A.M. to sing "Awake, my soul, and with the sun," &c. It is therefore an useful feature of the Primer that offices for any length whatever can be selected for use according to time and opportunity. There is also much plasticity in the offices themselves. Thus at the end of *Lauds* and other Hours the *Memorials* (or Collects) can be used or omitted at pleasure, or a portion of the *Golden Litany* can be substituted for them. At the end of *Matins* the *Te Deum* or the *Responsory* can be used, or both. The Primer differs from the *Breviary* in allowing the use of both: the latter giving the *Te Deum* as a substitute for the *Responsory*. These *Matin Responses* are from the Primer of 1539, as also (and from earlier editions) is the *Invitatory*, which I have divided according to the use of the Public Offices. This seemed to me a justifiable liberty. The Primer use of the *Invitatory* interpolated the whole verse, "Come unto me," &c., after each verse of the *Venite*,—each verse of course of the Old Italic Version. This was certainly monotonous and inferior in beauty to the ordinary arrangement of the *Venite*. I have therefore restored the latter in editing the *Venite* itself according to the translation in the Common Prayer. The *Golden Litany*, which was a great favourite with our forefathers, I have edited from the Old Lambeth MS. It is a composition of very high antiquity. In this instance it would be more useful than the *Litany* of the Common Prayer which occupies this position in all the Primers.

The old translations of the Latin *Hymns* in the original being, in some instances, too quaint for modern use, I have been obliged to use some liberty in substituting and adapting the *Hymns* here and there:—never, however, when I could avoid doing so. For the modern versions of the *Hymns* in *Prime*, *Third*, *Sixth*, and *Ninth* Hours, and in *Compline*, I am in-

debted to the kindness of the editors of "Hymns Ancient and Modern," which I take this opportunity of acknowledging. To their permission I also owe the fine translation of S. Bonaventura's Hymn, *In Passione Domini*, given in the Sixth Hour. The translation of the *Salvator Mundi* is from Bishop Cosin's "Hours of Prayer."

The *Paradise of the Soul* is from a Primer of 1536. The name, so far as I am aware, is first used in that edition, but the substance of the Prayers is common to much earlier Primers. The book from which I have edited the *Paradise of the Soul* is in the Bodleian Library at Oxford. I have allowed myself much liberty in reducing the quaint old English expressions to modern language, and also in omitting collections of Scripture Texts, &c., which are of no use at the present day. Of course the *Paradise of the Soul* is entirely distinct from the publication of the same name which was compiled long after by Horst, and is very popular on the Continent.

For the *Rubrical Directions* I myself am solely responsible, as also for the *Metrical pieces* at the end of the Appendix. The *prayers before the Hours* (pp. 135, 174) are from the Henrican editions of the Primer.

The *Latin Offices* in the Appendix I have published from the Horarium of Queen Elizabeth (the Latin edition of the Primer), at the suggestion of my learned friend, the Rev. W. J. Blew, to whose deep liturgical knowledge, and to that of the Rev. T. Lathbury, I am indebted for much valuable information. It is thought that these Latin Offices will be very useful in our classical schools and colleges, as well as for private use among the clergy and "Latiners." The metrical antiphon in the memorial "*De Passione*," (pp. 178, 183,) from "Patris Sapientia" is there reinstated from the Henrican and earlier editions. In the very few insignificant points where the Horarium differs from the Primer I have assimilated the former to the latter. In the "*Preces Privatae*" there is a beautiful prayer in the English which is not to be found in the Latin. Being unwilling to omit it, I

with much fear and trembling have trusted to my own wings and translated it into Latin myself. I need not point out which prayer it is, as that will be evident enough, I fear.

I have been minute in indicating these changes which I have made in editing the Primer, as in all other respects the book is the Elizabethan Primer. And in those cases—they are few and unimportant,—wherein one edition of the Elizabethan Primer differs from another ; I have followed the latest reading. It is no ambition of mine to compile a Prayer Book after my own devices, but to contribute my efforts to the reinstatement of old and authorized offices, the late disuse of which I believe from my heart to have been a most serious loss to our communion.

I would venture to call especial attention to the *Dirge*. It is the revised edition of the private version of the Ancient *Vigilia (or Officium) Mortuorum*, and is the parallel office to our Burial Service. In the present excitement about the latter it seems to me impossible to overrate the importance of this Office, prepared and published as it was with much careful revision, for private use, by the same hands which issued our present Public Service.

It derives its name "DIRGE" from the first word of the Latin Antiphon to the first Matin Psalm in the full Breviary Office,—"*Dirige, Domine Deus meus, in conspectu tuo viam meam.*" In the same manner Vespers (or Evensong) of the Departed is sometimes called the PLACEBO from the first word of the opening Antiphon, "*Placebo Domino in regione vivorum.*" And the term REQUIEM has still lingered in use, in the sense of a funeral chant, from the fact that at the end of every Psalm in the Office of the Departed instead of the usual *Gloria* the following chant was sung, from 2 Esdras ii. 34, 35.

"*Requiem æternam dona eis, Domine ;
Et lux perpetua luceat eis.*"

It will be observed that the Primer differs from the Breviary in retaining the usual *Gloria* after the Psalms

instead of the *Requiem*, which it uses however in the Versicles.

I will not venture to say more about the substance of the Dirge, but will refer those who wish to compare it with the Breviary Office to the Analysis of Psalms at the end of the preface.

Let me, however, call attention to the fact that, though later in date of revision than the Common Prayer, yet nevertheless the Dirge keeps nearer, both in substance and in structure, to the Ancient *Office of the Departed*; and that in exact proportion to this conservatism it is free from the distressing embarrassments which fetter, and threaten even to destroy, our Public Service for the Burial of the Dead. It would seem as though one might suspect that any office may sooner or later get into trouble which, with a view to avoidance of fancied doctrinal danger to the uneducated, changes petitions, addressed to the infinite mercies of Almighty God, into general expressions directed merely to the hopeful feelings of the faithful who are present. Few of those who now conscientiously shrink from uttering an apparently presumptuous expression of sure and certain hope, when standing over the grave of a notorious sinner, would refuse to ask of God that his mercy at least may be extended in some measure to him for whose joyful Resurrection with us at the last day we ourselves may scarcely dare to hope. If when the sum of a man's life is made up and complete, and his soul is in the act of departure to the waiting-place of the dead, we are bidden by the Church, in her Visitation Service, to pray that God will "wash it in the blood of that immaculate Lamb that was slain to take away the sins of the world, that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before him,"—then it would seem to be a false scruple which would deny a similar petition when, a few hours later, the body is committed to the Seed-land of the Resurrection.

Of the *Graces* in the Appendix, (p. 192,) re-published from the Elizabethan books, No. II. is of surpassing interest. It is certainly the oldest Grace in the world; and may very possibly, to judge from certain indications in it, be of Apostolic antiquity. Certainly in the time of Constantine, in the fourth century, it was spoken of with great reverence as being of unknown age. Both S. Athanasius and S. Chrysostom quote it. The passage in the latter Father is so remarkable that I give it entire as follows :—

“ I praise and admire the Monks who have taken up their abode in the Desert, (the Egyptian Desert,) for this Office among other things. For they, after having breakfasted, or rather after dinner,—for they know nothing of breakfast, being well assured that the present is a season of sorrow and fasting,—after dinner then, when saying grace to God, they offer also this memorial chant. And if you are desirous of hearing their hymn, in order that you yourselves also may constantly say it, I will repeat to you *all that sacred Ode*. The words of it then run thus :—Blessed be God, who hast fed me from my tender age and givest sustenance to all flesh. Replenish our hearts with joy and gladness, that we alway having sufficient may abound unto every good work in Christ Jesus our Lord; with whom to thee be glory, honour, and might, with the Holy Ghost, for ever and ever. Amen. Glory to thee, O Lord; Glory to thee, O Holy One; Glory to thee, O King; for thou hast given us meat for gladness. Fill us with the Holy Spirit, that we may be found well-pleasing in thy sight, and may not be ashamed when thou renderest to every man according to his works. In every respect therefore this Hymn is worthy of admiration, but especially this ending.”—*Homily on S. Matt. xvi. 24.*

The *Tables of Psalms* at the end of the Preface exhibit the progressive or retrogressive changes effected in the substance of the Private Offices as com-

pared with the *Breviary Hours*, and the *Officium Parvum B. V. M.* "Mr. Maskell's Primer" is the exceedingly curious edition (of about 1400,) which is published in *Monumenta Ritualia*. Of course the Primers here analyzed are only specimens of a few of the principal editions. Many more might be given. But these will serve to give some idea of their general drift, and to show that they were not hap-hazard complements of private fancy or taste, any more than the Common Prayer itself. In conclusion, may I venture to urge all who have access to old libraries, public or private, to search them for copies of the Primer,—especially the Elizabethan editions. No systematic search has ever been made. Whatever search has been made in likely quarters has almost always been successful. It may contribute interest and vivacity to the search to know that a Reformation Primer fetched £70 the other day at Sotheby's.

ERRATUM.

P. 174, l. 12, *for* servunt *read* servent.

<i>Breviary.</i>	Off. Parv. B.V.M.	Mr. Maskell's Primer.	Sarum Hours.	Marshall's Primer.	Hilsey's Primer.	Bodleian Primer.	Finally revised Primer.
Sun. 1—21. <i>Omit</i> 4, 5.	S., M., Th. 8	1400. 8	1530. 8	1535. 8	1539. 25	1543. 8	1545, 59, 60, 66, 75, &c. 8
M. 27—38.	19	19	19	19	86	19	19
Tu. 39—52. <i>Omit</i> 43, 51.	24 Tu., Fri. 45	24	24	24	24	24	24
W. 53—68. <i>Omit</i> 54, 63, 65, 67.	46 87	46	46	46	87	87	87
Th. 69—80.	Wed., Sat. 96	96	96	96	96	96	96
F. 81—97. <i>Omit</i> 90, 91, 92, 93, 95.	97 98	97	97	97	97	97	97
Sat. 98—109.							

PSALMS AT LAUDS.

Off. Parv. B. V. M.	Mr. Maskell's Primer.	Sarum Hours.	Marshall's Primer.	Hilsey's Primer.	Bodleian Primer.	Finally revised Primer.
93.	1400.	1530.	1535.	1539.	1543.	59, 60, 66, 75, &c.
93.	93.	93.	93.	103.	93.	67.
100.	100.	100.	100.	Benedicite.	100.	Benedicite.
63, 67.	63, 67.	63, 67.	63, 67.	148, 149,	63, 67.	148.
Benedicite.	Benedicite.	92.	Benedicite.	150.	Benedicite.	
148, 149,	148, 149,	Benedicite.	148, 149,	148, 149,	148, 149,	
150.	150.	148, 149,	150.	150.	150.	

Breviary.

- Su. 93.
 100.
 63, 67.
 Benedicite.
 148, 149, 150.
 M. 51, 5, 63, 67.
 Song of Isaiah.
 148, 149, 150.
 Tu. 51, 43, 63, 67.
 Song of Hezekiah.
 148, 149, 150.
 On W. the fixed
 Psalms as above,
 with 65.
 Song of Hannah.
 [Th. 90.
Song of Moses.
 F. 143.
Song of Habakkuk.
 Sat. 92.
Song of Moses.]

PSALMS AT PRIME.

<i>Breviary.</i>	Off. Parv.	Mr. Maskell's Primer.	Sarum Hours.	Marshall's Primer.	Hilsey's Primer.	Bodleian Primer.	Finally revised Primer.
54 fixed, and	B. V. M.	1400.	1530.	1835.	1839.	1543.	1545, 59, 60, 66, 75, &c.
Su. 118.	54	54	23	54	54	54	118
M. 24.	85	117	25	117	118	117	
Tu. 25.	117	118	26	118	146	118	
W. 26.			54				
Th. 23.			118				
F. 22.							

119 (fixed);
vi.—xxxii.
(Sun. Ath. Cr.)

PSALMS AT TIERCE (Third Hour.)

120	120	120	88	120	120
121	121	121	119 (Pt. 1)	121	
122	122	122	147	122	

119, v. 33—80.

PSALMS AT SEXT (Sixth Hour).

Off. Parv. B.V.M.	Mr. Maskell's Primer. 1400.	Sarum Hours. 1530.	Marshall's Primer. 1535.	Hilsey's Primer. 1539.	Bodleian Primer. 1543.	Finally revised Primer. 1545, 59, 60, 66, 75, &c.
123	123	123	123	34	123	123
124	124	124	124	119 (Pt. 2)	124	
125	125	125	125	117	125	

Breviary.

119, v. 81—
128.

PSALMS AT NONE (Ninth Hour).

126	126	126	67	126	15
127	127	127	119 (Pt. 3)	127	
128	128	128	145	128	

119, v. 129—
176.

PSALMS AT VESPERS (Evensong).

110	122	110	1	112	122	113
113	123	111	2	113	123	135
122	124	112	3	114	124	138
127	125	132	115	135	125	
147,	126	116		136	126	

v. 12—20

Su. 110—115.
M. 116—121.
Omit 118—119.
Tu. 122—126.
W. 127—131.
Th. 132—137.
Omit 134.

F. 138—142.
S. 144—147.

PSALMS AT COMPLINE.

<i>Breviary.</i>	Off. Parv. B.V.M.	Mr. Maskell's Primer. 1400.	Sarum Hours. 1530.	Marshall's Primer. 1535.	Hilsey's Primer. 1539.	Bodleian Primer. 1543.	Finally revised Primer. 1545, 59, 60, 66, 75, &c.
4.	129	13	13	13	4	13	13
31, v. 1—6.	130	43	43	43	31	43	43
91.	131	129	129	129	134	129	
134.	131	131	4	138	138	131	
			31				
			91				

PSALMS AT MATINS OF THE DEAD (Dirge).

<i>Breviary.</i>	Mr. Maskell's Primer. 1400.	Marshall's Primer. 1535.	Hilsey's Primer. 1539.	Finally revised Primer. 1545, 59, 66, 75, &c.
Noct. 1.	5.	Noct. 1.	Noct. 1.	5
	6.			27
	7.			42
Noct. 2.	23.	Noct. 2.	Noct. 2.	23.
	25.			25.
	27.			27.
Noct. 3.	40.	Noct. 3.	Noct. 3.	40.
	41.			41.
	42.			42.

PLAIN DIRECTIONS FOR USING THE HOURS.

THE Reader, making the sign of the Cross from forehead to breast, begins, *In the Name of the Father*, &c., p. 137, then reads the Short Lesson, and one or more of the introductory prayers. When the Hours are celebrated chorally, then here (and whenever elsewhere the *V.* R_{Z.}—Verse and Response—occur) it will be better that the *V.* should be sung by the trebles and the R_{Z.} by the basses.

Then the Psalms will be sung (or read) as in the Common Prayer, the Antiphon being first precented as far as the italics go, and then sung in monotone.

In *Matins* there need be no kneeling at all. Every one may stand. And this may be the posture throughout all the Hours; or the worshippers may kneel for the final prayers which occur at the end of all the Hours except *Matins*.

The worshippers should stand and kneel in two lines opposite one another; there will then be no difficulty whatever in responding. Even in a household of seven or eight people, the Psalms, when not sung, may be recited antiphonally, the Reader at the beginning of every Psalm reciting the whole of the portion of the Antiphon there placed, and the first verse of the following Psalm as far as the mediation, that verse being then finished by the worshippers on his own side. The second verse is taken up at once by those opposite, and so on till the *Gloria*, which should be said by all present with an inclination of the head. In the Antiphon at the end of the Psalms and elsewhere the Reader should recite the words printed in italics; the others together then finish it.

Wherever *Hymns* occur in reading the Hours, they should be recited line by line antiphonally; or, where this is impracticable, by the Reader and worshippers alternately.

In other parts of the Office the Reader recites all, except what is printed for response in italics.

At the end of the Lessons, p. 145, &c., the Reader may turn to the east (or to that part of the room which represents the east) at the *Thus saith the Lord, &c.*

The *Reclamation* (the Response after the Lessons in Matins, which has not the letter R before it) should be said by all present, including the Reader.

I know by experience that, if the Hours are said in *monotone*, and *not too slow*, there is no difficulty or confusion whatever, even though recited by only three or four persons, including servants in that number.

To those unacquainted with the ancient offices, it may be necessary to state that *Antiphons* or "Anthems" (the word is the same) are passages, generally from Scripture, arranged so as to give the key-note to the Psalm or Collect which follows. In ordinary Offices, the first words only of the Antiphon are said or sung before the Psalm, but the whole is said after it. In special services, however, the Antiphon is said whole, both before and after the Psalm. In many dioceses-abroad the Antiphon is sung whole (in special services) before the Psalm, and the music of it is played by the organ alone, without the words, after the Psalm; the choir then taking up the Antiphon for the next Psalm which follows in order.

READING,
S. Michael and All Angels, 1864.

PARADISE OF THE SOUL.

WHEN I pondered in my mind the great danger of hypocrisy and loss of prayer which S. Matthew signifies in the sixth, tenth, and twenty-third chapters; and how much man loses, and is deprived of, through his vainglory and blind folly; and when I considered the unstableness and wavering of man's heart and mind,—I was moved to write thus for the edifying of the soul to the pleasure and will of God, whereby man may the sooner obtain the grace of Christ.

Ofttimes, when I am wont to pray in the Church or elsewhere, I give particular regard to what I read and say; for truly I have often recited and prayed with my mouth, when my mind and heart have been cursed with worldly thoughts. Away with business in the presence of God! for I have lost the fruit of my prayer both to body and soul, when that passes away unheeded which I read or say; as, without the consent of the mind and heart, that which we read, or say, or sing, profits me and all others little or nothing. Wherefore I account it great folly, and believe that herein we are much

despised of God, when we sinners presume to speak or call to the High Lord of all in our devotion or prayers, as if we were brute and unreasoning creatures of no understanding; when we turn our ears, our hearts, and our minds aside from him to vain follies and empty fancies of the soul. Of what grievous punishment are we worthy who are but dust and ashes in the sight of God, when we disdain his Majesty, and little regard the Maker of heaven and earth speaking to us. In truth, no tongue can express the goodness and sufferance of our Creator and merciful Lord Jesu, who daily beholds the unkindness and sinful living of us ungrateful sinners, turning away our eyes and closing the door of our hard and obstinate hearts from him. Surely we are very hard hearted, since his merciful goodness is ever so ready to bear with us, and to grant us our desire in that way which may be necessary for our happiness, though we know it not. And yet he calls to us in divers places, as the Gospels witness: "*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*" And again in the Gospel of S. Matthew he says, "*I am not come to call the righteous, but sinners to repentance.*" And yet again he says, "*I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.*" And thus in many more places he calls to us sinners in Psalms, in Canticles, and in Holy Scripture, if we will open the doors of our stubborn hearts, and our

ears which are so wilfully deaf. Wherefore let us sinners turn again and remember ourselves, how full of folly and of blindness we are; and take diligent heed and perceive how lovingly God speaks to us, in the Psalms and Canticles and through all Scripture, and we to him. Yet when we say the Response, the Collect, the Chapter, the Psalm, or the Antiphon, we pass it over oftentimes without affection or regard for the meaning contained in it, but hasten through it and pause not thereon, so it be said and past; whereby, of a truth, we do great injury and folly to God, when we thus desire him to hear us in our need and adversity. And though we ourselves do not bid him to do the contrary, saying, "Hear us not," yet we often do that which is even worse; when we revolve and lay in his sight abominable and polluted things and unprofitable. For the heart of man is the most unstable of all things, and never abides stedfast, or constant and immoveable; but is distracted and drawn in by infinite ways and devices. And when it seeks rest it finds none; it makes, it mars; it edifies, it destroys; it repines, it sorrows; and thus, as Job says, it never continues in one stay. Wherefore it were expedient for us all to expel and put to silence all vain fancies, imaginations, and thoughts, when we prepare ourselves for prayer and for chanting of Psalms or Hymns; and with a firm mind utterly to drive forth our most blind enemy vain-glory, which withdraws us

from great virtue and grace, and nourishes our souls in the bitterness of death. Thus, like strong men, with pure mind and with earnest attention, let us give our hearts all holy in prayer to God, with lowly devotion and humility, even as the penitent king and prophet David gave his whole heart to God when he sang so sweetly in the Psalms, *Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.* Let us, then, with pure devotion pray him to confound the malice and subtilty of the devil, that we may win the fruit of our petition in short time ; even the fruition of God's infinite love in the everlasting joy of his Presence ; unto which may the grace of Christ through his painful Passion bring us at our departure. Amen.

EARNEST PRAYER PENETRATES HEAVEN.

FIRST, when you prepare for prayer or devotion, which is stirred by the Holy Ghost, retire, if you can, to a quiet place, as far as may be from any noise, or else sequester your mind from all worldly things. There kneel, sit, or stand, as your mind shall lead you. Then be you lord or lady, of low or of high degree, wealthy or poor, call to remembrance how vile you are of yourself, and that you have a God who created you of nothing, who has made you a reasonable creature, and given you right form and substance, and has fashioned you to his own image and similitude ; and how he has

wrought for you to this hour, giving you many worldly gifts which others lack. For you may daily see by experience how many lie in great misery, penury, and distress; whereas, as the Apostle says, you have of yourself nothing good but what you have received from God, neither have you anything of the seed of Adam but only sin.

Think also how sinful you are, and what life you have led in your youth; whereof you have never repented. And when you look back on all these things, with heart weighed down by shame and sorrow, it is likely that, were it not for the preservation of God, you would fall into yet more sin through your own misery. Thus you may think truly that, of yourself, there is none more sinful than you. And if you have any virtue or grace of good knowledge or living, think in very deed that it comes only of the goodness of God, and not at all of yourself. Meditate also in your mind how long and how often God has suffered your wilfulness to remain and continue in sin. Thus of his goodness and mercy he has spared you, and would not take you in the state of damnation when you had surely deserved it, but gently bore with you till you had left your sin. And so he gave you grace to leave your sin and to come to goodness; for of his gentle mercy he is loth to lose one of his flock, which he bought with his most precious Blood and most violent pains. Think also that he, of his incomparable mercy and goodness, left

his glorious and infinite kingdom of heaven, and descended from the Father to take on him human nature, and to be born of a pure virgin, because he would not lose you. He bore great poverty, pains, and injuries, all his life. He suffered as a human creature. And further, he suffered unto death. What death? The death which was most shameful of all: to hang on the Cross nailed with four nails. This did he suffer, of his own infinite goodness and mercy, to save you from the damnation which you deserved through your sinful living. Thus may you with meek spirit meditate in your heart the bountiful gifts of grace, which our loving Lord and Redeemer has done, and does daily, for you, a miserable and unkind sinner. Wherefore behold with your inward spiritual eye, and with sorrowful heart, what incomparable pains he suffered meekly in this painful Passion for us sinners. You may in your mind conceive, and in your soul or spirit imagine and see inwardly, as though you had been present at his Passion, all the acts whereby the Redemption of mankind was won. You may remember how he was betrayed, being most innocent, and taken and brought before a judge, with many and painful injuries then done to him. When he was wrongfully accused by false witnesses, he withstood them not, but meekly suffered. Their fierce desire thirsted for his death, but first to put him to fearful pain.

Behold now, and think in your heart,

how he was bound naked to a pillar; there scourged so piteously that, from the sole of his foot to the highest part of his head, there was not one place but the skin and flesh were broken, and rent, and bloody, for our sakes and love. Think how dreadful to the friends and disciples of Christ, and especially to his Blessed Mother, and to the holy women who stood by the Cross, must this cruel treatment of their dear Lord and Saviour have been, as they saw him led to the slaughter, as a lamb dumb before her shearers. Now turn from them and behold stedfastly your Lord, how busy his enemies were to put him to extreme pain; binding on his head a wreath of sharp thorns fastened like a crown, in contempt of his being named a King; which caused the blood to run into his ears, eyes, nose, and mouth, pitiful to behold. See them also kneeling scornfully, and in rising again spit on his glorious face. All this he suffered meekly for our Redemption. Yet of their cruelty they left him not thus. Still more must he endure ere the sacrifice is complete.

And now remember in your mind, and behold with your inward eye, how they dragged and spurned his precious Body laden with a cross through the streets and without the gates to the Mount of Calvary; where, without shame or pity, they nailed it all naked to the cross, as though he had been an open thief, and then with ropes they stretched him on the cross, so that his

sinews and veins burst. Behold yet again, in your inward mind, how they dealt with him when he thirsted. They gave him strong vinegar mixed with gall, and dipped a sponge full of it; and one thrust it on a reed, and put it to his mouth, to suck or to drink. But his thirst received it not. It was for your sake, and for the sake of all sinful men, that, of his pure mercy, he thirsted for the Redemption of all mankind. Thus sealed he the high charter of our Redemption with the red wounds of his agony, and so yielded up his holy Spirit to the hands of the Father. Then pierced they his side and his heart with a spear, and blood and water flowed thereout for the cleansing of mankind.

And when you have seriously, with faithful heart, compared your unkindness with his great kindness; your sinful wretchedness, with his pure innocence without spot; your cruel dealing towards your brother, with his merciful and gracious dealing again towards you; then if you see your heart softened to true devotion, this is the time for you to speak for yourself, who are a sinner, and for them whom you wish to pray for. Then bow down your body to the ground, and lift up your heart in the holiness of its sorrow, and so make your petition. And if you will, you may say thus:

LORD God, be merciful to me, a sinner, and forgive me all my ingratitude. Blessed be thou, O Lord, who madest me a Christian man. Thou boughtest me, and by thy suf-

ferance and bountiful grace I have been allowed to live so long in sin. Thou, Lord, hast preserved and saved me, even till I would forsake sin, and by thy loving-kindness thou hast turned me wholly to thee. Wherefore, Lord, with a sorrowful heart I know very well that I have sadly and grievously broken thy commandments: I have, without profit to my soul's health, misspent the talents which thou didst entrust to me, who am a reasonable creature, and I pass my life as a beast which perishes. All the limbs of my body I have indulged in sin and superfluity: the grace and virtue of my Baptism I have weakened by pride and lusts of the flesh; and truly, good Lord, I have loved too much other things than thee. And yet, Lord, notwithstanding all my great unkindness, thou of thy mercy hast nourished and tended me, when I understood but little of thy kindness and long-suffering. I took small heed of thy love. I cared not to thank thee for thy special gifts which I receive of thee daily; but I have rather deserved thy wrath, than the bounty of thy grace and mercy. Wherefore, merciful Lord, I know not what to do or say, but only as the publican said to thee, *Lord, have mercy on me, a sinner*. I know well, O Lord, that all goodness comes only of thee, and all that is sinful or evil comes of myself alone. I acknowledge that without thee all is sin and misery. Wherefore, Lord God, I humbly beseech thee, of thy mercy and kindness, do

not unto me as I have deserved, but lovingly give me the grace of the Holy Ghost to enlighten my dark heart. Open the blind inward eyes of my soul, and comfort my spirit in the right way of understanding thy word, so that I may have perseverance and strength to vanquish the fleshly lusts from Adam's nature, and to lead a Christian life, as thy Commandments and Holy Testament shall teach; so that I may not again be separated from thee, through sinful life or temptations of the enemy. O Lord God, I am worthy to be chastised for my wickedness with whatsoever rod shall please thee. Welcome be thy grace, for I am sure that thou lovest me, when thou chastenest me. Give me patience, O Lord, to suffer meekly; and when thy will is done, gently withdraw thy rod of visitation, and take me to thy mercy. Yet, Lord, though temptation and thy visitation be bitter and painful to my weak flesh, I faithfully trust that patiently suffered it shall be meritorious to me at length. But, good Lord, thou knowest well that my heart is feeble; great is my weakness and unsteadiness. Strengthen me therefore, O Lord; stablish me and teach me with the virtue of the Holy Ghost, which thou hast promised us to the end of the world. Thou madest me. Thou again boughtest me. So, Lord, defend me both in body and soul. Take thou thy will and pleasure on me; and as thou wilt, so be it done. And now, sweet Jesus, only Son of God the

Father, who sees in secret, defend me from all wicked thoughts, that I displease thee not in delighting therein, nor in assenting thereto. Full often, Lord, have I offended thee in delight and in conceit, when I have indulged in pleasure. Therefore, Lord God, it is right that I should be tried and vexed by such thoughts as are grievous to me. But yet, gracious Jesu, when it is thy will, put them away from me, and take me to thy mercy and grace. O kind Jesu, as thou stoodest before the judge and answeredst nothing to him, keep, Lord, my tongue and govern it, till I think what and how to speak, so that it may be to thy honour and glory. Blessed Lord Jesu, who stoodest bound full hard and sore before the Judge; govern, Lord, my hands and all my other limbs, so that all my works may, through thy grace, begin in virtue and end to thy pleasure and will. Amen.

Thus you may pray in the beginning. And when you have well entered into devotion, you may perhaps feel moved more intensely to prayer and meditation, and God will shed down upon you his grace in many ways. Sometimes you will plead more earnestly with God in short and fervent prayers, than in prayers which are long and many. Let each man therefore pray as he shall receive grace of the Holy Ghost.

O MOST bountiful Lord Jesu Christ, who after thy last Supper enteredst into a garden to pray, leaving Peter and James and

John, and so wentest somewhat apart to pray to thy Father for strength in the Passion, which was in thy dear heart, for the love which thou hadst to mankind, beseeching of him that his will not thine might be done; where presently thou wast comforted by an angel, and so didst arise comforted in thy Humanity: I humbly, Lord, pray to thee by those pains and agonies, and by the precious drops which fell from thy glorious Body, and by thy Wounds and Passion, to comfort us who intrust all our pains and distress to thee, that having suffered with thee here, we may with thee also attain to everlasting joys in the world to come: who livest and reignest with the Father and Holy Ghost, one God, world without end. Amen.

If you will, you may use these prayers for every day in the week:—

For Sunday.

SWEET, merciful, and bountiful Lord Jesu, this day I beseech thee humbly that my heart may be with thee aloft on high in the Church Militant, which is the very perfect and true mount of perfection; and that I may live in this vale of misery free from all vain thoughts and business. Who livest. OUR FATHER.

For Monday.

LORD God, I beseech thee that my heart may be inflamed with the love of thy

high and perfect charity ; so that I may increase in doing good works for the love of thee, who sufferedst so great pain and Passion for love of me, even unto death. Who livest.

OUR FATHER.

For Tuesday.

LORD God eternal, I humbly beseech thee that, by thy great virtue of patience which thou hadst in thy holy Passion, I may this day resist and withstand all deadly temptation, and my mind may be wholly fixed on thee. Who livest.

OUR FATHER.

For Wednesday.

BOUNTIFUL Lord God, I pray thee that, this day, my heart may be enlightened and quickened with thy holy Spirit of grace, and patience, and understanding, to perceive the truth and to follow the same both in thought and work. Who livest.

OUR FATHER.

For Thursday.

MERCIFUL Lord God Omnipotent, this I heartily beseech thee, that I may have fervent love towards thee, pure earnestness of devotion in thy service, and grace to give thee sincere honour, praise, and glory. Who livest.

OUR FATHER.

For Friday.

THIS day, good Lord, I beseech thee, by thy great virtue and grace, that I may

patiently bear tribulation for thy love; so that I may inwardly in my soul be a partner of thy pains and Passion, with true compunction and sorrow for my sins. Who livest.

OUR FATHER.

For Saturday.

THIS day, merciful Lord, I beseech thee, by the merits of thy painful Passion, grant to me, good Lord, to be purged from all pollution and sin, that I may have at my departure thy everlasting joy and reward in heaven. Who livest.

OUR FATHER.

TO THE TRINITY.

O MIGHTY, and dreadful, and most merciful Lord, of infinite loving-kindness and pity, I am but a wretched and miserable sinner, who so often and grievously have offended thy high Majesty. Surely, sweet Jesu, I am not worthy to lift up mine eyes to thy magnificent Presence, weighed down as I am by my sins against thee. For whereas thou, bounteous Lord, mightest have made me a venomous worm or an unreasoning brute, yet of thine infinite goodness thou hast made me a creature endued with reason, after thine own image and likeness, and with such beauty of soul as to surpass all other living creatures. All this excellence have I lost by my sins and transgressions; and whereas, good Lord, thou didst clothe my soul with light, like the brightness of the heavens, I have made it in

thy sight more foul than anything on earth. And, O merciful Lord God, though of thine infinite love thou didst send down thine only Son to take our human nature upon him, and to suffer pain, injury, and insult for us sinners, and finally to yield his precious Body to be hanged upon the cross, and to undergo the pains of death; yet, for all this, though I have seen all the beneficial gifts of thy grace and kindness, I have repaid thee only with ingratitude, and have given back evil for thy goodness. Thou, Lord God, hast given me many special graces of thy loving kindness, and not for any merits of my own. Thou hast preserved me from many dangers, which by thy grace only I have escaped. Thou hast bestowed upon me honours which I have enjoyed in my prosperity. And thou, good Lord, of thine infinite goodness and mercy, hast often deferred the execution of thy righteous chastisement upon me, when I, through deadly sin have deserved perpetual punishment; and when many, who are of greater merit than I am, yet suffer continual torment without end. Nevertheless, in spite of all this kindness, I have been unkind and ungrateful towards thee, for which sin I humbly beseech thee that I may have inward sorrow, and repentance, and shame. O merciful Father of Heaven, I entreat thy pity and forgiveness, putting myself wholly into the hands of thy mercy, and being well assured that it is not possible by my own power to

be restored to grace, but only, good Lord, of thine infinite love, which was content that thine only Son Jesus Christ should suffer grievous passion and shed his precious Blood so plenteously for me and all mankind, when one drop might have sufficed for the redemption of us all. I therefore humbly beseech thee that I may receive one drop for the remission of my sins, which I have committed against thine infinite goodness, O most glorious and blessed Trinity; trusting faithfully that thine inestimable loving-kindness is more ready to forgive me than I can diligently ask or call for it, when I offend thee.

OUR FATHER.

A FERVENT PRAYER.

O MY Lord and Almighty Maker, through whose righteousness Lucifer fell from heaven for his pride, Adam also through disobedience was driven from Paradise, King Pharaoh was drowned for his obstinacy, Sodom and Gomorrah were destroyed for sin, Judas punished for his avarice and treachery; when thou by thy righteousness shalt come to judge both quick and dead, I beseech thee, good Lord, to judge me, a poor sinner, mercifully, and here to give me time and opportunity for repentance, that by thy grace I may win everlasting life.

OUR FATHER.

WHEN YOU ARE GOING TO RECEIVE THE
SACRAMENT.

O MERCIFUL Lord, I am not worthy that thou shouldst enter into my sinful house; yet, notwithstanding, thou hast said, "*Whoso eateth my Flesh and drinketh my Blood dwelleth in me and I in him.*" Wherefore, O Lord God, have mercy upon me a sinner, in the receiving of this thy Body, in wonderful mystery flesh and blood; that I receive it not to my damnation, but through thy mercy to the health of my soul, and for the remission of all my sins by thy painful Passion. Who livest. **OUR FATHER.**

WHEN YOU HAVE RECEIVED.

IN this very true receiving of thy glorious Body of flesh and blood, my suffering Lord Almighty, grant that I taste thee not to my damnation and judgment; but that I may obtain thereby remission of my sins, and may lead and live a charitable life while I am here on earth, so that I may hereafter come to the eternal kingdom of heaven, by thy virtue and grace, O Jesu. Who livest. **OUR FATHER.**

TO GET GRACE FOR SIN.

O MY Lord God, I humbly beseech thee of thy loving-kindness to hear me praying and confessing my sins to thee; and I, a poor penitent, humbly pray thee to forgive me my offences, and that I may henceforth live in

charity, and bridle my wilful carnal affections, and follow the truth, which is only in thee, and contained in the doctrine of thy holy Evangelists. Who livest.

OUR FATHER.

AGAINST ALL EVIL THOUGHTS.

O MERCIFUL Lord, who always showest pity upon us, I humbly pray thee to hear my prayers. Though I have been a sinner I am now sorry for it, and purpose no more to have pleasure therein, but gladly and willingly to follow after the truth, and to forsake all vanity. And herein I humbly pray thee to fortify me with thy grace, that I may withstand my secret enemy in all temptations, and that thy most holy Spirit of patience and understanding may have continual dwelling within me, to thy pleasure and will. Who livest. OUR FATHER.

FOR A FRIEND LIVING IN SIN.

O LORD God, who of thy mercy daily preservest the wicked and sinful, and wouldest not the death of a sinner, but rather that he should turn from his wickedness and live; I intreat thee, for the sure hope and faith which I have in thee, to have pity upon my friend, who is a sinner, and to preserve him in thy grace, that he endanger not his soul, which thou, with thy precious Blood, hast redeemed; but that he may lovingly, and with penitent heart, return again to thee, and by thy grace withstand our mortal enemy

in all temptation; through Jesus Christ our Saviour, to whom with the Father and the Holy Ghost be all honour and glory, world without end. Amen.

A DEVOUT CONTEMPLATION.

O JESU, very Son of Almighty God and of the pure Virgin Mary, who sufferdest the bitter pains of death for my sake and for all mankind; I beseech thee, Lord, have mercy upon me, who am a miserable sinner and yet thy creature, and for thy precious Passion save me, and keep me, from dangers both bodily and spiritual, and especially from all which may turn me away from thy love. With all my heart I thank thee, Lord Jesu, for thy mercies which thou hast showed me in many dangers which I have been in, both in my soul and in my body; and that thy grace hath hitherto preserved and saved me from the hour of my birth until now. And I humbly beseech thee, O Lord, henceforth to lead me out of all darkness of error and of dangerous sin; and for my offences I implore thy mercy with all my whole heart, and especially for unkindness toward thee, and because I cannot lead my life as thy servant. For all this I crave thy mercy as the poor Publican, saying *Lord, have mercy on me, a sinner*. Moreover, I thank thee with all my heart for the plentiful graces and gifts which thou hast given me in this world, before many others who have deserved them far more than I. For I know that of

thee alone, O Lord, come all these benefits; wherefore, with my whole soul I thank thee, and worship thee, and praise thee, and none other but thee alone. Not unto us, O Lord, not unto us, but unto thy Name give the praise.

O my sovereign Lord and Creator of all things on earth, very Son of the eternal Father, thou tookest human nature for my sake, who live as a miserable sinner here in thy Presence, where thy holy eyes ever behold me. Thou, O Lord, observest my dulness in devotion, the coldness of my love, the darkness of my blind errors, the absence of all hearty desire for thee, my slothfulness in thanking thee for coming down into the lowly dwelling of our humanity. Dear Lord, the hearts of all the world suffice not to thank thee for the bounty of thine infinite love; who didst come from thine eternal glory into this vale of misery, for the pure love and pity which thou barest to us sinners. Wherefore I humbly beseech of thee grace to praise and worship thee, all my life. O Blessed Lord God, look not on my defects, for they are without number, but rather upon thy superabundant pity, and mercy, and gentleness, which alone caused thee to descend from thy glorious palaces above, and to take our nature upon thee, and here to suffer thy blessed Passion for us; and even yet, most glorious Lord, by thine inestimable power, to be with us always, in the form of Bread and Wine consecrated into thy flesh and

blood, in a wonderful mystery, for our continual comfort and consolation and our very healthful medicine for the healing of our sins and trespasses, whereby our souls are sore wounded and distressed. For by this most Holy Sacrament we ever plead the merits of thy Sacrifice and appease the wrath of the Eternal Father; and thus, good Lord, art thou our spiritual food to strengthen us in body and in soul. Amen.

CONTEMPLATION OF CHRIST THE SAVIOUR.

I.

O BLESSED Lord God Almighty, by whose wisdom all things are created and ordained for us, by whom the good are saved and the evil are condemned; I humbly pray thee to give me wisdom to perceive, to follow, and to understand, thy inspirations to do that which shall be profitable for the saving of my soul, and in them only to have delight and pleasure. Amen.

OUR FATHER.

II.

O MOST high and gentle Lord, who by thy goodness alone didst vouchsafe to come and visit us, as a pilgrim, in this poor and miserable world, in the form and similitude of our humanity, and therein to suffer pain and sorrow for all mankind; I humbly beseech thee, good Jesu, that I may give thee duly praise and honour whilst I am here

living, so that I may hereafter enjoy the merits whereby thou hast redeemed me. Amen.

OUR FATHER.

III.

O MEEK and merciful Lord God, I humbly pray thee that, like as thou chooseth Peter, and James, and John, to go up with thee to Mount Tabor, there to see and bear witness of thy glorious Transfiguration, whereby thou didst show that thou art here both God and Man; even so it may please thee, of thine infinite mercy and goodness, to accept me to be one of thine elect and chosen; that I, who am a sinner, may ever desire to be thy servant, with all earnestness and diligence. Amen.

OUR FATHER.

IV.

O MOST gentle Lord and Saviour, who kneltest at the feet of thy disciples, and didst wash their feet; who in thy bloody sweat wast taken, bound, beaten, mocked, and led before Annas, Caiaphas, and Pilate, accused, bound naked to a pillar, scourged, clothed again, crowned with a garland of thorns, and condemned to death; who barest thy cross and wast nailed thereto between two thieves; who, in thy thirst, wast served with vinegar and gall; wast mocked and blasphemed, pierced in the side with a spear, to thy heart; wast dead and buried: I beseech thee that, like as thou hast willingly and meekly suffered all this, thou wilt excuse me by thy grace to be meek and patient in

all adversities, and profoundly to write in my heart the mysteries of thy painful Passion; that thereby I may bring forth fruit of everlasting life, and may faithfully follow thee in the truth of thy holy teaching, so that my secret enemy may find no way to overthrow me in temptation. Amen.

OUR FATHER.

V.

O GLORIOUS Lord, who straightway after thy death upon the cross didst, of thine own mysterious power, descend in great brightness, with ministry of many angels, into hell; and breaking the bonds of death tookest with thee many holy Fathers, Patriarchs, Prophets, and holy souls, and didst accompany them into the most joyful place of Paradise; I beseech thee, merciful LORD, give me grace here to live free from mortal sin, so that in the hour of death I may pass from this life into life eternal, with thy chosen and elect, in the joys of Paradise, to thy pleasure and will. Amen. OUR FATHER.

VI.

MOST mighty Lord, who after thine Ascension didst send down the Holy Ghost upon thy disciples, in form of many tongues, illumining their hearts and souls that they might speak and understand, in all languages, the great mercies of God; I beseech thee to illumine me with the said Spirit of grace and understanding, so that I may diligently follow all that shall be to thy

honour and to the health of my soul, and may count all things vain which follow not the truth. Amen.

OUR FATHER. I BELIEVE.

RULE OF LIFE.

ABOVE all things love God with all your heart. Desire his honour more than the health of your own soul. Take heed, with all diligence, to purge and cleanse your mind with often confession. And raise your hopes and desires from earthly things. Be humbled with entire devotion. Repute not yourself better than any other persons, be they never so great sinners: but rather endeavour to hold yourself in the lowest esteem of all. When you consider the conduct of others, always give them credit for the best motives. Use much silence; and never talk for the sake of talking. Delight not much in familiarity with persons unknown to you. Be solitary, as much as is compatible with your station in life, or your profession. Pray often. Make it your endeavour to promote love and good-will between the different members of your household. Resort to God every hour. Announce not your works and deeds with any pride. Be not too familiar with your servants, but use to them a serious and prudent countenance, with gentleness. Show before all men a good example of virtuous life. Rebuke charitably light and frivolous persons. Encourage and comfort all persons in well-

doing. Love cleanliness in your home, and especially in young persons. Show yourself a decided enemy to vice and dishonesty; and be not a coward in rebuking all low and unclean words and deeds, and dishonourable or mean conduct. Be not partial for favour, gain, or malice; but frame your life according to truth, reason, justice, and equity. Be kind and good to poor folk, and help them to the utmost of your power; for thereby you will greatly please God. Give fair and courteous language to all persons, but especially to the poor and needy. Also be diligent and busy in giving alms, and in spirit be meek of heart, and in adversity be patient. Pray continually to God, that you may do what is his pleasure. Also apply diligently the inspirations of the Holy Ghost, in whatsoever work you may be moved to undertake. Continually pray for perseverance. Ever continue in deed, and always have God before your eyes. Renew every day your good purposes, and examine your conscience at night as to the performance of them. Whatsoever you have to do, do it diligently; stablish yourself in well-doing. If perchance you fall into sin, do not despair. And if you keep these precepts, the Holy Ghost will strengthen you in all other things necessary; and thus doing, you will so live, that hereafter you shall be with Christ in his glorious country of heaven, to whom be given all honour, glory, and praise, for ever and ever. Amen.

PRAYER FOR GUIDANCE.

THOU, most merciful Lord, dost all things of thy exceeding charity, and not for any merits of my own, or for anything that I can deserve. Wherefore, good Lord, remember thine own gentleness, not our miserable impediments. For we would continually give thee thanks with tears, for joy of thy kindness and beneficial gifts yielded to us daily; but our hearts are so dull and heavy, from the multitude of our sins, that we are blind of sight in seeing thy great goodness, and our tongues are dumb in praising it, and our ears are deaf to hear the still small voice of thy love. Wherefore, I beseech thee, with thy grace to open my ears, and quicken my dulness, and speak and open my eyes and relieve my misery, so that I may eternally praise thee, and joyfully sing with thy holy Prophet David, *My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.*

PRAYER WHEN THE SOUL DESIRES THE GRACE OF GOD FOR HER OFFENCES.

MY Sovereign Lord Jesu Christ, I humbly beseech thee not to be long absent from me, who am destitute and barren of all virtue and goodness, when thou, Lord, hidest thy face. Wherefore, I entreat thee to be ready to come to me, whenever I shall call unto thee in thy most holy Name. Jesu,

preserve me, Lord, from all vain glory and sinful thoughts, which will rise within me in sundry ways against thee; which, I am sure, Lord, I cannot escape without thy gracious aid, and I am not able to withstand them. For I find written in Holy Scripture that thou, Lord, sayest to thy servant, *Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God.* Thus, dear Lord, it shall ever endure to them that faithfully trust in thee. And so, my God, I trust that thou mayest dwell in my soul, as in thy temple, edified by the virtue of the Holy Ghost; and mayest enlighten my soul and spirit with thine everlasting light, and drive from my heart all manner of darkness, and the blindness of vain-glory and wilfulness. Help me, O Lord, to fight and subdue all the powers of evil who infect my soul; even the treacherous desires, and the concupiscence of the eye, and the lust of the flesh, which daily assail me, and try my strength to the utmost of its power. O my Lord, I fear to fall into danger, without the aid of thy sustaining grace. Wherefore I call to thee for help and the grace of thy true light, to illumine my poor spirit; so that I may perceive the error of my carnal heart, which

wanders in darkness and in fear to perish, and knows not whither it goes, for want of thy heavenly guidance. Anoint my soul with such grace in devotion, that I may do thy pleasure and will, and not mine, O Lord. Amen.

PRAYER TO CHRIST THE SAVIOUR.

O MOST mighty Lord Jesu Christ, when I remember the saying of the holy Prophet David, *Lord, what is man, that thou art mindful of him: and the son of man that thou visitest him?* I think with myself, how may I, a poor sinner, complain, if thou, Lord, forsake me; or what accusation have I to lay against thee, if thou shouldst leave me forlorn? Surely none. Wherefore, O Lord, have mercy upon me and spare me, for I have grievously sinned. How shall I approach thee, O Lord my God, and my Saviour? When wilt thou cleanse me from my sin and iniquity? I am but dust in thy sight. Thou hast made me of clay, and into this dust must I return again. Thou, Lord, hast given me life, and hast plenteously showed thy mercy upon me. Thus hast thou ever supported me, in the day of sorrow alike and in the day of joy. But when, good Lord, I am in health, wealth, or prosperity, and my heart is glad within me, in that hour forget me not, I beseech thee, nor withdraw thyself apart, for then I am in most danger from mine enemy. Then, Lord, show me my weakness, and hide not thy face from me, lest mine enemy should tri-

umph over me. Deliver me from his snares, and fortify me always against him; and oftentimes, O Lord, suffer me to bewail here, in this vale of misery, any sin and sorrow, that ever I have been so ungrateful to thee for thy kindness which thou hast shown me. If thou, Lord, shouldest suffer me to destroy myself, I have well deserved it; but yet, of thy bountiful grace and mercy, stretch forth thy hand and rescue me from danger. Give me here thy grace, that I may praise and honour thee, now and ever. Amen.

EARNEST PRAYER TO CHRIST CRUCIFIED.

O SOVEREIGN Lord God, who didst will for our sins and trespasses to descend from heaven to redeem the world; to be reproved by the wicked Jews, Scribes, and Pharisees; to be betrayed through the kiss of Judas; to be bound as a felon; to be led as a lamb to the sacrifice; to be falsely accused before Annas, Caiaphas, and Herod; to be accused by false witnesses; to be vexed with spiteful torments; to be mocked, and crowned with thorns; to be spit upon, beaten, and buffeted; to be pierced through the hands and feet with blunt nails; to be shamefully raised on the cross, as a sinner, between two thieves; to be offered the bitter vinegar and gall, through the sponge; to be pierced in the side with a sharp spear, whence flowed the Blood and the Water: By thine intolerable pains and agony, suffered in thy tender Body, far more

than I, wretched sinner, can esteem or rehearse; by the breaking of thy heart for our sins on the Holy Cross, deliver me, O Lord, from the inestimable pains of hell, as thou didst deliver the thief who hung by thee; and when the bitter hour of my last agony shall come, bring me too from the shadow of death to the light of thine eternal joy, where by thy divine ordinances I steadfastly believe that thou livest and reignest, world without end. Amen.

CONTEMPLATION OF THE CROSS.

O LORD Jesu, thou art the very Lamb of God, and very God and Man, most meek and kind; who wast offered for us on the altar of the Cross, there to suffer painful death, and whose Body is continually offered in the Sacrament of the Altar, where I praise thee, and worship thee, and glorify thee; beseeching thee that my soul may escape the danger of everlasting pains of death. Seeing then that thou hast bought me with thy precious Blood, O Lord, King of Glory, of Mercy, and of Pity, I believe and acknowledge that thou sufferedst thy most holy Body to be drawn, to be broken, and to be nailed painfully to the Cross. Wherefore, I beseech thee, merciful Lord, for thine infinite pity and goodness, and for the piteous wounds and pains which thou didst suffer in thy blessed Arms, give thy grace to me, that through all the days of my life I may not stretch forth my arms or my body to do any

unkindness or harm to my Christian brother or neighbour, but only to do good works to thy honour and glory, and to the profit of every Christian about me or elsewhere.

Also, Lord Jesu Christ, King of Mercy and Pity, I believe and acknowledge that thou sufferedst thy blessed Feet to be nailed grievously on the Cross for our sins and offences. I pray thee, Lord Jesu, by thine endless mercy and pity; I humbly beseech thee, by the painful wounds that thou, Lord, sufferedst there in thy Side; that thou wilt forgive me all my sins which I have committed in travelling the road of life, in working, in idleness, and in vanity; and give me grace that, all the days of my life, I may avoid folly and idle vanities, and convert my steps to good works pleasing in thy sight, that I may be acceptable to thee and profitable to all about me.

Also, Lord Jesu Christ, King of Glory, I believe and acknowledge that, when thou sawest the city of Jerusalem given over to sins for which it should be destroyed, thou weptest full tenderly for other men's sins. I pray thee, Jesu Christ, King of mercy, who of thine endless pity didst shed so loving tears for our sinfulness from thy glorious eyes, that thou wilt forgive me all my sins which I have committed, in spending money and care on the pleasure of my eyes; and give me grace that, all the days of my life, I may no more offend thy goodness in vain and sinful sights. Turn away mine eyes,

that they may see nothing but the beauty of thy works; and spare me to thy love and fear, that I may see clearly to do good works profitable to my soul and acceptable in thine eyes.

Also, Lord Jesu, I believe and acknowledge that, when thou didst hang nailed on the Cross, thou heardest thine enemies speak many words of abuse and slander against thine endless patience. I pray thee, therefore, by all the pains which thou sufferedst in thy Hearing, that thou, Lord, wilt be pleased to forgive me all the sins whereby I have offended thee in listening to evil tales and reports against my Christian brethren. Give me grace that I may no more spend my time in listening to backbiting, or in taking pleasure in such things, but rather in hearing the words of thy holy Gospel preached and taught, and in keeping them in my mind; so that I may hereafter act to the honour and glory of thee, my Lord God, and to the profit of my neighbour, as far as in me lies, both in word and in deed.

Also, Lord Jesu, King of Glory, I believe and acknowledge that, when thou wast yet hanging on the Cross, thou didst open thy most holy Mouth, and didst pray for thine enemies, exhorting the ignorant and comforting the comfortless. I pray thee, Lord Jesu, for thine endless mercy and goodness, and for the loving words which proceeded out of thy mouth, that thou wilt forgive me all the sins which I have committed in evil speak-

ing ; and give me grace that, all the days of my life, I may speak no leasing, backbiting, nor harm of anybody, nor sow discord among Christian people, but may speak only the truth, without flattery for favour or gain. Grant also that I may speak nothing but prudent words which tend to concord, and to unite in peace and charity those who are at discord, that they and I may join together in loving thee our Lord and Saviour.

Also, Lord Jesu, King of Glory, I believe and acknowledge that thou didst thirst full sore on the Cross, and saidst, *I thirst*. And since thou didst taste of the bitter vinegar and gall with myrrh, as the Holy Gospel witnesses, I pray thee, Lord Jesu, for thine endless pity and mercy, and for the bitterness of that drink whereof thou didst taste, that thou wilt please to forgive me all my sinful offences committed against thee, in eating and in drinking, and in superfluity of luxurious living. Give me grace, O Lord, that, all the days of my life, I may no more offend thee in the gluttony of food or in excess ; but that, governing my lips in these things, I may have wherewith to feed the poor, who lack that of which I have too much, O Lord.

Also, Lord Jesu Christ, King of Eternal Glory, I believe and acknowledge that thou wast crowned with a garland of sharp thorns. I pray thee, Lord, for thine endless mercy and pity, meekness and patience, that thou wilt forgive me all the sins which I have

committed in pride, in boasting, and in vain-glory; and give me grace to avoid all pride while I live, that, following after meekness, I may give an example thereof to all men with whom I may ever consort, to thine honour and glory.

Also, Lord Jesu, King of Mercy and Pity, I stedfastly believe and acknowledge that thou sufferedst thy blessed Body to be beaten, rent, and torn with scourges, and thy tender limbs to be strained; insomuch that all the joints of thy precious Body might have been numbered and told, as the Prophet David says, *I may tell all my bones.* I humbly pray thee, my Lord God, of thine endless favour and pity, by all the pitiful wounds which thou didst suffer in thy tender Body, to forgive me all the sinfulness of my body, committed in lust and in all other unclean deeds, wrought in any part of my body. Give me grace, O Lord, for ever to despise all works of sinful lust which defile the temple of God within me with deadly sin; that I may, by thy assistance, be enabled to present pure before thee my body, which is thy temple, as S. Paul witnesses.

Also, sweet Jesu, I believe and acknowledge that, whilst thou wast yet hanging on the Cross, thou sufferedst thy most blessed Side to be pierced, and thy loving Heart also, with a sharp spear; so that both Blood and Water flowed thereout. I humbly implore thee, O Lord, to forgive me all my cruel sins, which have proceeded from my un-

clean heart, in thought, or in deed, in vanity, or in deadly sin. Grant that henceforth I may spend no more my time in such sin and worldly folly, and in idle thoughts; but that I may use devout meditations, and may love to commune in my soul with thee, through prayers and holy desires which may please thy will; and that my whole heart's love may rejoice in thee, my eternal Lord; so that I may, through thy precious Blood and pains, escape the immortal danger of hell and pains intolerable, and may finally come to the everlasting fruition and inheritance which thou, Lord, hast prepared for them that unfeignedly love thee and that do thy will and pleasure in this troublesome life. Amen.

PRAYER FOR THE FOUR CARDINAL VIRTUES, AND THE SEVEN GIFTS OF THE HOLY GHOST.

ALMIGHTY Jesu, and God in Trinity, Three Persons and One God, of thine endless mercy and pity give me grace to keep clean my soul, which thou, Lord, lovest so well; which thou hast created after thine own image and likeness, and hast made perfect by Faith, Hope, and Charity. And give me grace, good Lord, to govern my inward wits, and my outward words and works, to thy will and pleasure, that I may through these Four Virtues—even JUSTICE, PRUDENCE, TEMPERANCE, and FORTITUDE, overcome all sin, and faithfully serve thee.

And as concerning WISDOM, grant me grace, O Lord, to know thy goodness, will, and kindness, that I may do unto thee meet worship and service.

Also, my most Holy Lord God, as touching the gift of UNDERSTANDING, give me grace to understand and to know myself, and the good from the evil; that I may follow after virtue and spiritual goodness, and all such things as shall pertain to thy worship and honour, and to the health of my soul.

And, good Lord, through the gift of COUNSEL, grant that I may cast off the dulness of my spirit. Open the blindness of my eyes, and guide my heart in the plain, sure way of life, so that alway I may do thy will and pleasure, and not pursue my own folly and sin.

Also, dear Lord God, through the gift of GHOSTLY STRENGTH, give me grace alway to be stedfast in good works, and never to waver from thee, for weal or for woe, or by persuasion of others, but patiently to suffer for thy love.

Also, my loving Lord, give me grace through the gift of KNOWLEDGE, to rule with discretion my sensual appetites and desires, to thy pleasure, and in obedience to my vows as thy faithful soldier and servant.

Also, through the gift of TRUE GODLINESS, pour into my heart love and pity, that I may have compassion on my Christian brethren in their extreme need and poverty,

may comfort their hearts with good counsel, and succour them with the goods which thou hast given me, for thy dear sake, O Lord, who for our sakes wast truly poor.

And so with all my heart, and with all my soul, give me grace to love thee and my Christian neighbour, for thy sake ; and thus, with HOLY FEAR, to dread thee in thy high power and majesty, that I may never more offend thee, in joy or in sorrow, or in any distress which may fall to my share, O Lord, my Help, my Strength, and my Redeemer.

EARNEST SHORT PRAYER TO JESUS.

JESU Lord, who madest me,

And with thy Blood my soul hast bought,
Forgive, if I have grievèd thee

In word, in will, in deed, or thought.

JESU, in whom is all my trust,

Who on the tree of scorn didst die,
Withdraw me from all fleshly lust,—

From all worldly vanity.

JESU, by the deadly smart

On thy loving hands and feet,
Make me meek and pure in heart,

And to love thee as is meet.

JESU, by the bitter wound

Opened in thy bleeding side,
Let sin which hath my heart fast bound

Be washed away in that red tide.

JESU CHRIST, on thee I call,

Thou art God, and full of might ;
Cleanse me, guard me, lest I fall,

In deadly sin, both day and night.

PRAYER TO AVOID THE DANGERS IN THIS
MISERABLE LIFE WHICH DAILY FALL
TO US.

O MY beloved and most dear Lord Jesu, my heart is overwhelmed with sorrow, because I have requited ingratitude and unkindness for thy great bounty and goodness. My conscience tells me that I am not worthy to lay open the worldliness of my heart before thee: yet my spirit, with the body which thou, Lord, hast redeemed, cannot refrain but call upon thee for succour and help. There is no place to flee unto but only to thee; seeing, knowing, and believing, that thou, Lord, for the Redemption of mankind, hast suffered so innumerable pains, of thine own will alone. Wherefore, merciful Lord, I am willing to be thy most poor and humble subject, and the meanest among many other creatures; well content if only I may obtain thy grace and favour. I acknowledge, Lord, that I am indeed very sinful. No good thing dwells in me, but I am full of iniquity, which comes upon me daily, and which I cannot escape, without thy grace and protection. For well I know and believe that thou art my Lord God, before whom I must appear and give a strict account. Also, Lord, I believe and am certain that all things good and profitable come from thee, and that all we are thine; and that we, dear Lord, are of no power or virtue but what proceeds from thine eternity, by the Holy Ghost whom

thou hast promised to thine elect. Thus are all creatures filled with thy grace, except the hard-hearted and the obstinate. Wherefore, O most mighty Lord, by the merits of thy Passion, fill my heart with the virtue of the Holy Ghost, whose grace is ever full and never void. Be thou therefore the Helper at my right hand, that I may be enabled to avoid the innumerable dangers of hell, which lie about my path in this wicked and miserable world. Turn not away thy merciful face from me, though I am a sinner; and withdraw not from me, O Lord, the consolation of thy love, lest my thirsty soul should sink into the dust: but rather, I pray thee, comfort my spirit with the dew of thy grace, and with the sweet waters of heaven, for continued refreshment and recreation. Enable me through them to do and to fulfil thy pleasure, and not my own carnal will; to be meek and charitable in heart, and to work as thou, Lord, gavest me example by living in thy human body here on earth, who art the Eternal Wisdom of the Father, and who of thine own power alone, before thou enteredst into the world, knewest and dost know me and all things which have been, or which are, or which shall be hereafter. As, therefore, thy will is done in heaven, so may it be done here on earth, that all the body of the faithful may unite with the company of heaven in praising thee for ever. Amen.

PRAYER FOR STEADFASTNESS IN THE
CATHOLIC FAITH.

O LORD God, delight of my soul, thou whom I love tenderly in my heart and mind, sweet Jesu Christ; conform my soul, I pray thee, by thy loving and bountiful grace, surely and firmly to thy holy Catholic Faith, so that I lose thee not, who art the only guide and comfort of my soul and body. And meekly I beseech thee, Lord, ever to be with me, and to work in me, in all things while I live. Grant that I may never covet nor desire anything of thee but what shall be according to thy pleasure and will, and not to my foolish and carnal appetite, which haply might turn me aside from thy heavenly grace, who art my only support, my hope, and my comfort. Lord, be thou my light and my guardian, that I walk not here in blindness of the flesh, and in darkness of my soul, lest at last I perish in them; for thy holy Gospel says that he who walks in darkness knows not where he goes. And thus, dear Lord, let me work thy will, and not my own; that all my affection and desires may be constant, and fast knit, to thy will and pleasure, and may never be separated, but always accord with it: so that my blind and sensual will, which is so frail, divide me not from thee, who art my only Lord God, by thy gifts of grace which I have received of thee alone. Grant that in this miserable world I may ever keep before my

eyes the end of its pomps and its pleasures, and of this weak body which delights in them, and with them shall pass away when the spirit of life has departed, and dust returns to its dust again. Enable me to avoid the subtle craft of the devil which I perceive daily with my eyes, how he blinds and deceives many wise, and famous, and learned men, as he ever has done from the beginning. Wherefore, sweet Jesu, give me grace to avoid and confound utterly the secret poison of the soul,—even the worldly follies of this world, which steal so quietly into man's heart, and destroy all virtue therein, and expel the soul unawares from the high joys of heaven. And if, O Lord, the world despise me, give me grace to be content; for surely they despised thee, and thy disciples, and their successors. Why did the world despise them? Because they despised the world, and little regarded its pleasures or its pains. For they who love the world must needs forsake thee, and be infected with the desires and appetites of the flesh, or with pride and arrogance of will, wherein is nothing but mortal passion and deceitful vanity. Wherefore, good Jesu, suffer not my poor soul to be seduced and turned aside thereby, or to have any enjoyment or pleasure therein. Strengthen me to avoid the dangers which lie in the quick and lively operations of the mind. Give me steadfast and sure hope in thee, and firmly to believe in thy Faithful Catholic Church, grounded upon thy

most Holy Testament: also to live, through all my life, in perfect love and charity, and in gentle and modest behaviour as becomes a Christian, and to love my neighbour, even as thou, Lord, hast loved us. Thus fulfilling thy will, I doubt not, but surely believe, that after this mortal life I shall have rest, and peace, and sleep in thee, in the everlasting joys with thy holy saints for evermore, where incessantly they cry, and sing, Holy, Holy, Holy, Lord God of Hosts.

HOW THE SOUL OF MAN DESIRES OF GOD, OUR FATHER ETERNAL, HIS FAVOUR AND GRACE AGAINST ALL TRIBULATION.

O LORD God, I am faint and weak in spirit and almost comfortless, and not content nor satisfied, because I have been so long absent from the sweet goodness of thy grace, which I have oftentimes received in my soul by the favour and gifts of the Holy Ghost, who is the only life and comfort of my soul. And now, Lord, I thirst and hunger sore for it. And because my faith is so frail and weak, and my carnal body beset and troubled with vexations and annoyances, and my soul with temptations, so that I cannot bring myself to come to the earnestness of devotion which I covet, and which I have obtained from thee when I stood in thy grace and favour; loving Lord, suffer me not to remain unvisited by the light of thy countenance, but look upon

me with thy eyes of mercy, lest I perish, and my heart be too much overladen with these troubles which assail me in this miserable life. And when I am dispirited and out of hope, then do thou, Lord, comfort me with thy loving-kindness; for thou hast said that thou wilt not lay temptation upon any man greater than he is able to bear. Also, my Lord God, my faith comforts me when I remember the words of thy Holy Testament, — *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?* Thus, O tender Father, I hope and surely trust that I am thy child by adoption, and I perceive in my spirit that thou, Lord, lovest me, and wilt save me from many dangers and perils, which by my folly I should run into, were it not for thy wholesome visitation, which my corporal body with great pain may suffer, as in displeasure, poverty, obedience, tribulation, loss, or worldly hindrance, or any other trials which stir my soul to love thee, when I remember that it is not meet that the servant should be above the master. For thou, sweet Lord, art my most dearly beloved master. And well I know what thou sufferedst here in thy holy Humanity, being both God and Man. Thou wast no stranger to fallen man, but didst live unknown for thirty years among humble people. By their hands, dear Lord, thou didst undergo

thy Passion with many pains, injuries, and insults unto the death, for the sake of us sinners. Wherefore, O my Lord God, of thy great love which thou ever barest unto mankind, ease me, I pray thee, of my heavy burden wherewith I am afflicted, if it be thy will and pleasure; or else fortify me with the gift of patience, which thou gavest unto Job in all his heavy troubles and temptations, so that he was sustained by thy grace, and no harm could touch his soul. Thus, my blessed Lord, may I bear my sorrows and troubles the stronger with thee, who as our master and captain, in giving us an example, sufferedst in thine own Passion more pain, distress, and injury, than all creatures have suffered before or since, as it is written,—*Behold, and see if there be any sorrow like unto my sorrow.* Give me then, O Lord, grace to endure meekly all thy visitations; and to desire nothing but thy will, who art the Wisdom of the Father. Enable me to pray for them that persecute me in any way, for they know not what they do. If they did know, Lord, they would not do as they do. For I am sure that if they saw clearly, they would not act as they have acted towards me. But for lack of grace they know not what they do. Thus at thy will and pleasure have mercy, I pray thee, on me and on all sinners; and give thy grace to all of us, since thou desirest not the death of a sinner, but rather that he may turn from his wickedness, and

live with thee eternally in thy kingdom of heaven; to the which, Lord, grant us all to depart in rest, peace, and quietness, whensoever it shall be thy pleasure. Amen.

PRAYERS OF S. BRIDGET.

FIRST PETITION.

O BELOVED rest and peace of my soul, sweet Jesu Christ, who, in the beginning of thy most painful Passion, didst pray at midnight to the Eternal Father, saying these words,—*O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt,* and wast in so great anguish for the love which thou hadst to the soul of man, that thou didst shed from thy precious Body both Water and Blood: By all thy pains and agony, I humbly beseech thee, my Sovereign and dear Lord Jesu, to give me grace that my mind and heart may be so fervent in prayer to thee, that I may here obtain forgiveness of all my sins and wicked acts. OUR FATHER.

SECOND PETITION.

O SWEET Jesu, the very solace and comfort of all mankind, who in the night of thy Passion wast so violently taken from thy disciples, and led away from all thy friends, being alone among thine enemies: By this thy desolation, I beseech thee, my Lord God, to be my daily comfort, and not to leave me destitute in the bonds of my secret enemy, the devil, or of any other

foe ; but that, being surely led by thy comfort, I may be conducted at last to the life eternal.

OUR FATHER.

THIRD PETITION.

O MAKER and Creator of all this world, Jesu Christ ; whose glorious Hands made me of nothing, and all the heavens above ; who of thy mercy didst suffer those Holy Hands of thine to be pierced and nailed to the cross, and thy Holy Feet, which walked dry-shod on the sea, to be cruelly torn for my sake : Through these pitiful wounds, I beseech thee, most merciful Lord, that thou wilt forgive me the sinful works and operations of my hands, and the stumbling of my feet ; that I may so use them henceforth to thy will and commandment, that by thy pains and Passion I may worthily attain to thy everlasting mansion.

OUR FATHER.

FOURTH PETITION.

O MOST delicious Rose and fragrance of all mankind, sweet Jesu, who for our sakes alone wast stretched on the Cross, in such wise that all the joints and bones of thy precious Body might have been told, and hanging naked there didst endure lovingly, for my unkindness, all the shame and misery that men could devise : I humbly pray thee, merciful Lord, that I may patiently for thy love again and again sustain meekly and charitably all injuries, sickness, and tribulation

which may come to me in prosperity or in adversity, in this life, so that my poor heart and mind may never be separate from thee.

OUR FATHER.

FIFTH PETITION.

O HIGHEST Wisdom Divine, everlasting and perfect knowledge of the will and pleasure of the Holy Trinity; Wisdom incomprehensible to all creatures; who being the Lord and Creator of all, didst suffer thy precious Body to be shamefully hung naked, like a malefactor, on the Cross, and being obedient, like a meek lamb among ravening wolves, wast desolate of all comfort from thy earthly friends, insomuch that there was none present who durst be known to show thee, Lord, any consolation or succour: Wherefore, O merciful Lord, I humbly beseech thee, that, in the hour of my departure from this life, when I shall be most weak and feeble, I may, as thou, be strengthened and comforted by thee; so that neither the world nor my ghostly enemy may deceive me, but that thou mayest then conduct me to the life which shall ever endure without sorrow or distress.

OUR FATHER.

SIXTH PETITION.

O FOUNTAIN and sweet Spring of eternal life, of which Angels and the living souls of the Just love to drink, Lord Jesu Christ; who of thy tender mercy and pity for the salvation of thy chosen and elect

people who were far gone in deadly danger, didst thirst upon the cross, saying, "*I thirst ;*" and there at the hands of the cruel Jews didst receive the vinegar and gall mixed in a foul and bitter drink together, such as no man would taste or drink of: By all these painful insults and sorrows, I humbly pray thee that I may mourn and grieve for my sins wherein I have offended thee, with as fervent desire as the longing wherewith the hart desires to come to the fresh waterbrook in his extremity, so that my soul, O Lord, may drink her fill of thy most bitter pains which thou sufferedst for us, and may receive of the water of life from thee, who art the fountain-head of Christian souls.

OUR FATHER.

SEVENTH PETITION.

O HEAVENLY joy and delight of Angels, sweet Jesus Christ ; who upon the Cross didst manifest in thy Godhead, through thy Divine power, the exceeding love and zeal which thou hadst to us for our salvation, while we as yet were thine enemies and full of ingratitude against thine excellent goodness ; and hadst so great compassion on us, who were going to hell without remission, that for our sakes thou didst agonise upon the Cross: Wherefore I humbly pray thee, Lord, through those pitiful tears, that thou wilt of thine infinite mercy provide for my poor sinful soul, that I perish not through my carelessness in the pains of hell which I

have deserved. But, O Lord God, I trust through thy mercy to live after this life with thee among the glorious company in thy bright Presence. OUR FATHER.

EIGHTH PETITION.

O GOOD Jesu, solace and comfort of all them that are heavy-laden and oppressed by tribulation, who didst hang, without comfort or help of man, openly on the Cross, and there with a loud voice saidst unto thy Father "*My God, my God, why hast thou forsaken me?*" I humbly beseech thee, my Lord God, that thou wilt not leave me destitute and comfortless in my troubles, ghostly or bodily, but wilt be my succour and defender against all dangers and power of my ghostly enemy. OUR FATHER.

NINTH PETITION.

O BELOVED and mighty Lord Jesu Christ, who of thy great loving-kindness didst will to bear all these intolerable pains in thy most tender body upon the Cross, willingly obeying in thy blessed Manhood all the cruelties of the cursed and wicked Jews; I heartily thank thee, as much as in a poor sinner lies, for this deep love of thine; and pray thee to give me grace and fortitude, that I may entirely love thee and thy holy doctrine, so that I may willingly observe thy will and pleasure in tribulations and sorrows; and that bearing my cross meekly

with thee, I may do that which shall be thy pleasure and will and not my own.

OUR FATHER.

TENTH PETITION.

O BOUNTEOUS in goodness and grace, my Sovereign Lord God, who so plentifully sheddest all thy precious Blood on the Cross for our salvation, that thou wast as clean of all blood as was Adam before thou gavest him the breath of life ; I beseech thee, bountiful Lord, by that most liberal shedding of thy precious Blood, that it may please thee by thy grace to withdraw from my heart all worldly affections and fancies, and to fire my spirit and light my heart with thy very light, who art the pure Light, which lights all who live in this world. And so, sweet Jesu, repose thou in my heart, that no love nor gladness may rest in me, but only that inestimable love of thine which thou hadst and dost ever show towards me.

OUR FATHER.

ELEVENTH PETITION.

O JESU, victorious and triumphant crown of eternal glory, thou who hadst not one whole place, from the crown of thy head to the sole of thy foot, which was not bruised or wounded for the Redemption of mankind ; who by that Redemption shall obtain eternal glory where before they saw nothing but darkness and desolation : I humbly beseech thee, Lord, of thy great mercy and love, that

all Christian people who have been regenerate at the font of Baptism, by faith, may through thy wounds and Passion obtain thy eternal fruition and joys for evermore; that among thy glorious Saints they may with incessant voice sing honour, and glory, and praise, to thee who sittest at the right hand of the Eternal Father. OUR FATHER.

TWELFTH PETITION.

O ETERNAL Consummator and Finisher of good works, sweet Jesu Christ, who when thou hadst tasted of the bitter drink didst say "*It is finished,*" and bowing thy head didst breathe forth thy holy spirit, and pass away from thy corporal Humanity: By this Humanity I humbly beseech thee, who art the director and ruler of all virtue and goodness, that I may here depart from all evil thoughts and deeds, and may follow the truth, which, Lord, is thyself alone and thy Holy Word; so that in all the deeds which I begin, thou, sweet Lord, mayest lead me by the power of thy Holy Spirit of grace, which shall so strengthen me in perseverance that in the hour of death I may joyfully say unto thee,—Behold, my Lord and my God, the works for which thou hast illumined me that I might know what to work and to do. I have finished it and done it to thy honour, and that thou, Lord, mayest say unto me, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.

OUR FATHER.

THIRTEENTH PETITION.

O TRUE hope and glory of all who believe and trust in thee, only comfort of the pure and spotless Virgin Mother Mary, whom, while yet hanging on the cross, thou didst bequeath to the Holy Apostle S. John, ere thou saidst to the Father of Heaven, "*Into thy hands I commend my spirit :*" By thy love and tender care, I humbly beseech thee, sweet Redeemer Jesu Christ, that of thy mercy thou wilt grant to me, a sinner, at the hour of death and of departure, to have a pure conscience and a faithful hope, that I may be able to say unto thee,—O kind and merciful Father, who didst vouchsafe to send down the Second Person of thy Godhead for our Redemption, that he might take upon him our poor Humanity and suffer for us the intolerable pains of death ; for this kindness and all others which thou hast done unto me, I pray thee to receive my poor spirit into the guardianship of thy glorious hands, where rests all joy and endless felicity for ever. OUR FATHER.

FOURTEENTH PETITION.

O JESU, restorer and edifier of all mankind, who didst suffer inestimable pains in thy hands, and joints, and sinews, and on thy head didst wear a garland of sharp thorns, which everywhere pressed so painfully that thy precious Blood ran plentifully down thy sweet and glorious face, without pity from the wicked Jews, in-

so much that they took a spear and caused thy holy side to be pierced with violence even to thy heart, whence flowed out the Water and the Blood for the Redemption of mankind; Of thine exceeding mercy and pity, I humbly beseech thee, sweet Saviour, to fill me with thy grace and virtue in all my works, so that I may with fervent diligence follow the truth, even thy holy words contained in the New Testament, whereby I attain to the company of thy holy Angels and of thy chosen and elect Saints, who reign with thee in glory for ever.

OUR FATHER.

FIFTEENTH PETITION.

O SWEET Jesu, my only heart's desire and comfort, thou very health of all who are sick or weak in body or soul, who didst vouchsafe to bear our misery and unkind sins in thy pure and innocent body, and also hast borne all our sorrows and pains, that thou mightest deliver us from eternal damnation; and by thy death hast set us free from the bonds of death, in so much that thy tender Body was covered with wounds, and bruises, and putrefying sores, from the sole of thy foot to the crown of thy head, for our sakes only, and being fairer than the children of men, wast arrayed like a king in the royalty of woe: By this thy Cross and Passion, I humbly beseech thee, O my Saviour, of thy boundless loving-kindness and pity, to heal the innumerable

wounds of my poor sinful soul, which is polluted in thy sight with the stains of impurity. Wash me clean, O Lord, with the precious Blood of thy Passion; that I may open my obdurate heart and unkind soul; that I may bewail and mourn my ingratitude towards thee; and that I may root and grow, in my hard heart, thy love, and meekness, and importunate pains suffered only for our offences. Thus, Lord, I trust and surely hope without despair that thou hast fully suffered for me and hast redeemed me, so that I may have grace not to be unkind again to thee; until thou, in thine infinite love, shalt take me to thyself in the eternal rest of the blessed, where I shall reign with thee in glory for ever and ever. Amen.

OUR FATHER. I BELIEVE.

THE SEVEN PENITENTIAL PSALMS.

To be said, one or more, by all kneeling, after any of the Hours, together with the Antiphon Remember not, and the Collect appended to each Psalm; on Fridays and Fasting Days, and during Lent. Also for use at the bedside of the dying. And note, that in family prayer, the whole office after Lord, have mercy shall be said in unison by all present rather than in response.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR FATHER.

I.

Antiphon. *Remember not, O Lord God, our old sins, but have mercy upon us, and that soon: for we are come to great misery. 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. Let not the wicked say: Where is now their God? So we, that are thy people, and the sheep of thy pasture, shall give thee thanks for ever: and will always be showing forth*

thy praise from generation to generation.
To thee be honour and glory, world without
end. Amen.

PSALM VI. *Domine, ne in furore.*

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

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

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

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

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

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

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

Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord will receive my prayer.

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

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.

Antiphon. Remember not, O Lord God, &c., (as above).

Let us pray.

O LORD, who in thy terrible and dreadful majesty shalt come to judge mankind, have mercy upon us miserable sinners in this life, that in the day of anger, wrath, and vengeance, we be not condemned to eternal punishment. Vouchsafe also to turn thyself from the sternness of Justice to the sweetness of Mercy, that thou mayest both rescue our souls from the powers of Darkness, and in all our troubles and infirmities we may ever be defended by thy Grace: through Jesus Christ our Lord. *Amen.*

OUR FATHER.

II.

Antiphon. Remember not, O Lord God, &c., (as above.)

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and

night : and my moisture is like the drought in summer.

I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

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 waterfloods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

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.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

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.

Antiphon. Remember not, O Lord God, &c., (as above.)

Let us pray.

WE beseech thee, O Lord, vouchsafe to grant unto us the knowledge of thy heavenly Wisdom, and of thy loving-kindness so furnish us in this path of our pilgrimage with the armour of Righteousness, by bending on us who confess our unrighteousness the eyes of thy grace and mercy; that our sins being covered by thy pardon and love, and our former offences being no more imputed unto us, we may rejoice together with thy Saints and elect, for ever and ever. *Amen.*

OUR FATHER.

III.

Antiphon. Remember not, O Lord God, &c., (as above).

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble and misery: that I go mourning all the day long.

For my loins are filled with a sore disease: and there is no whole part in my body.

I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire: and my groaning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

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.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O Lord my God : be not thou far from me.

Haste thee to help me : O Lord God of my salvation.

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

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

Antiphon. Remember not, O Lord God, &c., (as above.)

Let us pray.

O LORD, rebuke us not in thy fiery anger, neither condemn us for ever with the lost. We acknowledge our faults, and pray for pardon. The remembrance of our sins is heavy upon us ; our soul is distressed ; there is no health in our flesh. Forsake us not, O Lord our God ; withdraw not thy grace from us ; but haste thee to help us, O Author of our salvation, Jesu Christ, who art blessed for ever. *Amen.*

OUR FATHER.

IV.

Antiphon. Remember not, O Lord God, &c., (as above.)

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

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

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

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

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

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.

Antiphon. Remember not, O Lord God, &c., (as above.)

Let us pray.

DO away our offences, we beseech thee, O Lord, according to thy great mercy. Cleanse us and wash us whiter than snow from our sins, wherein we have done evil in thy sight. Our humble and contrite hearts despise not thou, O Lord, but renew within us thine Holy Spirit; that we may be enabled to tell of thy praise, and being strengthened and confirmed by thy free Spirit, the Comforter, we may at length attain to the heavenly Jerusalem: through Jesus Christ our Lord. Amen.

OUR FATHER.

V.

Antiphon. Remember not, O Lord God, &c., (as above.)

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

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.

For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For the voice of my groaning : my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness : and like an owl that is in the desert.

I have watched, and am even as it were a sparrow : that sitteth alone upon the housetop.

Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread : and mingled my drink with weeping ;

And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

My days are gone like a shadow : and I am withered like grass.

But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

When the Lord shall build up Sion : and when his glory shall appear ;

When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

This shall be written for those that come after : and the people which shall be born shall praise the Lord.

For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

When the people are gathered together : and the kingdoms also, to serve the Lord.

He brought down my strength in my journey : and shortened my days.

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.

Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

They shall perish, but thou shalt endure : they all shall wax old, as doth a garment ;

And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

The children of thy servants shall continue : and their seed shall stand fast in thy sight.

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.

Antiphon. Remember not, O Lord God, &c., (*as above.*)

Let us pray.

O KIND Saviour, open to us the bosom of thine infinite love, that the heavenly inheritance, which we lost through sin, we may recover through penitence. And grant us grace to offer worthy fruits of repentance, that we may wipe away all the sins which we have committed; and so to reverence thy dear Name, that thou too, in the rich abundance of thy mercy, mayest receive our prayers, and we and our seed may press forward to everlasting life; through thy grace and pity, O Lord Jesu Christ, who with the Father and the Holy Ghost livest and reignest, One God, world without end. *Amen.*

OUR FATHER.

VI.

Antiphon. Remember not, O Lord God, &c., (*as above.*)

PSALM CXXX. *De profundis.*

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 plentiful 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.

Antiphon. Remember not, O Lord God, &c., (*as above.*)

Let us pray.

OUT of the deep of the heart we call to thee, O Lord, to deliver us from the deep of our sins. For with thee, the only true God, is Propitiation and our Reconciliation. Mark not, then, our iniquities, who hope in thy mercy, and who have been redeemed by thy precious Blood, O Lord our God. *Amen.*

OUR FATHER.

VII.

Antiphon. Remember not, O Lord God, &c., (*as above.*)

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past, I muse upon all thy works : yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy lovingkindness betimes in the morning, for in thee is my trust : show thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

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

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

Antiphon. Remember not, O Lord God, our old sins, but have mercy upon us, and that soon : for we are come to great misery. 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. Let not the wicked say : Where is now their God ? So we, that are thy people, and the sheep of thy pasture, shall give thee thanks for ever : and will always be showing forth thy praise from generation to generation. To thee be honour and glory, world without end. Amen.

Let us pray.

HIDE not, O Lord, as in anger, the face of thy mercy from us who repent ; nor enter thou into judgment with us, O Lord,

in whose sight no mortal shall be justified : but quickly hear and help us, who hope in thee alone, and lift up our souls to the fountain of thy grace. Bring, we pray thee, our souls out of trouble. Let us hear thy loving-kindness betimes in the morning : and show thou us thy way, that, walking rightly in it, we may arrive happily at length at our heavenly home ; for thy Name's sake, which is **JESUS.** *Amen.*

OUR FATHER.

THE GOLDEN LITANY

OF THE

Life and Passion of our Lord Jesus Christ.

To be said or sung after the Collect at the end of any of the Hours, or after Miserere in Matins of the Dirge, p. 158. When the whole Litany is not used, a portion of it may be said, as spaced off for that purpose, together with the preface and conclusion, printed in single column.

Lord, have mercy upon us.

Christ, have mercy upon us: and grant us strength of soul, inward and outward, that we may serve thee to the pleasure of thy will.

O Lord God, Father of heaven, by thy heavenly virtue;

Have mercy upon us.

O Son of God, Redeemer of the world,

Have mercy upon us.

O Holy Ghost, One God, with the Father and the Son,

Have mercy upon us.

O Lord God, by thine uncreate and undivided Trinity,

Have mercy upon us.

By thy godly being,
Have mercy upon us.

By thy godly nature,
Have mercy upon us.

By thine infinite bounty,
Have mercy upon us.

By thyself and all goodness that thou beholdest in thyself,
Have mercy upon us.

By the creation of heaven and earth and all things that are in them,
Have mercy upon us.

By thy goodness which thou hadst in the creation of man in thine image and likeness,
Have mercy upon us.

By that great love wherewith thou didst predestinate to repair fallen man,
Have mercy upon us.

By that ineffable love, whereby thou chorest Mary, most pure Virgin, to be thy mother,
Have mercy upon us.

By that meek affection and love which drew thee

from the bosom of the Father into the womb of the Virgin,
Have mercy upon us.

By the humility of thy high majesty, which disdained not to descend into the womb of the Virgin Mary,
Have mercy upon us.

For the frailty of man, which thou loathedst not to take willingly for our sins,
Have mercy upon us.

For thy holy Nativity, wherein thou didst vouchsafe to be born of a woman,
Have mercy upon us.

By that cold manger which thou layest in, wrapped in poor clothes and fed with maiden's milk,
Have mercy upon us.

By the great joy of the shepherds, who worshipped thee lying in the manger,
Have mercy upon us.

For that painful Circumcision and shedding of thy precious blood, and for the virtue of thy

them to wash
 sins, but thank
 me for right
 inheritor of
 ful Lord, who
 didst suffer
 sake. Thou
 didst pray
 sufferedst me
 for my sake
 most Precious
 be shed on
 most merciful
 profit me who
 who hast given
 cleanse and
 sins. Let thy
 mine unrighteous
 thy Passion
 for my sins.
 my faith and
 not in me, but
 that the hope
 ing never do
 not cold in
 my flesh be
 death. Grant
 when death
 yet that thou
 behold and
 hath taken
 speech, yet
 thee:—*O Lord*
spirit: Lord
Amen.

and holy

mercy upon us.

tears, and

attention in

Palm Sun-

mercy upon us.

ursed coun-

malicious

thy death,

mercy upon us.

ervent and

re that thou

em us,

mercy upon us.

great lowliness

showedst in

feet of thy

and of Judas

and thee,

mercy upon us.

most worthy

institution of

ment of thy most

body and Blood,

mercy upon us.

profound love,

thou sufferedst

the Evangelist to

thy breast at

mercy upon us.

the peace which

thou gavest to thy dis-
ciples,

Have mercy upon us.

For thy holy words
and sermons,

Have mercy upon us.

Passion.

For the inward and
great heaviness which
thou hadst when thou
prayedst to thy Father
in the garden beside the
Mount of Olivet,

Have mercy upon us.

By the virtue of thy
holy prayer, which thou
prayedst there three
times,

Have mercy upon us.

By thy fearful dread of
thy death,

Have mercy upon us.

For that agony, where-
in thou offeredst thyself
willingly to death, obey-
ing thy Almighty Father,
and for thy bloody sweat,

Have mercy upon us.

By thy great meekness
whereby thou didst will
to be comforted by an
angel, so comfort me in
every time,

*And have mercy up-
on us.*

holy Name Jesus, and all
thy blessed Names,
Have mercy upon us.

For the oblation and
prayers of the three
kings,
Have mercy upon us.

For that blessed obla-
tion wherein thou wast
offered to thy Father in
the temple,
Have mercy upon us.

For thy flight into
Egypt and all the pains
that thou sufferedst there,
Have mercy upon us.

For thy coming again
from Egypt unto Naza-
reth, and thy meek obe-
dience wherewith thou
didst willingly subject
thyself to thy parents,
Have mercy upon us.

For thy meek and
lowly conversation, dur-
ing three and thirty years
on earth,
Have mercy upon us.

For thy meek obedience
and great patience,
Have mercy upon us.

For thy most holy me-
ditations, words, and
works of mercy,
Have mercy upon us.

For thy holy Baptism,
and the glorious appear-
ing of the Holy Trinity,
Have mercy upon us.

For thy holy fasting,
contemplation, kneeling,
and the tempting of the
devil in the desert,
Have mercy upon us.

For thy thirst, hunger,
cold, and heat, which thou
sufferedst in this vale of
misery,
Have mercy upon us.

For thy heaviness, la-
bour, and weariness,
Have mercy upon us.

For the detraction and
evil words, wherewith
thine enemies reviled
thee,
Have mercy upon us.

For thy watching and
prayers,
Have mercy upon us.

For thy wholesome
doctrine and benefits, and
thy mighty resistance,
whereby thou gavest no
peace to thine enemies,
Have mercy upon us.

For the wonderful signs
and miracles which thou
wroughtest,
Have mercy upon us.

For thy meek and holy conversation,

Have mercy upon us.

For thy holy tears, and meek enthronization in Jerusalem on Palm Sunday,

Have mercy upon us.

For that cursed council, wherein the malicious Jews conspired thy death,

Have mercy upon us.

By that fervent and charitable desire that thou hadst to redeem us,

Have mercy upon us.

By that great lowliness which thou showedst in washing the feet of thy disciples, and of Judas who betrayed thee,

Have mercy upon us.

For thy most worthy and noble institution of the Sacrament of thy most precious Body and Blood,

Have mercy upon us.

By that profound love, whereby thou sufferedst S. John the Evangelist to rest upon thy breast at supper,

Have mercy upon us.

For the peace which

thou gavest to thy disciples,

Have mercy upon us.

For thy holy words and sermons,

Have mercy upon us.

Passion.

For the inward and great heaviness which thou hadst when thou prayedst to thy Father in the garden beside the Mount of Olivet,

Have mercy upon us.

By the virtue of thy holy prayer, which thou prayedst there three times,

Have mercy upon us.

By thy fearful dread of thy death,

Have mercy upon us.

For that agony, wherein thou offeredst thyself willingly to death, obeying thy Almighty Father, and for thy bloody sweat,

Have mercy upon us.

By thy great meekness whereby thou didst will to be comforted by an angel, so comfort me in every time,

And have mercy upon us.

By thy mighty and victorious courage, wherewith thou wentest to meet them that sought thee to the death,

Have mercy upon us.

For thy great goodness in that thou refusedst not the kiss of Judas, thy betrayer; and the ear of Malchus, that Peter smote off, thou didst restore and heal,

Have mercy upon us.

For those holy bonds, that thou wert bound with, and led as a prisoner, and the shameful words which thou sufferedst all that night,

Have mercy upon us.

For the buffet thou enduredst in the presence of the high priest Annas, and other shame done to thee,

Have mercy upon us.

For that love and charity which thou hadst, when thou wast brought bound before the high priest Caiaphas,

Have mercy upon us.

By the false witness, and thine unrighteous condemnation,

Have mercy upon us.

By the spitting on thee, and the scourging of thee,

Have mercy upon us.

By the buffets, and sore strokes given to thee,

Have mercy upon us.

By the binding and blindfolding of thy holy eyes; by all the shame and reproach which thou sufferedst all that night,

Have mercy upon us.

For that merciful look wherewith thou beheldest Peter; and for all that labour and torment, secret and unknown, which thou sufferedst all that night,

Have mercy upon us.

By thy presentation before Pilate, and the accusations which the Jews made against thee,

Have mercy upon us.

For the contempt and mocking which thou sufferedst of Herod, and the white garment in which he sent thee again to Pilate,

Have mercy upon us.

For all the shames, labours, upbraidings, and reproofs, which thou sufferedst, going from one judge to another,

Have mercy upon us.

For thy great patience
and stillness,
Have mercy upon us.

For the shameful strip-
ping of thy clothes, and
the binding of thy most
holy body to a pillar,
Have mercy upon us.

For thy scourgings and
cruel beatings,
Have mercy upon us.

For thine innumerable
wounds, and the plenteous
shedding of thy blood,
Have mercy upon us.

For all thy pain, sorrow,
cold, and trembling,
Have mercy upon us.

For thy purple gar-
ments, and thy crown of
thorns, violently pressed
upon thy head,
Have mercy upon us.

For the grievous pains
that thou sufferedst in
thine head, crowned with
thorns when it was smit-
ten with the reed,
Have mercy upon us.

By the scornful wor-
shipping of the Jews, and
their salutation when they
said, Hail, King of the
Jews,
Have mercy upon us.

By the spitting on thy
godly face, and cruel
beatings,
Have mercy upon us.

For that heaviness of
heart which thou hadst,
when Pilate brought thee
before the multitude of
the people, wearing the
crown of thorns and the
purple robe, and said to
them, Behold the Man,
Have mercy upon us.

Crucifixion.

For that fearful sen-
tence of death, and shame-
ful leading to the Mount
of Calvary,
Have mercy upon us.

For thy great love
showed to us, when thou
barest thy heavy Cross
upon thy shoulders, to
the place where thou suf-
feredst thy most painful
Passion; and the labour,
anguish, slanders, and
beatings, which thou suf-
feredst by the way,
Have mercy upon us.

For all thy bloody steps,
which thou madest going
to thy death,
Have mercy upon us.

By the great weariness

that thou hadst in thy shoulders, bearing the Cross, until thou fellest down,

Have mercy upon us.

By the great compassion of thy heart, when, bearing the Cross, thou mettest the holy women sorrowing and making lamentation,

Have mercy upon us.

By thy heaviness of soul, and the going up to the mount of Calvary, where thou wast crucified,

Have mercy upon us.

By the stripping of thy clothes to thy great shame, in the sight of thy blessed Mother and all the people,

Have mercy upon us.

By that cold sitting wherein thou satest piteously, full of wounds, in the cold winds, so abiding until thy Cross was ready,

Have mercy upon us.

For those sore and painful steps which thou madest going to thy Cross,

Have mercy upon us.

For thy great anguish, mournings, and weepings,

Have mercy upon us.

For the great stretching of thy sinews, and veins, and all thy members,

Have mercy upon us.

By the nailing of thy right hand, and shedding of thy precious blood, cleanse us, Lord, from all sin,

And have mercy upon us.

By the nailing of thy left hand, and thy most holy wound and precious blood,

Save us, and have mercy upon us.

For the nailing of thy most holy feet, and by the wounds of them, and the precious blood flowing out of them,

Purge us, enlighten us, and reconcile us to God the Father, and have mercy upon us.

For the lifting up of thy most holy Body on the Cross, and thy sore bruising thereof, which gave to all parts of thy Body an incredible pain,

Have mercy upon us.

For the heaviness of

thy heart, and all the powers of thy soul,

*Save us, deliver us,
and have mercy
upon us.*

For the parting of thy garments, and the lot which they cast upon thy coat, which was made without seam, thou beholding it,

Have mercy upon us.

For thy great love, whereby thou didst hang alive upon the Cross three hours,

Have mercy upon us.

For the abusive and scornful words which, hanging on the Cross, thou hearest spoken to thee,

Have mercy upon us.

For the blasphemy, sorrow and confusion, which thou sufferedst on the Cross,

Have mercy upon us.

For all the sorrow and pain that thou sufferedst in thy ribs, reins, and shoulders, in time of thy crucifying,

Have mercy upon us.

For all the pain which, there being strained upon

the Cross, thou sufferedst in thine hands, feet, and all thy members,

Have mercy upon us.

For that wonderful charity wherewith thou prayedst thy Almighty Father for thine enemies,

Have mercy upon us.

For thy great mercy, wherewith thou didst promise Paradise to the thief hanging on thy right side,

Have mercy upon us.

For the tender care which thou hadst for thy Mother in thy torments, commending her to thy well-beloved disciple S. John,

Have mercy upon us.

For that great and miserable cry which thou madest to thy Father,

Have mercy upon us.

For the sword of sorrow which went through the soul of thy blessed Mother, and the bitter tears which standing by the Cross lamentably she shed,

Have mercy upon us.

For those holy tears

which thou sheddest on
the Cross and in all thy
lifetime,

Have mercy upon us.

For thy thirst and
tasting of vinegar and
gall, grant us to taste the
sweetness of thy Spirit,

*And have mercy up-
on us.*

For all those holy
words which thou spakest
on the Cross and in all
thy life,

Have mercy upon us.

For that piteous cry in
the which thou commend-
edst thy soul to thy Fa-
ther, may our souls be
commended to thee,

*And have mercy up-
on us.*

Death.

By the departing of
thy holy soul from thy
blessed godly body,

Have mercy upon us.

By the resting of thy
most blessed head upon
thy breast,

*Incline, most sweet
Jesus, to us.*

By the bitterness of
thy death, and the intol-

erable pains wherewith
thy heart brake,

Have mercy upon us.

By the opening of thy
side with a spear, and the
flowing out of thy most
precious blood, smite
through, good Lord, my
heart with the spear of
thy godly love,

*And have mercy up-
on us.*

By that precious blood
and water which ran out
of thy most holy heart,
wash and cleanse us in
the same most holy water
and blood from all our
sins,

*And have mercy up-
on us.*

For that great mercy
which thou showedst to
the soldier and to the cen-
turion, and all thy mer-
cies which thou hast ever
showed to man,

Have mercy upon us.

By the descent of thy
holy soul to hell,

Have mercy upon us.

By that might and
strength of thy blessed
soul whereby thou brakest
the gates of hell,

Have mercy upon us.

For the taking down of thy most holy body from the Cross and the solemn burial thereof, and great lamentation of thy blessed Mother, Mary Magdalene, and others, thy friends,

Have mercy upon us.

For all thy painful labour, weariness, sorrow, and heaviness, which thou sufferedst from the day of thy Nativity unto the hour when thy soul departed from thy body,

Have mercy upon us.

For thy glorious Resurrection in body and soul,

Have mercy upon us.

For that special grace, when thou appearedst in a glorious body, after thy Resurrection, to Mary Magdalene, to other women, and to thy disciples,

Have mercy upon us.

For thy wonderful and glorious Ascension, com-

fort us, good Lord, in all necessities,

And have mercy upon us.

For thy godly and comfortable sending of the Holy Ghost to thy disciples, comfort us, hallow us, strengthen us in faith, hope, and charity,

And have mercy upon us.

For thy glory and the Divine majesty and virtues of thy Holy Name, save us and govern us now and ever,

And have mercy upon us.

For the love which rested both in thy Godhead and thy Manhood,

Have mercy upon us.

For that joy whereby thou hast fruition in thyself,

Have mercy upon us.

For the service of S. Michael and all holy Angels deputed for our succour and defence on earth,

Have mercy upon us.

Succour us, most sweet Jesu, in that fearful day of the strict Judgment; and grant us in this transitory life all things necessary

to the health of body and soul, and after this life to live and rejoice with thee for ever. *Amen.*

V. Lord, hear my prayer:

R. *And let my cry come unto thee.*

Let us pray.

OUR FATHER.

ORDER FOR MATINS.

PRAYERS WHICH MAY BE SAID BEFORE MATINS OR ANY OF THE HOURS.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Rz. Amen.

Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also which betrayed him knew the place : for Jesus oftentimes resorted thither with his disciples.

Ÿ. Thou that sufferedst for us,

Rz. Lord, have mercy upon us.

O GOD, who hast displayed thy hands, and thy feet, and thy whole body on the Cross for us sinners, and didst wear the crown of thorns set on thy head by the Jews in despite of thy most holy Name ; and for us sinners didst suffer on the Cross Five grievous Wounds : Give us, to-day and ever, the use of penitence, self-denial, patience, humility, and chastity ; together with light, sense, and understanding, and a conscience pure before thee even to the end ; through thee, Jesu Christ, Saviour of the world, who with the Father and the Holy Ghost livest and reignest, One God, world without end. *Amen.*

O LORD, my God and Father, blessed be thy Name for ever. Dispose my heart, open my lips, and guide me by thy Holy Spirit to a true acknowledg-

ment of all my sins, that my prayer may be heard by thee, in the Name of thy Son Jesus Christ.

OUR FATHER.

Matins.

O Lord, open thou our lips :

And our mouth shall show forth thy praise.

O God, make speed to save us :

O Lord, make haste to help us.

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.

ALLELUIAH.

Inbitatorp. Come unto me, all ye that labour and are heavy laden, and I will give you rest :

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

PSALM XCV.

O COME, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation: let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

For the Lord is a great God, and a great King above all gods: in his hand are all the

corners of the earth, and the strength of the hills is his also.

And I will give you rest.

The sea is his, and he made it, and his hands prepared the dry land: O come, let us worship, and fall down, and kneel before the Lord our Maker, for he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

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.

And I will give you rest.

Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Glory be. *As it was.*

And I will give you rest.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

HYMN. *Consors paterni luminis.*

Fellow of thy Father's light,
 Light of light, eternal day,
 Christ who chasest away night
 Aid our feeble lips to pray.

Drive out darkness, and dispel
 Slumber from the dreamy eyes ;
 Scatter, Lord, the hosts of hell,
 That secure we may arise.

And with eyes of mercy bend
 Through the yielding shades of night,
 When our Matin chants ascend
 Like the incense in thy sight.

Praise to God the Father be,
 Praise to the Eternal Son,
 Holy Spirit, praise to thee,
 When the sands of time have run.

Amen.

Antiphon. Christ is able to save.

PSALM VIII. *Domine, Dominus noster.*

O LORD our Governour, how excellent is
 thy Name in all the world: thou that
 hast set thy glory above the heavens !

Out of the mouth of very babes and suck-
 lings hast thou ordained strength, because of
 thine enemies: that thou mightest still the
 enemy, and the avenger.

For I will consider thy heavens, even the
 works of thy fingers: the moon and the stars,
 which thou hast ordained.

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

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

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

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

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

O Lord our Governour: how excellent is thy Name in all the world!

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.

PSALM XIX. *Cæli enarrant.*

THE heavens declare the glory of God: and the firmament showeth his handy work.

One day telleth another: and one night certifieth another.

There is neither speech nor language: but their voices are heard among them.

Their sound is gone out into all lands: and their words into the ends of the world.

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.

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.

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.

The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught : and in keeping of them there is great reward.

Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

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.

Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

O Lord : my strength, and my redeemer.

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.

PSALM XXIV. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

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

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

Antiphon. Christ is able to save them to the uttermost that come unto God by him : seeing he ever liveth to make intercession for them.

V. Wherein standeth the glory of God ?

R. In the free forgiveness of sins, of his clear mercy only.

¶ *Then shall be said Our Father, in a low voice as far as the V̄. And lead us not, at which the reader shall raise his voice.*

OUR Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us :

V. *And lead us not into temptation.*

R. *But deliver us from evil.*

• **Blessing.** The everlasting Father bless us with his blessing everlasting.

R. *Amen.*

THE FIRST LESSON. Isa. xi. 1.

THERE shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his

loins, and faithfulness the girdle of his reins
**THUS SAITH THE LORD; TURN UNTO ME,
 AND YE SHALL BE SAVED.**

R. If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life, by whom we have now received the Atonement.

V. Not only so, but we also joy in God, through our Lord Jesus Christ,

By whom we have now received the Atonement.

Blessing. God, the Son of God, vouchsafe to bless and succour us.

R. Amen.

THE SECOND LESSON. S. Luke i. 26.

THE Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call his name **JESUS.** **THUS**

SAITH THE LORD ; TURN UNTO ME, AND YE SHALL BE SAVED.

R. The Angel Gabriel was sent to Mary, a Virgin espoused to Joseph, announcing to her the word ; and the Virgin was afraid at the light. Fear not, Mary, thou hast found favour with the Lord : Behold, thou shalt conceive, and bear a Son, and he shall be called the Son of the Highest.

V. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of David for ever.

Behold, thou shalt conceive, and bear a Son, and he shall be called the Son of the Highest.

Blessing. The grace of the Holy Ghost illumine us in heart and body.

R. Amen.

THE THIRD LESSON. S. Luke i. 34.

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 Elizabeth, she hath also conceived a son in her old age ; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me

according to thy word. **THUS SAITH THE LORD; TURN UNTO ME, AND YE SHALL BE SAVED.**

B. *Hear, O Israel, the words of the Lord thy God, and in thy heart write them as in a book; And I will give thee a land flowing with milk and honey.*

V. Take heed therefore, and hear my voice, and I will be an enemy to thy enemies.

And I will give thee a land flowing with milk and honey.

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

And I will give thee a land flowing with milk and honey.

¶ *Then may be said Te Deum, as follows. But from Septuagesima to Easter and on all Fasts, instead of Te Deum shall be said the Psalm Miserere, p. 116, with its antiphon and collect, by all kneeling.*

Te Deum Laudamus.

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

All the earth doth worship thee: the Father everlasting.

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

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty:
of thy Glory.

The glorious company of the Apostles:
praise thee.

The goodly fellowship of the Prophets :
praise thee.

The noble army of Martyrs : praise thee.

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

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Fa-
ther.

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

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

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

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

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

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

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

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world
without end.

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

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

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

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

V. The earth, O Lord, is full of thy mercy.

R. *O teach me thy statutes.*

THE DIRGE.

To be said on the first day of every month, on Mondays in Advent and Lent, and on the anniversary of a friend's death. Evensong to be said also on the Eve.

Matins of the Dirge.

¶ *To be said or sung between the evensong of the Eve and Prime of the following day. Everything to be said as in the ordinary Matins, p. 138, till after the Venite, when the office shall proceed as follows. But if Matins of the Dirge be said immediately after Lauds of the day, then the office begins absolutely from the Antiphon.*

Antiphon. *I believe verily to see the goodness of the Lord : in the land of the living.*

PSALM V. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

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

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

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

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

Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

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.

Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

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

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

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.

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 ;

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

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.

PSALM XXVII. *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 ?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

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.

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.

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.

And now shall he lift up mine head : above mine enemies round about me.

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

Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

O hide not thou thy face from me : nor cast thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the Lord taketh me up.

Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart, and put thou thy trust in 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.

PSALM XLII. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

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 ;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

Put thy trust in God : for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

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.

I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

Namely, while they say daily unto me : Where is now thy God ?

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

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.

Antiphon. *I believe verily* to see the
goodness of the Lord in the land of the
living.

V. Lord, give thy people eternal rest :

B. *And let thine everlasting light shine
upon them.*

¶ *Then in a low voice shall be said,*

OUR Father, which art in heaven, Hal-
lowed 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.

V. And lead us not into temptation :

B. *But deliver us from evil.*

THE FIRST LESSON. Job x. 8.

THINE hands have made me, and fashioned
me together round about ; yet thou dost
destroy me. Remember, I beseech thee, that
thou hast made me as the clay ; and wilt thou
bring me into dust again ? Hast thou not
poured me out as milk, and curdled me like
cheese ? Thou hast clothed me with skin
and flesh, and hast fenced me with bones and
sinews. Thou hast granted me life and favour,
and thy visitation hath preserved my spirit.

B. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.

V. Whom I shall see for myself, and mine eyes shall behold, and not another.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

THE SECOND LESSON. S. John v. 24.

VERILY, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 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 judgment 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 damnation.

B. Brethren, I would not have you to be ignorant concerning them which are asleep; That ye sorrow not even as others which have no hope.

V. For if we believe that Jesus died and

rose again, even so them also which sleep in Jesus will God bring with him.

That ye sorrow not even as others which have no hope.

THE THIRD LESSON. 1 Cor. xv. 51.

BEHOLD, I show 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.

R. 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.

V. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

The sting of death is sin, and the strength of sin is the law.

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

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.

¶ *Then shall be said or sung the Psalm Miserere, as follows, all kneeling.*

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

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

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

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

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

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.

OUR FATHER.

Lauds of the Dirge.

O God, make speed to save us ;

O Lord, make haste to help us.

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.

¶ *When Lauds of the Dirge is said immediately after any of the Hours, then the above is omitted, and the Office begins absolutely from the Antiphon.*

Antiphon. *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.*

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

O Lord my God, I cried unto thee: and thou hast healed me.

Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

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

And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me: and I was troubled.

Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

What profit is there in my blood: when I go down to the pit?

Shall the dust give thanks unto thee : or shall it declare thy truth ?

Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee 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.

ISAIAH xxxviii. 10.

I SAID in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent, I have cut off like a weaver my life : he will cut me off with pining sickness, from day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break all my bones : from day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter, I did mourn as a dove : mine eyes fail with

looking upward, O Lord, I am oppressed, undertake for me.

What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

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.

PSALM LXXI. *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.

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.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

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.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

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.

Go not far from me, O God: my God, haste thee to help me.

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.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high : and great things are they that thou hast done, O God, who is like unto thee ?

O what great troubles and adversities hast thou showed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

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.

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.

Antiphon. *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.

¶ *Here may be said or sung the Benedictus, p. 6, with
its antiphon.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then, in a low voice, shall be said,*

OUR Father, which art in heaven, Hal-
lowed 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.

V. And lead us not into temptation.

R. *But deliver us from evil.*

Lord, give thy people eternal rest.

*And let thine everlasting light shine upon
them.*

From the gates of hell,

Lord, deliver their souls.

I believe verily to see the goodness of the
Lord,

In the land of the living.

Lord, hear my prayer.
And let my cry come unto thee.

Let us pray.

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

WE beseech thee, O Lord, to show upon us thine exceeding great mercy, which no tongue can worthily express; and that it may please thee to deliver us from all our sins, and also from the pains that we have for them deserved. Grant this, O Lord, through our Mediator and Advocate, Jesus Christ. *Amen.*

¶ *The following Collects, from the edition of the Primer put forth in the same year with the finally revised version of the Common Prayer, in Queen Elizabeth's reign, may be used on November 1, or on the anniversary of a friend's death, or on other days, as occasion may require.*

O GOD, who by the mouth of S. Paul thine apostle hast taught us not to weep for them that sleep in Christ; Grant, we beseech thee, that in the coming of thy Son our Lord Jesus Christ, both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting; who shalt come to judge the quick and the dead, and the world by fire. *Amen.*

ALMIGHTY, eternal God, to whom there never is any prayer made without hope of mercy, be merciful to the souls of thy servants being departed from this world in the confession of thy Name, that they may be associate to the company of thy saints; through Christ our Lord. *Amen.*

LORD, bow thine ears unto our prayers, wherein we devoutly call upon thy mercy; that thou wilt bestow the souls of thy servants, which thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with thy holy servants; through Christ our Lord. *Amen.*

Bless we the Lord.
Thanks be to God.

¶ *Here may be said the Psalm De Profundis, with its Antiphon and Collect, as in p. 121.*

Evensong of the Dirge.

O God, make speed to save us.

O Lord, make haste to help us.

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.

¶ *When Evensong of the Dirge is said immediately after any of the Hours, then the above is omitted, and the office begins absolutely from the Antiphon.*

Antiphon. *I will walk before the Lord in the land of the living.*

PSALM CXVI. *Dilexi quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

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

I will walk before the Lord : in the land of the living.

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.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

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.

The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

Mine enemies speak evil of me : When shall he die, and his name perish ?

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.

All mine enemies whisper together against me : even against me do they imagine this evil.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

By this I know thou favourest me : that mine enemy doth not triumph against me.

And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

Blessed be the Lord God of Israel : world without end. Amen.

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

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

PSALM CXLVI. *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.

O put not your trust in princes, nor in any
child of man : for there is no help in them.

For when the breath of man goeth forth
he shall turn again to his earth : and then
all his thoughts perish.

Blessed is he that hath the God of Jacob
for his help : and whose hope is in the Lord
his God ;

Who made heaven and earth, the sea, and
all that therein is : who keepeth his promise
for ever ;

Who helpeth them to right that suffer
wrong : who feedeth the hungry.

The Lord looseth men out of prison : the
Lord giveth sight to the blind.

The Lord helpeth them that are fallen :
the Lord careth for the righteous.

The Lord careth for the strangers, he de-
fendeth the fatherless and widow : as for the
way of the ungodly, he turneth it upside
down.

The Lord thy God, O Sion, shall be King
for evermore : and throughout all gene-
rations.

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.

Antiphon. *I will walk before the Lord in
the land of the living.*

¶ *Here may be said or sung the Magnificat, p. 29,
with its Antiphon.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then in a low voice shall be said,*

OUR Father, which art in heaven, Hal-
lowed 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.

V. And lead us not into temptation.

R. *But deliver us from evil.*

Lord, give thy people eternal rest.

*And let thine everlasting light shine upon
them.*

From the gates of hell,

Lord, deliver their souls.

I believe verily to see the goodness of the
Lord,

In the land of the living.

Lord, hear my prayer,

And let my cry come unto thee.

Let us pray.

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

WE beseech thee, O Lord, to show upon us thine exceeding great mercy, which no tongue can worthily express; and that it may please thee to deliver us from all our sins, and also from the pains that we have for them deserved. Grant this, O Lord, through our Mediator and Advocate, Jesus Christ. *Amen.*

¶ *Then on occasion may follow the other Collects as at Lauds, p. 166.*

Bless we the Lord.
Thanks be to God.

APPENDIX.

ANTE OMNES HORAS DICENDÆ ORATIONES.

✠ In Nomine Patris, et Filii, et Spiritûs Sancti.

R. Amen.

Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis.

V. Qui passus es pro nobis;

R. Domine, miserere nobis.

DEUS, qui manus tuas, et pedes tuos, et totum corpus tuum, pro nobis peccatoribus, in ligno crucis posuisti; et coronam spineam a Judæis, in despectu sacratissimi Nominis tui, super caput tuum impositam sustinuisti; et quinque vulnera, pro nobis peccatoribus, in ligno crucis passus fuisti: Da nobis, hodiè et quotidè, usum pœnitentiæ, abstinentiæ, patientiæ, humilitatis,

castitatis ; lumen, sensum, et intellectum, et puram conscientiam usque in finem ; per te, Jesu Christe, Salvator mundi, qui cum Patre et Spiritu Sancto vivis et regnas Deus, per omnia sæcula sæculorum.

R. Amen.

POPULO tuo, Domine, qui sacrosancti Evangelii tui prædicationem ubique tam ardentibus votis effectat, pro immensâ clementiâ et bonitate tuâ, subveni ; ut et pastores tui gregem tuum ab æterni ignis periculo servunt immunem, id quod omnis populus Christianus a te iterum petunt et efflagitant ; per Christum Dominum nostrum.

R. Amen.

PATER noster qui es in cœlis: Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terrâ. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.



AD PRIMAM.

Deus, in adjutorium meum intende ;
Domine, ad adjuvandum me festina.
 Gloria Patri, et Filio : et Spiritui Sancto.

*Sicut erat in principio, et nunc et semper :
et in sæcula sæculorum. Amen.*

Alleluia.

HYMNUS.

Consors paterni luminis,
Lux ipse lucis et Dies,
Christe, qui noctem discutis,
Adsiste postulantibus.

Aufer tenebras mentium,
Fuga catervas dæmonum :
Expelle somnolentiam,
Ne pigritantes obruat.

Sic, Christe, nobis omnibus
Indulgeas credentibus ;
Ut prosit exorantibus
Quod præcinentes psallimus,

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu
In sempiterna sæcula. Amen.

Antiphona. Beati pauperes spiritu.

PSALMUS CXVIII.

CONFITEMINI Domino quoniam bonus :
quoniam in sæculum misericordia ejus.

Dicat nunc Israel quoniam bonus : quoniam in sæculum misericordia ejus.

Dicat nunc domus Aaron : quoniam in sæculum misericordia ejus.

Dicant nunc omnes qui timent Dominum : quoniam in sæculum misericordia ejus.

De tribulatione invocavi Dominum : et exaudivit me in latitudine Dominus.

Dominus mihi adjutor : non timebo quid faciat mihi homo.

Dominus mihi adjutor : et ego despiciam inimicos meos.

Bonum est confidere in Domino : quàm confidere in homine :

Bonum est sperare in Domino : quàm sperare in principibus.

Omnes gentes circuierunt me : et in nomine Domini quia ultus sum in eos.

Circumdantes circumdederunt me : et in nomine Domini quia ultus sum in eos.

Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis : et in nomine Domini quia ultus sum in eos.

Impulsus eversus sum ut caderem : et Dominus suscepit me.

Fortitudo mea, et canticum meum Dominus : et factus est mihi in salutem.

Vox exultationis, et salutis : in tabernaculis justorum.

Dextera Domini fecit virtutem : dextera Domini exaltavit me, dextera Domini fecit virtutem.

Non moriar, sed vivam : et narrabo opera Domini.

Castigans castigavit me Dominus : et morti non tradidit me.

Aperite mihi portas justitiæ : et ingressus in eas confitebor Domino.

Hæc porta Domini : justi intrabunt in eam.

Confitebor tibi Domine, quoniam exaudisti me : et factus es mihi in salutem.

Lapidem, quem reprobaverunt ædificantes :
hic factus est in caput anguli.

A Domino factum est istud : et est mira-
bile in oculis nostris.

Hæc est dies, quam fecit Dominus : ex-
ultemus, et lætemur in eâ.

O Domine salvum me fac : ô Domine da
nunc prosperitatem.

Benedictus qui venit in nomine Domini :
benediximus vobis de domo Domini.

Deus Dominus, et illuxit nobis : consti-
tuite diem sollennem cum frondibus usque
ad cornu altaris.

Deus meus es tu, et confitebor tibi : Deus
meus es tu, et exaltabo te.

Confitebor tibi, Domine, quoniam exaudisti
me : et factus es mihi in salutem.

Confitemini Domino quoniam bonus : quo-
niam in sæculum misericordia ejus.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc et semper :
et in sæcula sæculorum. Amen.

*Antiphona. Beati pauperes spiritu ; quo-
niam ipsorum est regnum cœlorum : beati
qui lugent, quoniam ipsi consolabuntur.*

CREDO in Deum, Patrem Omnipotentem,
Creatorem cœli et terræ.

Et in Jesum Christum Filium ejus uni-
cum, Dominum nostrum : Qui conceptus est
de Spiritu Sancto ; Natus ex Mariâ Virgine ;
Passus sub Pontio Pilato ; Crucifixus, mor-
tuus et sepultus ; Descendit ad inferos ;

Tertiâ die resurrexit a mortuis; Ascendit ad cœlos; Sedet ad dexteram Dei Patris omnipotentis; Inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum; Sanctam Ecclesiam Catholicam; Sanctorum communionem; Remissionem peccatorum; Carnis resurrectionem; Vitam æternam. Amen.

V. Domine exaudi orationem meam:

R. Et clamor meus ad te veniat.

Oremus.

CONCEDE nos famulos tuos quæsumus, Domine Deus, perpetuâ mentis et corporis salute gaudere, et a præsentis liberari tristitiâ, et æternâ perfrui lætitiâ; per Christum Dominum nostrum.

DOMINE Jesu Christe, spiritu longe pauperime, qui ob peccata et infidelitatem nostram luxisti: Concede nobis ut similes, hoc est spiritu simus pauperes; atque ut sic peccata nostra lugeamus ut cœlestis regni tui participes esse possimus, Qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

DE PASSIONE.

Antiphona. Horâ primâ ductus est Jesus ad Pilatum,

Falsis testimoniis multum accusatum:
In collo percutiunt manibus ligatum,
Vultum Dei conspuunt, lumen cœli gratum.

V. Adoramus te, Christe, et benedicimus tibi.

R. *Quia ab afflictione mundum redemisti.*

Oremus.

DOMINE Jesu Christe, Fili Dei vivi, pone Passionem, Crucem, et Mortem tuam, inter judicium tuum et animas nostras, nunc, et in horâ mortis nostræ; et largiri digneris vivis misericordiam et gratiam, Ecclesiæ tuæ sanctæ pacem et concordiam, et nobis peccatoribus vitam et lætitiâ sempiternam: Qui vivis et regnas cum Deo Patre in unitate Spiritûs Sancti Deus per omnia sæcula sæculorum. *Amen.*

GLORIOSA mors et passio Domini nostri Jesu Christi eruat nos a dolore tristi et perducatur ad gaudia Paradisi. *Amen.*

PATER NOSTER.

AD COMPLETORIUM.

Converte nos, Deus salutaris noster.

Et averte iram tuam a nobis.

Deus, in adjutorium meum, intende.

Domine, ad adjuvandum me festina.

Gloria Patri, et Filio: et Spiritui Sancto,
*Sicut erat in principio, et nunc et semper:
et in sæcula sæculorum. Amen.*

Alleluia.

Antiphona. Salva nos.

PSALMUS XIII.

USQUEQUO Domine oblivisceris me in finem : usquequo avertis faciem tuam a me ?

Quamdiu ponam consilia in animâ meâ, dolorem in corde meo per diem : usquequo exaltabitur inimicus meus super me ?

Respice, et exaudi me Domine Deus meus : illumina oculos meos ne unquam obdormiam in morte.

Nequando dicat inimicus meus, Prævalui adversus eum : qui tribulant me, exultabunt si motus fuero.

Ego autem in misericordiâ tuâ speravi : exultabit cor meum in salutari tuo :

Cantabo Domino, qui bona tribuit mihi : et psallam nomini Domini altissimi.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

PSALMUS XLIII.

JUDICA me, Deus, et discerne causam meam de gente non sanctâ : ab homine iniquo et doloso erue me.

Quia tu es Deus fortitudo mea, quare me repulisti : et quare tristis incedo, dum affligit me inimicus ?

Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei, ad Deum, qui

lætificat juventutem meam: confitebor tibi
in citharâ, Deus, Deus meus.

Quare tristis es, anima mea: et quare
conturbas me?

Spera in Deo, quoniam adhuc confitebor
illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio: et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper:
et in sæcula sæculorum. Amen.

Antiphona. *Salva nos, Domine, vigilantes,
custodi nos dormientes; ut vigilemus in
Christo et requiescamus in pace.*

CAPITULUM. Jer. xiv. 9.

Tu in nobis es, Domine, et nomen sanctum
tuum invocatum est super nos: ne derelin-
quas nos, Domine, Deus noster.

R. Deo gratias.

Hymnus.

Rerum Creator omnium,
Te poscimus hoc vesperi,
Defende nos per gratiam
Ab hostis nostri fraudibus.

Nulla ludamur, Domine,
Vel somnio vel phasmate:
In te cor nostrum vigilet,
Nec dormiat in crimine.

Summe Pater, per Filium
Largire quod te poscimus:
Cui per Sanctum Spiritum
Æterna detur Gloria. Amen.

V. Qui habitat in adjutorio Altissimi,
R. *In protectione Dei cæli commorabitur.*

Antiphona. Lucem tuam.

CANTICUM SIMEONIS JUSTI.

NUNC dimittis servum tuum, Domine:
secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium popu-
lorum.

Lumen ad revelationem gentium: et glo-
riam plebis tuæ Israel.

Gloria Patri, et Filio: et Spiritui Sancto.

Sicut erat in principio, et nunc et semper:
et in sæcula sæculorum. Amen.

**Antiphona. Lucem tuam, Domine, nobis
concede: ut depulsis cordium tenebris, per-
venire possimus ad lumen quod est Christus.**

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

ILLUMINA ~~quæsumus~~ quæsumus, Domine Deus,
tenebras nostras, et totius noctis insidias
tu a nobis repelle propitius; propter cari-
tatem Filii tui unigeniti, Jesu Christi, Serva-
toris nostri. Amen.

Aut hoc.

DOMINE Jesu Christe, Redemptor mundi,
æternum Patris verbum, per quem
omnia creata sunt et conservantur, oramus
te ut sub umbrâ misericordiæ tuæ nos per
hanc noctem accipias, nec sinas nos cadere,
neque Satanae terroribus consternari. Effice
ut lumen in tenebris videamus, qui es lux

æterna, et cum cœlesti Patre et Sancto Spiritu
vivis et regnas Deus per omnia sæcula sæcu-
lorum. *Amen.*

V. Benedicamus Domino.

R. *Deo gratias.*

DE PASSIONE.

Antiphona. Horâ completorii datur se-
pulturæ

Corpus Jesu nobile, vitæ spes futuræ,
Conditur aromate, implentur scripturæ,
Jugis sit memoriæ mors hæc tuæ curæ.

Has horas canonicas cum devotione
Tibi, Jesu, recolo piâ ratione,
Ut sicut tu passus es pœnas in agone
Sic labore consonans consors sim co-
ronæ.

V. Adoramus te, Christe, et benedicimus
tibi:

R. *Quia ab afflictione mundum redemisti.*

Oremus.

DOMINE Jesu Christe, Fili Dei vivi,
pone Passionem, Crucem, et Mortem
tuam, inter Judicium tuum et animas nos-
tras, nunc et in horâ mortis nostræ; et largiri
digneris vivis misericordiam et gratiam, Ec-
clesiæ tuæ sanctæ pacem et concordiam, et
nobis peccatoribus vitam et lætitiâ sem-
piternam; Qui vivis et regnas cum Deo

Patre in Unitate Spiritûs Sancti Deus per omnia sæcula sæculorum. *Amen.*

Gratia Domini nostri Jesu Christi, caritas Dei, communicatio Sancti Spiritûs, sit semper cum omnibus.

R. Amen.

PATER NOSTER.

Preces Privatae.

QUUM MANE SURGIS.

✠ In Nomine Patris, et Filii, et Spiritûs Sancti. *Amen.*

IN Nomine Domini nostri Jesu Christi surgo, qui me cum Patre et Spiritu Sancto creavit, et suo precioso sanguine ab æternâ morte redemit: ipse me regat, custodiat, benedicat, in omne opus bonum deducat, et in eo dirigat atque confirmet; et post hanc miseram et caducam vitam perducatur me in vitam illam beatam et permanentem in sæcula sæculorum. *Amen.*

PATER noster qui es in cœlis: Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terrâ. Panem nostrum quotidianum da nobis

hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

HYMNUS.

Ales diei nuncius
 Lucem propinquam præcinit :
 Nos excitator mentium
 Jam Christus ad vitam vocat.

Auferte, clamat, lectulos
 Ægros, soporos, desides :
 Castique, recti, ac sobrii
 Vigilate : Jam sum proximus.

Jesum ciamus vocibus
 Flentes, precantes, sobrii ;
 Intenta supplicatio
 Dormire oor mundum vetat.

Tu, Christe, somnum dissice,
 Tu rumpe noctis vincula,
 Tu salve peccatum vetus
 Novumque lumeningere.

Gloria tibi, Domine,
 Qui natus es de Virgine,
 Cum Patre et Sancto Spiritu
 In sempiterna sæcula. Amen.

ORATIO.

GRATIAS ago tibi, Domine, quod hanc noctem mihi clementer volueris esse prosperam, et ad serviendum tibi per novam diem me reservâris. Teque precor, pro infinitâ tuâ bonitate, ita largam mihi infundas gratiam ad hancine peragendam diem in omni humilitate, modestiâ, castitate, caritate,

patientiâ, benignitate, timore, et prudentiâ, ut opus navare valeam quod bene placeat ei qui venturus est judicare vivos et mortuos et sæculum per ignem. Ab omni malo, ab omni scandalo, et ab omni mortali me conserves peccato, a doloso etiam omni dæmonum aggressu atque hostium, visibilium et invisibilium, tu me custodias; et perpetuâ Sancti tui Spiritûs tutelâ gressus regas, donec ad cœlestis Regni delicias perveniam, Qui vivis et regnas Deus in sæcula sæculorum. Amen.

DOMINE Deus Omnipotens, cui omnia exposita manifesta que sunt, qui ne passerem quidem sine tuâ providentiâ in terram cadere permittis, quique superioribus ætatibus majores nostros sancto tuo Spiritu dirigebas, Abrahamum, Isaacum, Jacobum, in semitis viisque tuis; et quum junior Tobias appareret iter alienas in terras ducem viæ sanctum illi Angelum preparâsti: concede hodierno die hoc mihi misero peccatori, quem verbo tuo excitas ad te invocandum si quo tempore ærumnæ incidant, ut Spiritum tuum Sanctum habeam ducem viæ itinerisque diurni, ut ad divinam voluntatem mentemque tuam, proximi salutem, et gloriam nominis tui ambulem, Qui vivis et regnas ad æternitatem. Amen.

DOMINE Jesu Christe, qui es clarus mundi sol, semper oriens, nunquam occidens, qui salubri aspectu tuo procreas, conservas, nutris, exhilaras, omnia, et quæ in

cœlis et quæ in terris ; benignè illustra, precor, spiritum meum ; ut, nocte peccatorum et caligine errorum interno lumine tuo depulsis, omne tempus vitæ sine offensione et scandalo, ut in die, ambulem, purus ab operibus tenebrarum. Concede hoc, Domine, qui vivis et regnas, cum Patre et Spiritu Sancto, in sæcula sæculorum. Amen.

Dignare me, Domine, die isto sine peccatis custodire.

Dirige gressus et actus meos hodie per semitas justitiæ tuæ.

Sic tua justitia adesto fragilitati meæ, ut in nullâ re capitaliter offendam. Amen.

QUUM ITUR CUBITUM.

✠ In Nomine Patris, et Filii, et Spiritûs Sancti. Amen.

PATER noster qui es in cœlis: Sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terrâ. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

HYMNUS.

Salvator mundi, Domine,
 Qui nos salvâsti hodie,
 In hac nocte nos protege,
 Et salva omni tempore.

Adesto nunc propitius,
 Et parce supplicantibus ;
 Tu dele nostra crimina ;
 Tu tenebras illumina.

Ne mentem somnus opprimat,
 Nec hostis nos surripiat ;
 Nec ullis caro, petimus,
 Commaculetur sordibus.

Te, reformator sensuum,
 Votis precamur cordium,
 Ut puri castis mentibus
 Surgamus a cubilibus.

Gloria tibi, Domine,
 Qui natus es de Virgine,
 Cum Patre et Sancto Spiritu
 In sempiterna sæcula. Amen.

ORATIO.

GRATIAS ago tibi, Pater Omnipotens, æterne Deus, qui, pro infinitâ bonitate tuâ, me indignum famulum tuum dignatus es hœc die ab hostium meorum, tam corporis quam animæ, insidiis salvum et incolumem custodire. Teque precor ut quicquid hodie cogitando, loquendo, vel faciendo, contra præcepta et mandata tua deliqui, id totum mihi, ex paternâ benignitate tuâ, remittas atque condones. Ad hæc te rogo atque obtestor, ut et hanc mihi noctem velis salutarem esse, meque ab omni periculo corporis et animæ, tuâ eâdem bonitate et gratiâ, clementer tueri et conservare ; ut oculi mei tranquillè dormiant, corpus securè quiescat, et animus ad te semper vigilet, ne usquam suggillatori

Satanæ consentiat. Per Christum Dominum nostrum. Amen.

DOMINE, qui es meus Deus, verus, benignus, et misericors, qui præcepisti diligentibus nomen tuum omnem curam et timorem abjicere, et in te conjicere: qui misericorditer promisisti te futurum ab inimicis protectorem, in periculis refugium, in die gubernatorem, in tenebris lucem, noctu vigilem, et perpetuò excubantem ut fideles conserventur: precor abs te, per largam atque inexhaustam bonitatem tuam, Domine, ut quicquid in te hodie admiserim mihi condones, et in tutelam tuam me hâc nocte recipias, ut in corporis animique tranquillitate requiescam. Oculi mei obdormiant, cor vero ad te assiduè vigilet, ne carnis imbecillitas ad offendendum Dominum impellat: tuam erga me bonitatem perpetuò sentiam, ut omni tempore ad laudationem tui exciter; vesperi et mane, meridie et mediâ nocte, laus tua in ore meo sit. Instrue me in judiciis tuis, Domine, ut omni vitæ meæ cursu in sanctitate et puritate transmissio, ad extremum in æternam requiem inducar, quam misericordiâ tuâ promisisti obedientibus verbo tuo, Domine: cui sit honor, laus, et gloria, ad omnem æternitatem. Amen.

DOMINE Jesu Christe, cujus inexhaustæ bonitati debemus omnia; qui diei clarissimam lucem bonis juxta ac malis, ad obeunda actionum munia, tribuisti, noctis

amicum silentium ad quiete reficiendas corpusculorum vires, et ad diluendas animorum curas leniendosque mærores clementer dedisti: precor, ut quicquid hodie commiserim, quod offenderit oculos tuos, pro tuâ solitâ bonitate condones, simulque des ut hæc nox, te prosperante, sit mihi felix; te custode, pura; te protectore, a nocturnis dæmonum ludibriis tuta; ut hic somnus corpus simul et mentem in crastinum diem reddat ad tibi serviendum alacriora. Porro, quoniam hæc vita nec ullam horam habet certam, ubi venerit illius vespera, et urgebit corporis somnus unde non expergiscemur nisi quum ad angeli tui tubam excitabuntur mortui, quæso ut tunc illumines oculos animæ meæ, ne extinctâ fide obdormiam in morte sempiternâ, sed requiescam in te, cui vivunt etiam mortui: Qui vivis et regnas cum Patre et Spiritu Sancto Deus in sæcula sæculorum. Amen.

ILLUMINA quæsumus, Domine Deus, tenebras nostras, et totius hujus noctis insidias tu a nobis repelle propitius: Per Christum Dominum nostrum. Amen.

Ecce non dormitabit neque dormiet qui custodit Israel.

Dominus custodit te, Dominus protectio tua.

Per diem sol non uret te, neque luna per noctem.

In pace in idipsum dormiam et requiescam.

¶ *Noctu si forte expergiseris, ad hunc modum tecum meditare.*

IN noctibus extollam manus meas in sancta; et benedicam Domino.

Mediâ nocte surgam ad confitendum tibi, Domine; super judicia justificationis tuæ.

Memor ero nocte nominis tui, Domine; doce me custodire legem tuam.

Memor ero tui, O Deus, super stratum meum; quia fuisti adjutor meus.

PATER NOSTER.

PSALM. LI. 9.

Averte faciem tuam, Domine, a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tuâ: et Spiritum sanctum tuum ne auferas a me.

Ab insidiis diaboli libera me, Domine.

A nocturno malo defende me, Domine.

In horâ mortis succurre mihi, Domine.

ORATIO.

ILLUMINA oculos meos, Domine, ne unquam obdormiam in morte: ne quando dicat inimicus meus, Prævalui adversus eum.

¶ *Quum ad somnum te rursus componis, dic,*

SALVA me, Domine, vigilantem, custodi me dormientem; ut vigilem in Christo, et requiescam in pace. Amen.

In manus tuas, Domine, commendo spiritum meum: conserva me, Domine, Deus veritatis.

GRACES.

I.

GRACE BEFORE DINNER.

V. The eyes of all **R.** wait upon thee, O Lord: and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with plenteousness. Glory be. As it was. **V.** Good Lord, bless us and these thy gifts, which we receive of thy bounty, through Jesus Christ our Lord. **R.** Amen.

Blessing. The King of eternal glory make us partners of the heavenly table.

R. Amen. God is love, and he that dwelleth in love dwelleth in God and God in him. **V.** God grant us all to dwell in him. **R.** Amen.

II.

GRACE AFTER DINNER.

The God of peace and love vouchsafe alway to dwell with us. And thou, Lord, have mercy upon us.

V. Glory, honour, and praise, be unto thee, O Lord; **R.** Who hast fed us from our tender age, and givest sustenance to every living thing. Replenish our hearts with joy and gladness; that we, alway having sufficient, may be rich and plentiful in all good works, through Jesus Christ our Lord: with

whom and the Holy Ghost be all glory, honour, and might, to thee, O Father Almighty, for ever and ever. Amen.

W. Glory to thee, O Lord; Glory to thee, O Holy One: Glory to thee, O King.
B. For thou hast given to us meat for gladness. Fill us with the Holy Spirit, that we may be found well pleasing in thy sight, and may not be ashamed when thou renderest to every man according to his works.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR FATHER.

W. And lead us not into temptation.

B. But deliver us from evil.

Lord, hear my prayer.

And let my cry come unto thee.

W. From the fiery darts of the devil, both in weal and woe, our Saviour Christ be our defender, shield, and buckler. *B.* Amen.

W. God save the Church, our Queen, and Realm, and send us peace in Christ. *B.* Amen.

III.

GRACE BEFORE SUPPER.

O LORD Jesu Christ, without whom nothing is sweet nor savoury, we beseech thee to bless us and our supper, and with thy blessed presence to cheer our hearts, that

in all our meats and drinks we may savour and taste of thee, to thy honour and glory.
R. Amen.

IV.

ANOTHER GRACE BEFORE SUPPER.

CHRIST, who at his last Supper gave himself unto us, promising his Body to be crucified, and his Blood to be shed for our sins, bless us and our supper. **R.** Amen.

V.

GRACE AFTER SUPPER.

V. Blessed be God in all his gifts, **R.** And holy in all his works.

V. Our help standeth in the Name of the Lord, **R.** Who hath made heaven and earth.

V. Blessed be the Name of the Lord, **R.** From this time forth for evermore.

COLLECT.

MOST mighty Lord and merciful Father, we yield thee hearty thanks for our bodily sustenance, imploring most entirely thy gracious goodness so to feed us with the food of thy heavenly grace, that we may worthily glorify thy holy Name in this life, and hereafter be partakers of the life everlasting; through our Lord Jesus Christ. **R.** Amen.

V. God save the Church, our Queen, and Realm, and send us peace in Christ. **R.** Amen.

VI.

GRACE AFTER ANY MEAL.

V. Honour and glory be to God the King, **B.** Eternal, immortal, invisible, and only wise, for ever and ever. **Amen.**

GOD Almighty, Father of all mercy and God of all consolation, give us grace to consent together in the knowledge of thy truth; that we may with one mind and one mouth glorify God the Father of our Lord Jesus Christ. **B. Amen.**

ECCLESIASTICAL YEAR.

At the Holy ADVENT-TIDE
To man's weakness bending
God the Holy Ghost came down
On the Maid descending ;
And the Judge of human-kind
Bowed the heavens before him,
And 'twas dark beneath his feet
In the womb which bore him.

Angel voices tuned to joy
Hail the day-star dawning
O'er the darkness of the night,
On the CHRISTMAS morning ;
And the heavens grow bright with song
As the shepherds render
Glory to the Lamb of God,
Emptied of his splendour.

Eight times must the sun mark out
Night and day's division,
Ere the New Year's dawn shall blush
On the CIRCUMCISION ;
And the Mother rules the deed,
Which may well beseem her
On whose breast first falls the blood
Of the world's Redeemer.

Star-led on EPIPHANY,
Eastern kings adore him,
Gold and frankincense and myrrh
Cast they down before him ;

Gold for God, embalming myrrh
 For the man they proffer,
 Frankincense—atoning gift
 Which our priest must offer.

Now ASH WEDNESDAY ushers in
Lent's humiliation,
 As the forty days advance
 Towards the great temptation;
 When the tempter tries his guile
 At the time appointed,
 And his power is dashed to earth
 By the Lord's anointed.

HOLY WEEK with *Palms* comes in
 Mid the loud hosanna;
Maunder Thursday wins the gift
 Of the heavenly manna;
 Sad *Good Friday* mourns the Christ
 When his own betrayed him;
Easter Eve guards well the tomb
 Where dear hands have laid him.

Joyous on the EASTER morn,
 Death and hell defeated,
 In the tomb where Jesus lay
 Angel guards are seated:
 And the faithful bending down
 See the grave-clothes lying,—
 Withy-bands to him whose might
 Conquers death by dying.

Forty times the sun must verge
 Down to his declension,
 Ere the young Church see the dawn
 Of the Lord's ASCENSION,
 And the everlasting doors
 Open wide to greet him,
 As the host of heaven once more
 Plume their wings to meet him.

But his promise slumbers not,
 He has not dissembled,

He will send the Spirit down
 On her sons assembled :
 Pentecostal WHITSUNTIDE
 Waits the ten days meted,
 Ere the Saviour's work is done,
 And his Church completed.

Yet that work continues still,
 As for ever pleading
 In God's sight the Lamb is shown
 On heaven's altar bleeding :
 To the Blessed TRINITY
 Pray we through that merit,
 God the Father, God the Son,
 God the Holy Spirit.

THE LORD'S PRAYER.

FATHER of all, to thee we pray,
 Look down from highest heaven this day ;
 O raise our feeble hearts to thee,
 That thy great Name may hallowed be ;
 To quick and dead thy grace afford,
 Hasten thy kingdom, gracious Lord :
 Thy will be done, through Christ ; for we
 Are one with him, as he with thee,
 If our faint souls from thee be fed
 On his own flesh, the daily bread :
 That we, forgiving all, may be
 Forgiven our sins through him by thee.
 Thy Church defend : if flesh rebel,
 Father, close fast the gates of hell ;
 For thine the kingdom ; thee we own,—
 This earth thy footstool, heaven thy throne,—
 All glory thine : by sons of men
 Be ever praised thy Name. Amen.

LITANY OF THE ASCENSION.

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

God the Father, God the Son,
Holy Ghost the Comforter,
Ever-blessed Three in One,
On the Church thy grace confer ;
Hear us when we call to thee,
Spare us, Holy Trinity.

Risen Lord, enthroned on high,
Now the toils of earth are o'er,
Hear thy Church's daily cry
Rising heavenward evermore ;
Lord, to save us make good speed,
Holy Jesu, intercede.

Now the Battle-strife is done
Which the Victor fought so well,
For the Crown of Life is won
From the vanquished King of Hell ;
Lord, to save us make good speed,
Holy Jesu, intercede.

Breaker of the bonds of death,
Captor of captivity,
Pray for us to him who saith
All things doth he give to thee ;
Lord, to save us make good speed,
Holy Jesu, intercede.

Virgin-born, to thee we kneel,
 Gifts for man who didst receive,
 Sinless human flesh, to heal
 The death-tainted sons of Eve ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

Second Adam, from whose side
 In the tranquil sleep of death
 Issued forth the heavenly Bride,
 Mother to the sons of Seth ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

Bruiser of the serpent's head,
 Thou the serpent on the tree,
 Healer of the souls half-dead,
 All who fainting look to thee ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

Judah's lion, from whose might
 Honey-sweet distils the power
 Which lays low the beast of night,
 Seeking whom he may devour ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

Lamb of God, that tak'st away
 Of our sin the guilty stain,
 Ransom thou for man to pay
 On the altar, as if slain ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

When in worship low we bend,
 Master, leave us not alone ;
 Bid the Holy Ghost descend
 From the Father's central throne ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

Fill the shrine, whence loud and long
 Rolls the pleading litany,
 Matin chant, and Evensong,
 To the feet of God on high ;
*Lord, to save us make good speed,
 Holy Jesu, intercede.*

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

Our Father.

HYMN FOR LAYING THE FOUNDATION- STONE OF A CHURCH.

IN the Name of God the Father,
 God the Son, and Holy Ghost,
 IN the Name of Saints departed,
 All whom we have loved and lost ;
 Lay we down the sure foundation
 Clear from light and shifting sand,
 That our God may send his blessing
 On the people of the land.

And as in the still clear morning
 Tells the sweet psalm loud and clear
 How the Lord is our foundation,
 Hope dries up the swelling tear.
 Saints on earth and Saints departed
 Whispers she shall meet in one
 When is built the heavenly building,
 Founded on the corner-stone.

Fair the church in Virgin beauty,
 Which our hands begin to-day,
 For the Bride must meet the Bridegroom
 In the pride of her array ;

And her chant of choral voices
 Shall awake the listless ear,
 Warning daily,—Watch and faint not,
 Till the Master shall appear.

But in time the earthly beauty
 Of the building shall grow dim,
 Other lips shall sing the service
 Of the daily chanted hymn ;
 For the building which we work at
 Is the work of mortal men,
 And we all must learn the limit
 Of the threescore years and ten.

Therefore, O wise Master-builder,
 Death's destroyer, strong to save,
 Raise our thoughts from this poor building
 To the church beyond the grave ;—
 To the bright abiding city,
 Where the Father, ever-blest,
 Gives his children joys which fade not
 In the everlasting rest.

FUNERAL HYMN

*To be sung as the body leaves the church ; or before
 any of the Hours of the DIBGE.*

*Brother,*¹ now thy toils are o'er—
 Fought the battle, won the crown ;
 On life's rough and barren shore
 Thou hast laid thy burden down :
 Grant *him,*² Lord, eternal rest
 With the Spirits of the Blest.

Through Death's valley dim and dark
 Jesus guide thee in the gloom,

¹ Or *sister*.

² Or *her*.

Shew thee where his footprints mark
Tracks of glory through the Tomb :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

Angels bear thee to the land
Where the towers of Sion rise,
Safely lead thee by the hand
To the fields of Paradise :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

White-robed at the golden Gate
Of the New Jerusalem
May the Host of Martyrs wait,—
Give thee part and lot with them :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

Friends and dear ones, gone before
To the land of endless peace,
Meet thee on that further shore
Where all tears and sorrows cease :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

Choirs of Angels over us,
Bear Christ's weak and trembling lamb ;
Give thee peace with Lazarus
At the breast of Abraham :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

Rest in peace : the gates of Hell
Touch thee not, till he shall come
For the souls he loves so well—
Dear Lord of the Heavenly home :
Grant *him*, Lord, eternal rest
With the Spirits of the Blest.

There the Lord of life and love
Wipes the tear from every eye ;

To the courts of bliss above
 Pain and suffering come not nigh :
 Grant *him*, Lord, eternal rest
 With the Spirits of the Blest.

Sun by day nor moon by night
 Cast their beams about the Throne,
 For the Lamb sheds there his light
 On the foreheads of his own ;
 Grant *him*, Lord, eternal rest
 With the Spirits of the Blest.

Earth to earth, and dust to dust,
 Clay we give to kindred clay,
 In the sure and certain trust
 Of the Resurrection Day :
 Grant *him*, Lord, eternal rest
 With the Spirits of the Blest.

Christ the Sower sows thee here :
 When the eternal Day shall dawn
 He will gather in the ear
 On that Resurrection morn :
 Grant *him*, Lord, eternal rest,
 Light and life at thy behest,¹
 With the Spirits of the Blest.

¹ Same tune as the line before.

CONTENTS.

	PAGE
Preface	iii
Plain directions for using the Hours	xxiii

Hours of Prayer.

Lauds	1
Prime	13
Third Hour	17
Sixth Hour	19
Ninth Hour	21
Evensong	24
Compline	31
PRAYERS OF THE PASSION	35
PRAYERS ON RISING FROM BED	40
PRAYERS FOR BED-TIME	42

Private Prayers.

In the morning	44
At uprising	45
Before going to bed	45
For trust in God	46
Against worldly-mindedness	47
Against pride	47
Against anger	48
In adversity	48
In prosperity	49

	PAGE
For all times	50
O bone Jesu	51
At the hour of death	53

Paradise of the Soul.

Prefatory	55
Earnest prayer penetrates heaven	58
Collects for days of the week	66
To the Trinity	68
A fervent prayer	70
When you are going to receive the Sacrament	71
When you have received	71
To get grace for sin	71
Against all evil thoughts	72
For a friend living in sin	72
A devout contemplation	73
Contemplation of Christ the Saviour	75
Rule of life	78
Prayer for guidance	80
Prayer when the soul desires the grace of God for her offences	80
Prayer to Christ the Saviour	82
Earnest prayer to Christ crucified	83
Contemplation of the Cross	84
Prayer for the Four cardinal virtues, and the Seven gifts of the Holy Ghost	89
Earnest short prayer to Jesus (metrical)	91
Prayer to avoid the dangers, in this miserable life, which daily fall to us	92
Prayer for steadfastness in the Catholic faith	94
How the Soul of man desires of God our Father Eternal his favour and grace against all tribu- lation	96
Prayers of S. Bridget	99

Seven Penitential Psalms.

i. Domine, ne in furore (a)	109
ii. Beati, quorum	111

	PAGE
iii. Domine, ne in furore (b)	113
iv. Miserere mei, Deus	116
v. Domine, exaudi (a)	118
vi. De profundis	121
vii. Domine, exaudi (b)	123

Golden Litany.

Prefatory suffrages	126
Passion	129
Crucifixion	131
Death	134
Concluding collect	135
ORDER FOR MATINS	137

PRAYERS TO BE SAID BEFORE ANY OF THE HOURS	137
---	------------

The Dirge.

Matins	150
Lauds	159
Evensong	167

Appendix.

Ante omnes horas dicendæ orationes	173
Ad Primam	174
Ad Completorium	179
Preces Privatæ. Quum mane surgis	184
Quum itur cubitum	187

Graces.

i. Grace before dinner	192
ii. Grace after dinner	192
iii. Grace before supper	193
iv. Grace before supper	194
v. Grace after supper	194
vi. Grace after any meal	195

	PAGE
<i>Metrical.</i>	
Ecclesiastical year	196
Lord's Prayer	198
Litany of the Ascension	199
Hymn for laying the foundation stone of a church	201
Funeral Hymn	202

INDEX TO CANTICLES, &c.

Benedicite	2
Benedictus	6
Magnificat	29
Miserere	116
Nunc Dimittis	34
Song of Hezekiah	161
Te Deum	147

It is proposed to publish
**An Anglican Office for Advent and
Holy Week.**

AS PART III. OF THE PRIMER.

It would contain the *Matin Office*, with *Responsories*, adapted to the *Primer* use from the service of the *Tenebræ* and the *Sarum Use*, &c. Also the whole of the *Meditations*, a small portion (about one-third) of which were translated from a *MS.* of the fourteenth century in my possession two years ago for the "*Night Offices of the Holy Week.*"

The Volume will be published by subscription. It will be uniform with the *Primer*, but will contain probably not less than three hundred pages—possibly considerably more.

Its publication will depend entirely on the amount of support promised beforehand. The materials being ready to hand, the book can be published at a very early period, if subscribers will send in their names to *Mr. Masters, 33, Aldersgate Street, London.*



