THE BOOK OF

COMMON PRAYER

1962

CANADA

THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF

THE SACRAMENTS

AND OTHER RITES AND CEREMONIES OF

THE CHURCH

ACCORDING TO THE USE OF

THE ANGLICAN CHURCH OF CANADA

TOGETHER WITH

THE PSALTER

AS IT IS APPOINTED TO BE SAID OR SUNG IN CHURCHES

AND THE FORM AND MANNER OF MAKING ORDAINING AND CONSECRATING OF BISHOPS PRIESTS AND DEACONS

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of the Anglican Church of Canada 1962

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THE PREFACE

TO THE CANADIAN REVISION OF 1918 ALTERED IN 1959

THE Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

But through the lapse of some three hundred years many changes have taken place in the life of the Church and in its outlook upon the world. In the judgement of the General Synod of 1911 these changes warranted adaptation and enrichment of the Book in order that it might meet more fully the needs of the Church in this land.

Yet the revisers of some forty years ago bequeathed to their successors an uncompleted task. They were agreed that no major alterations should be made at that time to the Service of Holy Communion. Any changes which were made elsewhere in the Book were designed to render the Services more readily understood by the people, or to provide such additional Services as were needed in the growing life of the Church.

By order of the General Synod Of 1943 the work of revision was taken up again. In the years of preparation and study, the principles which governed those who first gave to the Church its Book of Common Prayer have been constantly borne in mind. The aim throughout has been to set forth an order which the people may use with under-standing and which is agreeable with Holy Scripture and with the usage of the primitive Church. And always there has been the understanding that no alterations should be made which would involve or imply any change of doctrine of the Church as set forth in the Book of Common Prayer, or any other alteration not in accord with the 27th Resolution of the Lambeth Conference of 1908 and the 78th Resolution of the Lambeth Conference Of 1948.

When the Bishops, Clergy, and Laity of the Church in Canada assembled for the first General Synod in 1893, they made a Solemn Declaration of the faith in which they met together. It is in that faith that this Book of Common Prayer is offered to the Church, with the hope that those who use it may become more truly what they already are: the People of God, that New Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all.

SOLEMN DECLARATION 1893

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

WE, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:

WE declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons'; and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

THE CALENDAR

The Holy-days which are appointed to be observed, commonly called the Red Letter Days, are printed in red.

The other entries, which are commonly called the Black Letter Days, are partly lesser commemorations, which may be observed in accordance with the rubrics at the end of the Collects, Epistles, and Gospels, pages 309 and following, and partly historical entries, which have been included for the information and devotion of the faithful.

Certain ancient memorials whose historical character is obscure have been retained, and are printed in brackets. New names have been added from the ancient calendars, and also from the history of the Anglican Communion, without thereby enrolling or commending such persons as Saints of the Church.

JANUARY

1 The Octave Day of Christmas
and Circumcision of our Lord, being New Year's Day.
6 The Epiphany of our Lord
with commemoration of his Baptism in the Octave.
10 William Laud, Archbishop of Canterbury, Martyr 1645.
12 Benedict Biscop, Abbot and Scholar, 689.
John Horden, Missionary, first Bishop of Moosonee, 1893.
13 The Octave Day of the Epiphany.
Hilary, Doctor, Bishop of Poitiers, France, 368.
19 Henry, Missionary, Bishop in Finland, 1150.
21 [Agnes, Virgin and Martyr, Rome, *c.* 304.]
Vincent, Deacon and Martyr, Spain, *c.* 304.
24 St Timothy and St Titus, Apostolic men.
25 The Conversion of St Paul.
26 Polycarp, Bishop of Smyrna, Apostolic man, Martyr 155 or 156.
27 John Chrysostom, Doctor, Bishop of Constantinople, 407.
30 Charles Stuart, King, beheaded 1649.

FEBRUARY

2 The Presentation of Christ in the Temple, and the
Purifiation of the Blessed Virgin Mary.
3 Anskar, Missionary, first Bishop in Sweden, 864.
11 Cædmon, first recorded Christian Poet in England, *c.* 680.
14 [Valentine, Bishop and Martyr.]
23 Lindel Tsen, Bishop in China, consecrated 1929; and Paul Sasaki,
Bishop in Japan, consecrated 1935.
24 St Matthias the Apostle.
27 George Herbert, Pastor and Poet, 1633.

MARCH

1 St David of Wales, Archbishop of Menevia, *c.* 544.
2 Chad, Missionary and first Bishop of Lichfield, 672.
John Wesley, Preacher, 1791; Charles Wesley, Poet, 1788.
6 Perpetua and her companions, Martyrs, Africa, 203.

CALENDAR

7 Thomas Aquinas, Doctor and Poet, 1274.
12 Gregory the Great, Doctor, Bishop of Rome, 604.
17 St Patrick of Ireland, Missionary and Bishop, 461.
19 St Joseph of Nazareth, Spouse of the Blessed Virgin Mary.
Thomas Ken, Bishop of Bath and Wells, Poet, 1711.
20 Cuthbert, Missionary, Bishop of Lindisfarne, 687.
21 Benedict, Abbot of Monte Cassino, Italy, *c.* 540.
Thomas Cranmer, Translator and Reviser of the Liturgy, Archbishop of Canterbury, Martyr 1556.
25 The Annunciation of the Blessed Virgin Mary.
29 John Keble of Oxford, Scholar and Poet, 1866.

APRIL

2 Henry Budd, first North American Indian to be ordained to the ministry, 1850.
3 Richard, Bishop of Chichester, 1253.
Reginald Heber, Bishop in India, Poet, 1826.
4 Ambrose, Doctor and Poet, Bishop of Milan, 397.
11 Leo the Great, Doctor, Bishop of Rome, 461.
19 Alphege, Archbishop of Canterbury, Martyr 1012.
21 Anselm, Doctor, Archbishop of Canterbury, 1109.
23 St George of England, Martyr *c.* 304.
25 St Mark the Evangelist.

MAY

1 St Philip and St James the Apostles.
St James the Brother of the Lord, Martyr 62.
2 Athanasius, Doctor, Bishop of Alexandria, 373.
4 Monnica, the mother of Augustine of Hippo, 387.
9 Gregory of Nazianzus, Doctor, Bishop of Constantinople, 389.
11 Cyril and Methodius, Missionaries to the Slavs, 885.
12 Florence Nightingale, Nurse, 1910.
19 Dunstan, Archbishop of Canterbury, 988.
20 The Council of Nicaea, 325.
25 Aldhelm, Bishop of Sherborne, Scholar and Poet, 709.
26 Augustine, Missionary, first Archbishop of Canterbury 597-605.
27 Bede, Presbyter, Doctor and Historian, 735.
30 Joan of Arc, 1431.

JUNE

1 Justin Martyr, Doctor, *c.* 165.
5 Boniface, Missionary, Bishop of Mainz, Germany, Martyr 754.
9 Columba, Abbot of Iona: Ireland and Scotland, 597.
11 St Barnabas the Apostle.
14 Basil the Great, Doctor, Bishop of Caesarea, Cappadocia, 379.
22 Alban, first recorded Martyr in Britain, *c.* 304.
24 The Nativity of St John the Baptist.
28 Irenæus, Doctor, Bishop of Lyons, France, *c.* 200.
29 St Peter and St Paul the Apostles, Martyrs *c.* 64.

JULY

1 The Octave Day of St John the Baptist.
Confederation of Canada, 1867: Dominion Day.
2 The Visitation of the Blessed Virgin Mary to Elizabeth.

CALENDAR

6 The Octave Day of St Peter and St Paul.
Thomas More, Chancellor of England, Martyr 1535.
9 Stephen Langton, Archbishop of Canterbury, 1228.
15 Swithun, Bishop of Winchester, c. 862.
20 [Margaret, Virgin and Martyr, Antioch of Pisidia.]
22 St Mary Magdalene.
25 St James the Apostle, Martyr 44.
26 [St Anne, the mother of the Blessed Virgin Mary.]
29 Olaf, King of Norway, Martyr 1030.
William Wilberforce, Emancipator of the Slaves, 1833.

AUGUST

1 Lammas Day.
The Maccabean Martyrs.
5 Oswald, King of Northumbria, Martyr 641.
6 The Transfiguration of our Lord.
7 The Name of Jesus.
10 Laurence, Archdeacon of Rome, Martyr 258.
12 Charles Inglis, first Anglican Bishop in Canada, consecrated 1787.
13 Hippolytus, Doctor, Bishop in Rome, Martyr 235.
Jeremy Taylor, Bishop of Down, Ireland, 1667.
15 The Falling Asleep of the Blessed Virgin Mary.
20 Bernard, Abbot of Clairvaux, France, Doctor and Poet, 1153.
24 St Bartholomew the Apostle.
28 Augustine, Doctor, Bishop of Hippo, Africa, 430.
Robert McDonald, Missionary in the Western Arctic, 1913.
29 The Beheading of St John the Baptist.
31 Aidan, Missionary, Bishop of Lindisfarne, 651.

SEPTEMBER

1 Giles, Abbot, southern France, *c.* 720.
3 Robert Wolfall, Presbyter. First recorded Anglican Communion Service in Canada, Frobisher Bay, 1578.
8 The Nativity of the Blessed Virgin Mary.
10 Edmund James Peck, Missionary to the Eskimo, 1924.
13 Cyprian, Doctor, Bishop of Carthage, Martyr 258.
First General Synod of the Anglican Church of Canada, 1893.
14 Holy Cross Day.
16 Ninian, Missionary, first Bishop in Galloway, Scotland, *c.* 430.
19 Theodore of Tarsus, Archbishop of Canterbury, 690.
20 John Coleridge Patteson, Missionary, first Bishop of Melanesia, Martyr 1871.
21 St Matthew the Apostle and Evangelist.
25 Lancelot Andrewes, Bishop of Winchester, Translator of the Scriptures, 1626.
29 St Michael and All Angels.
30 Jerome, Doctor, Presbyter in Rome and Bethlehem, Translator of the Scriptures, 420.

OCTOBER

1 Remigius, Bishop of Rheims, France, *c* 530.
4 Francis of Assisi, 1226.
6 William Tyndale, Translator of the Scriptures into English, Martyr 1536.

9 St Denys of France, first Bishop of Paris, Martyr 272.
Robert Grosseteste, Scholar, Bishop of Lincoln, 1253.
10 Paulinus, Missionary, Archbishop of York, 644.
11 St Philip of Cæsarea, Apostolic man.
13 Edward the Confessor, King, Westminster, 1066.
16 Hugh Latimer and Nicholas Ridley, Bishops, Martyrs 1555.
17 Etheldreda, or Audrey, Queen, Abbess of Ely, 679.
18 St Luke the Evangelist.
25 [Crispin and Crispinian, Martyrs 285.]
26 Cedd, Missionary, Bishop of the East Saxons, 664.
Alfred, King of the West Saxons, 899.
28 St Simon the Zealot and St Jude, the Apostles.
St Jude the Brother of the Lord.
29 James Hannington, Missionary and Bishop, Martyr 1885.

NOVEMBER

1 All Saints.
2 All Souls: Commemoration of the Faithful Departed.
Richard Hooker, Doctor of the Church of England, 1600.
7 Willibrord, Missionary, Bishop of Utrecht, Holland, 739.
8 The Octave Day of All Saints:
The Founders, Benefactors, and Missionaries of the Church in Canada.
11 Martin, Bishop of Tours, France, *c.* 397.
13 Charles Simeon of Cambridge, Pastor, 1836.
16 Hugh, Bishop of Lincoln, 1200.
Margaret, Queen of Scotland, 1093.
17 Hilda, Abbess of Whitby, 680.
20 Edmund, King of East Anglia, Martyr 870.
22 [Cecilia, Virgin and Martyr, Rome.]
23 Clement, Apostolic man, Bishop of Rome, *c.* 100.
25 [Catherine, Virgin and Martyr, Alexandria.]
30 St Andrew the Apostle.

DECEMBER

4 Clement of Alexandria, Doctor, *c.* 210.
6 [Nicolas, Bishop of Myra, *c.* 342.]
8 The Conception of the Blessed Virgin Mary.
16 O Sapientia: an ancient Advent anthem.
17 Ignatius, Bishop of Antioch, Martyr in Rome, *c.* 115.
21 St Thomas the Apostle.
25 The Nativity of our Lord: Christmas Day.
26 St Stephen the Martyr.
27 St John the Apostle and Evangelist.
28 The Innocents.
29 Thomas Becket, Archbishop of Canterbury, 1170.
30 John Wycliffe of Oxford, Scholar, Translator of the Scriptures into English, 1384.
31 John West, Missionary, Red River, Canada, 1845.

When two lesser commemorations fall on the same day and it is desired to remember both, it is recommended that one of them be transferred to the nearest day before or after for which no special provision has been made.

DAYS OF FASTING ABSTINENCE AND SOLEMN PRAYER

TO BE OBSERVED IN THE ANGLICAN CHURCH OF CANADA

Major Fast Days: Ash Wednesday and Good Friday.

Days of Abstinence:

1 All the Fridays of the Year except Christmas Day and the Epiphany.

2 The Forty Days of Lent.

Days of Solemn Prayer:

1 The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday after the Third Sunday in Advent, the First Sunday in Lent, the Day of Pentecost (Whitsunday), and Holy Cross Day (September 14).

2 The Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

A TABLE OF THE MOVEABLE

YEAR OF OUR LORD	SUNDAYS AFTER EPIPHANY	SEPTUA–GESIMA SUNDAY	THE FIRST DAY OF LENT	EASTER DAY	ROGATION SUNDAY
2000	Six	Feb. 20	Mar. 8	Apr. 23	May 28
2001	Five	Feb. 11	Feb. 28	Apr. 15	May 20
2002	Two	Jan. 27	Feb. 13	Mar. 31	May 5
2003	Five	Feb. 16	Mar. 5	Apr. 20	May 25
2004	Four	Feb. 8	Feb. 25	Apr. 11	May 16
2005	Two	Jan. 23	Feb. 9	Mar. 27	May 1
2006	Five	Feb. 12	Mar. 1	Apr. 16	May 21
2007	Four	Feb. 4	Feb. 21	Apr. 8	May 13
2008	One	Jan. 20	Feb. 6	Mar. 23	Apr. 27
2009	Four	Feb. 8	Feb. 25	Apr. 12	May 17
2010	Three	Jan. 31	Feb. 17	Apr. 4	May 9
2011	Six	Feb. 20	Mar. 9	Apr. 24	May 29
2012	Four	Feb. 5	Feb. 22	Apr. 8	May 13
2013	Two	Jan. 27	Feb. 13	Mar. 31	May 5
2014	Five	Feb. 16	Mar. 5	Apr. 20	May 25
2015	Three	Feb. 1	Feb. 18	Apr. 5	May 10
2016	Two	Jan. 24	Feb. 10	Mar. 27	May 1
2017	Five	Feb. 12	Mar. 1	Apr. 16	May 21
2018	Three	Jan. 28	Feb. 14	Apr. 1	May 6
2019	Two	Feb. 17	Mar. 6	Mar. 21	May 26
2020	Four	Feb. 9	Feb. 26	Apr. 12	May 17

FEASTS FOR FIFTY YEARS

YEAR OF OUR LORD	ASCENSION DAY	WHITSUNDAY	SUNDAYS AFTER TRINITY	ADVENT SUNDAY
2000	June 1	June 11	Twenty–three	Dec. 3
2001	May 24	June 3	Twenty–four	Dec. 2
2002	May 9	May 19	Twenty–six	Dec. 1
2003	May 29	June 8	Twenty–three	Nov. 30
2004	May 20	May 30	Twenty–four	Nov. 28
2005	May 5	May 15	Twenty–six	Nov. 27
2006	May 25	June 4	Twenty–four	Dec. 3
2007	May 17	May 27	Twenty–five	Dec. 32
2008	May 1	May 11	Twenty–seven	Nov. 30
2009	May 21	May 31	Twenty–four	Nov. 29
2010	May 13	May 23	Twenty–five	Nov. 28
2011	June 2	June 12	Twenty–two	Nov. 27
2012	May 17	May 27	Twenty–five	Dec. 2
2013	May 9	May 19	Twenty–six	Dec. 1
2014	May 29	June 8	Twenty–three	Nov. 30
2015	May 14	May 24	Twenty–five	Nov. 29
2016	May 54	May 15	Twenty–six	Nov. 27
2017	May 25	June 4	Twenty–four	Dec. 3
2018	May 10	May 20	Twenty–six	Dec. 2
2019	May 30	June 9	Twenty–three	Dec. 1
2020	May 21	May 31	Twenty–four	Nov. 29

(1) When the First Sunday in Advent occurs in a year with an even
it occurs in a year with an odd number, the Lessons appointed
(2) When a Lesson begins with a pronoun, the reader shall substi-
(3) In this Table, verses are stated inclusively.
(4) Verses printed within brackets are permissive additions to the
(5) The letter *a* after the number of a verse signifies the first part

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
First Sunday in Advent	Year I	Isa. **1.** 1–20	Matt. **24.** 1–28
	Year II	**1.** 1–20	Rev. **2.** 1–17
M.		Isa. **3.** 1–15	Mark **1.** 1–20
Tu.		**6**	**1.** 21–end
W.		**9.** 8—**10.** 4	**2.** 1–22
Th.		**10.** 24–end	**2.** 23—**3.** 12
F.		**14.** 3–27	**3.** 13–end
S.		**18**	**4.** 1–20
Second Sunday in Advent	Year I	Isa. **5.** 1–16	Matt. **24.** 29–end
	Year II	**11.** 1–10	Rev. **2.** 18—**3.** 6
M.		Isa. **19.** 18–end	Mark **4.** 21–end
Tu.		**22.** 1–14	**5.** 1–20
W.		**28.** 1–8	**5.** 21–end
Th.		**29.** 15–end	**6.** 1–13
F.		**31.**	**6.** 14–29
S.		**40.** 12–end	**6.** 30–end
Third Sunday in Advent	Year I	Isa. **25.** 1–9	Matt. **25.** 1–30
	Year II	**28.** 9–22	Rev. **3.** 7–end
M		Isa. **42.** 1–17	Mark **7.** 1–23
Tu.		**43.** 14—**44.** 5	**7.** 24—**8.** 10
W. *Ember Day*		**44.** 24—**45.** 13	**8.** 11—**9.** 1
Th.		**46**	**9.** 2–32
F. *Ember Day*		**48**	**9.** 33–end
S. *Ember Day*		**49.** 14–end	**10.** 1–31
Fourth Sunday in Advent	Year I	Isa. **35**	Matt. **25.** 31–end
	Year II	**30.** 8–21	Rev. **14.** 13—**15.** 4
M.		Isa. **51.** 1–16	Mark **10.** 32–end
Tu.		**52.** 13—**53** end	**11.** 1–26
W.		**56.** 1–8	**11.** 27—**12.** 12
Th.		**59**	**12.** 13–34
F.		**60.** 8–end	**12.** 35—**13.** 13
S.		**62**	**13.** 14–end

number, the Lessons appointed for the Year I shall be read, and when for Year II shall be read, for the whole of that ecclesiastical year. tute the appropriate noun.

appointed passages.
of that verse, and the letter *b* the second part.

EVENING PRAYER			
FIRST LESSON	SECOND LESSON		
Isa. **2.** 10–end **2.** 10–end	1 Thess. **5** John **3.** 1–21	Year I Year II	*First Sunday in Advent*
Isa. **4.** 2–end **8.** 16—**9.** 7 **10.** 5–23 **13.** 1—**14.** 2 **17** **19.** 1–17	Rev. **6** **7** **8** **9** **10** **11**		M. Tu. W. Th. F. S.
Isa. **5.** 18–end **11.** 10—**12** end	2 Tim. **3.** 14—**4.** 8 Luke **1.** 1–25	Year I Year II	*Second Sunday in Advent*
Isa. **21.** 1–12 **24** **29**. 1–14 **30.** 19–end **38.** 1–20 **41**	Rev. **12** **13** **14** **15** **16** **17**		M. Tu. W. Th. F.
Isa. **26.** 1–13 **32.** 1–18	1 Tim. **1.** 12—**2.** 8 Matt. **3**	Year I Year II	*Third Sunday in Advent*
Isa. **42.** 18—**43.** 13 **44.** 6–23 **45.** 14–end **47** **49.** 1–13 **50.** 4–10	Rev. **18** **19** **20** **21.** 1–14 **21.** 15—**22.** 5 **22.** 6–end		M. Tu. W. Th. F. S.
Isa. **40.** 1–11 **40.** 1–11	2 Pet. **3.** 1–14 Luke **1**. 26–45	Year I Year II	*Fourth Sunday in Advent*
Isa. **51.** 17—**52.** 12 **54** **57.** 15–end **60.** 1–7 **61** —	Jude **1**–16 **17**–end 2 Pet. **1** **2** **3** —		M. Tu. W. Th. F. S.

	MORNING PRAYER	
	FIRST LESSON	SECOND LESSON
Christmas Eve	—	—
Christmas Day	Isa. **9.** 2–7	Matt. **1.** 18–25
St Stephen	Gen. **4.** 1–10	Acts **6**
St John Evangelist	Exod. **33.** 9–end	John **13.** 21–35
The Innocents' Day	Baruch **4.** 21–27	Rev. **6.** 9–11
**Sunday after Christmas Day* { Years I & II	Isa. **41.** 8–20	Col. **1.** **1**–20
December 29	Ruth **1.** 1–8	John **1.** 14–18
30	**2.** 14–end	**3.** 16–21
31	**4.** 1–17	**6.** 41–58
Octave Day of Christmas	Gen. **17.** 1–13	Rom. **2.** 17–end
†Second Sunday after Christmas { Years I & II	Isa. **41.** 21–end	1 John **1.** 1—**2.** 6
January 2	Isa. **63.** 1–6	Matt. **1.** 18–end
3	**64**	**2.** 19–end
4	**65.** 17–end	**3.** 1—**4.** 11
5	**66.** 10–end	**4.** 12—**5.** 16
Epiphany	Isa. **49.** 1–13	Luke **3.** 15–22
M, Tu., W., Th., F., S. (Weekdays between Epiphany and the First Sunday after Epiphany)	Amos **1**	Matt. **5.** 17–end
	3	**6.** 1–18
	5	**6.** 19–end
	7	**7**
	9	**8.** 1–17
	Mic. **2**	**8.** 18–end
First Sunday after Epiphany { Year I, Year II	Isa. **49.** 13–23	Matt. **17.** 31–13
	42. 1–12	John **4.** 1–26 (27–42)
M.	Mic. **4.** 1—**5.** 1	Matt. **9.** 1–17
Tu.	**6**	**9.** 18–34
W.	Hos. **1**	**9.** 35—**10.** 23
Th.	**2.** 14—**3** end	**10.** 24–end
F.	**5.** 8—**6.** 6	**11**
S.	**9**	**12.** 1–21

* *Note*. The Lessons of the First Sunday after Christmas will be read only

† *Note*. The Lessons of the Second Sunday after Christmas will be read Lessons only.

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Zech. **2.** 10–end Isa. **7.** 10–14 2 Chron. **24.** 15–22 Isa. **6.** 1–8 Jer. **31.** 1–17	Heb. **2.** 10–18 1 John **4.** 7–end Acts **7.** 59—**8.** 8 1 John **5.** 1–12 Matt. **18.** 1–10	*Christmas Eve* *Christmas Day* *St Stephen* *St John Evangelist* *The 1nnocents' Day*
Isa. **55**	Luke **2.** 22–40	Years I & II } **Sunday after Christmas Day*
Ruth **1.** 19—**2.** 13 **3** Mic. **4.** 8—**5.** 4	Matt. **11.** 2–6 **16.** 13–20 Luke **22.** 24–30	*December* 29 30 31
Deut. **30**	Col. **2.** 8–15	*Octave Day of Christmas*
Isa. **55**	Luke **2.** 22–40	Years I & II } *†Second Sunday after Christmas*
Isa. **63.** 7–end **65.** 1–16 **66.** 1–9 **60.** 1–7	1 Thess. **1** **2.** 1–16 **2.** 17—**3** end Rom. **15.** 8–21	*January* 2 3 4 5
Isa. **60.** 9–end	John **2.** 1–11	*Epiphany*
Amos **2** **4** **6** **8** Mic. **1** **3**	1 Thess. **4.** 1–12 **4.** 13—**5.** 11 **5.** 12–end 2 Thess. **1** **2** **3**	Weekdays between Epiphany and the First Sunday after Epiphany { M. Tu. W. Th. F. S.
Isa. **61** **43.** 1–13	Matt. **2** John **12.** 20–36*a*	Year I, Year II } *First Sunday after Epiphany*
Mic. **5.** 2–end **7** Hos. **2.** 1–13 **4.** 1–11 **8** **10**	Gal. **1** **2** **3** **4.** 1—**5.** 1 **5.** 2–end **6**	M. Tu. W. Th. F. S.

when 29, 30, or 31 December is a Sunday.
only when 2, 3, 4, or 5 January is a Sunday, and in the last case the Morning

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Second Sunday after Epiphany	Year I	Isa. **43.** 14—**44.** 5	Eph. **1**
	Year II	Amos **3**	John **6.** 22–40
M.		Hos. **11**	Matt. **12.** 22–end
Tu.		**13. 1–14**	**13.** 1–23
W.		Zeph. **1**	**13.** 24–**43**
Th.		**3**	**13.** 44–**end**
F.		Nahum **2**	**14**
S.		Hab. **1**	**15. 1**–28
Third Sunday after Epiphany	Year I	Isa. **45.** 9–end	Eph. **2**
	Year II	Amos **5.** 6–**24**	John **6.** 41–end
M.		Hab. **3.** 2–end	1 Cor. **7**
Tu.		Mal. **2.** 1–16	**9**
W.		**3.** 13—**4** end	**11.** 2–end
Th.		Joel **1**	**12.** 27—**13** end
F.		**2.** 15–end	**14.** 20–end
S.		Jonah **1 & 2**	**15.** 35–end
Fourth Sunday after Epiphany	Year I	Isa. **48.** 12–end	Eph. **3**
	Year II	Amos **7**	John **7.** 53—**8.** 11
M.		Jer. **1.** 11–end	2 Cor. **1.** 1—**2.** 11
Tu.		**4.** 1–18	**4**
W.		**5.** 20–end	**5.** 20—**7.** 1
Th.		**7.** 1–28	**8**
F.		**9.** 1–24	**10**
S.		**14**	**12.** 1–13
Fifth Sunday after Epiphany	Year I	Isa. **59.** 12–20	Eph. **5.** 15—**6.** 9
	Year II	Amos **8.** 4–end	John **7.** 14–36
M.		Jer. **17.** 1–18	Acts **15.** 1–29
Tu.		**18.** 1–17	**16.** 6–end
W.		**23.** 9–32	**17.** 16–end
Th.		**31.** 1–20	**18.** 24—**19.** 7
F.		**33.** 1–13	**19.** 21–end
S.		**35.** 1–11	**20.** 17–end

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Isa. **44**. 6–23 Mic. **3**. 5–end	Mark **1.** 35–end John **4.** 43—**5.** 9	Year I } *Second Sunday* Year II } *after Epiphany*
Hos. **12** **14** Zeph. **2** Nahum **1** **3** Hab. **2**	1 Cor. **1.** 1–25 **1.** 26—**2** end **3** **4.** 1–17 **4.** 18—**5** end **6**	M. Tu. W. Th. F. S.
Isa. **46**. 3–end Mic. **4.** 1–7	Mark **7.** 24–end John **9**	Year I } *Third Sunday* Year II } *after Epiphany*
Mal. **1** **2.** 17—**3.** 12 Obadiah Joel **2.** 1–14 **3** Jonah **3 & 4**	1 Cor. **8** **10.** 1—**11.** 1 **12.** 1–27 **14.** 1–19 **15.** 1–34 **16**	M. Tu. W. Th. F. S.
Isa. **54.** 1–14 Mic. **5.** 2–7	Luke **13.** 1–17 John **10.** 1–18	Year I } *Fourth Sunday* Year II } *after Epiphany*
Jer. **2.** 1–13 **5.** 1–19 **6.** 1–21 **8** **10** **15**	2 Cor. **2.** 12—**3** end **5** **7.** 2–end **9** **11** **12**. 14—**13** end	M. Tu. W. Th. F. S.
Isa. **60** Mic. **6.** 1–8	Mark **2.** 1–12 John **5.** 19–29 (30–40)	Year I } *Fifth Sunday* Year II } *after Epiphany*
Jer. **17.** 19–end **20** **30.** 1–22 **31.** 23–end **33.** 14–end **35.** 12–end	Acts **15.** 30—**16.** 5 **17.** 1–15 **18.** 1–23 **19.** 8–20 **20.** 1–16 **21.** 1–16	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Sixth Sunday after Epiphany	Year I	Isa. **63.** 7–16	Eph. **6.** 10–end
	Year II	Amos **9.** 5–end	John **7.** 37–52
M.		Tobit **4.** 5–19	Acts **21.** 17–36
Tu.		Baruch **1.** 15—**2.** 10	**23**—**23.** 11
W.		**3.** 1–8	**24.** 1–23
Th.		**4.** 21–30	**25.** 13–end
F.		2 Macc. **4.** 7–17	**27.** 1–26
S.		**7.** 1–19	**28.** 1–15
Septuagesima	Year I	Gen. **1.** 1—**2.** 3	John **1.** 1–18
	Year II	**1.** 1—**2.** 3	Rev. **21.** 1–7
M.		Gen. **3**	Matt. **15.** 29—**16.** 12
Tu.		**6**	**16.** 13–end
W.		**8.** 1–14	**17.** 1–23
Th.		**11.** 1–9, 27—**12.** 10	**17.** 24—**18.** 14
F.		**14**	**18.** 15–end
S.		**16**	**19.** 1–15
Sexagesima	Year I	Gen. **3**	1 Cor. **10.** 1–13 (14–24)
	Year II	**27.** 1–40	**6.** 12–end
M.		Gen. **18**	Matt. **19.** 16—**20.** 16
Tu.		**21**	**20.** 17–end
W.		**23**	**21.** 1–22
Th.		**24.** 29–end	**21.** 23–end
F.		**26.** 1–5, 12–end	**22.** 1–33
S.	Year I	**27.** 41—**28** end	**22.** 34—**23.** 12
	Year II	**27.** 41—**28.** 9	
Quintquagesima	Year I	Gen. **12.** 1–9	1 Cor. **12.** 4–end
	Year II	**28.** 10–end	**12.** 4–end
M.		Gen. **31.** 1–21	Matt. **23.** 13–end
Tu.		**32.** 3–30	**24.** 1–28
Ash Wednesday		Isa. **57.** 15–end	Mark **2.** 13–22
Th.		Gen. **35.** 1–20	Matt. **24.** 29–end
F.		**39**	**25.** 1–30
S.		**41.** 1–40	**25.** 31–end

EVENING PRAYER			
FIRST LESSON	SECOND LESSON		
Isa. **64** Mic. **7.** 1–9	Luke **7.** 1–10 John **8.** 12–30	Year I Year II	*Sixth Sunday After Epiphany*
Tobit **13** Baruch **2.** 11–end **3.** 9–end **4.** 36—**5** end 2 Macc. **6.** 12–end **7.** 20–41	Acts **21.** 37—**22.** 22 **23.** 12–end **24.** 24—**25.** 12 **26** **27.** 27–end **28.** 16–end		M. Tu. W. Th. F. S.
Gen. **2.** 4–end **2.** 4–end	Rev. **4** Mark **10.** 1–16	Year I Year II	*Septuagesima*
Gen. **4.** 1–16 **7** **8.** 15—**9.** 17 **13** **15** **7.** 1–22	Rom. **1** **2** **3** **4** **5** **6**		M. Tu. W. Th. F. S.
Gen. **4.** 1–15 **37**	John **3.** 1–15 Luke **10.** 25–37	Year I Year II	*Sexagesima*
Gen. **19.** 1–3, 12–29 **22.** 1–19 **24.** 1–28 **25.** 7–11, 19–end **27.** 1–40 **29.** 1–20	Rom. **7** **8.** 1–17 **8.** 18–end **9** **10** **11**		M. Tu. W. Th. F. S.
Gen. **6.** 5–end **41.** 1–40	Luke **17.** 20–end 1 John **4.** 7–end	Year I Year II	*Quintquagesima*
Gen. **31.** 22—**32.** 2 **33** Isa. **58** Gen. **37** **40** **41**. 41–end	Rom. **12** **13** Heb. **3.** 12—**4.** 13 Rom. **14** **15** **16**		M. Tu. *Ash Wednesday* Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
First Sunday in Lent	Year I Year II	Gen. **13** **29.** 1–20	Matt. **9.** 1–17 Heb. **4.** 14—**5.** 10
M. Tu. W. *Ember Day* Th. F. *Ember Day* S. *Ember Day*	Year I Year II	Gen. **42** **43.** 1–14 **44** **45.** 16—**46.** 7 **47.** 13–end **49.** 1–32 Exod. **1.** 1–14, 22—**2.** 10	Matt. **26.** 1–30 **26.** 1–30 **26.** 31–56 **26.** 57–end **27.** 1–26 **27.** 27–56 **27.** 57—**28** end
Second Sunday in Lent	Year I Year II	Gen. **18.** 1–15 **32.** 1–30	Luke **15.** 11–end Heb. **10.** 19–end
M. Tu. W. Th. F. S.		Exod. **2.** 23—**3** end **4.** 27—**6**. 1 **7.** 8–end **8.** 20—**9.** 12 **10.** 1–20 **12.** 1–20	John **1.** 1–28 **1.** 29–end **2** **3.** 1–21 **3.** 22–end **4.** 1–26
Third Sunday in Lent	Year I Year II	Gen. **18.** 16–end **33.** 1–17	Luke **18.** 1–14 Heb. **12.** 18–end
M. Tu. W. Th. F. S.		Exod. **12.** 37–end **13.** 17—**14.** 14 **15.** 1–26 **17** **19** **22.** 20—**23.** 17	John **4.** 27–end **5.** 1–23 **5.** 24–end **6.** 1–21 **6.** 22–40 **6.** 41–end
Fourth Sunday in Lent	Year I Year II	Exod. **1.** 8–14, 22—**2.** 10 Gen. **35**. 1–15	Luke **18.** 35—**19.** 10 Heb. **13.** 1–21
M. Tu. W. Th. F. S.		Exod. **24** **28.** 1–4, 29–41 **32** **34** **40.** 17–end Lev. **19.** 1–18, 30–end	John **7.** 1–24 **7.** 25–end **8.** 1–30 **8.** 31–end **9** **10.** 1–21

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Gen. **8** **42**	Mark **14.** 1–26 Luke **22.** 1–30	Year I Year II } *First Sunday in Lent*
Gen. **43** **43.** 15–end **45.** 1–15 **46.** 26—**47.**12 **48** **49.** 33—**50** end Exod. **2.** 11–22	Phil. **1** **1** **2** **3** **4** Col. **1.** 1–20 **1.** 21—**2.** 7	Year I Year II } M. Tu. *Ember Day* W. Th. *Ember Day* F. *Ember Day* S.
Gen. **9.**1–17 (**11.** 1–9) **43.** 1–15 (16–26) 27–end	Mark **14.** 27–52 Luke **22.** 31–53	Year I Year II } *Second Sunday in Lent*
Exod. **4.** 1–23 **6.** 2–13 & **7.** 1–7 **8.** 1–19 **9.** 13–end **10.** 21—**11** end **12.** 21–36	Col. **2.** 8—**3.** 11 **3.** 12—**4.** 1 **4.** 2–end Philemon Eph. **1** **2**	M. Tu. W. Th. F. S.
Gen. **24.** 1–28 **44.** 1—**45.** 8	Mark **14.** 53–end Luke **22.** 54–end	Year I Year II } *Third Sunday in Lent*
Exod. **13.** 1–16 **14.** 15–end **15.** 27—**16.** 35 **18** **20.** 1–21 **23.** 18–end	Eph. **3** **4.** 1–16 **4.** 17–30 **4.** 31—**5.** 21 **5.** 22—**6.** 9 **6.** 10–end	M. Tu. W. Th. F. S.
Gen. **24.** 29–end **45.** 16—**46.** 7	Mark **15.** 1–21 Luke **23.** 1–25	Year I Year II } *Fourth Sunday in Lent*
Exod. **25.** 1–22 **29.** 38—**30.** 16 **33** **35.** 20—**36.** 7 Lev. **6.** 8–end **25.** 1–24	1 Tim. **1.** 1–17 **1.** 18—**2** end **3** **4** **5** **6**	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Fifth Sunday in Lent	Year I	Exod. **2.** 23—**3.** 20	Mark **10.** 32–45
	Year II	**2.** 23—**3.** 20	**10.** 32–45
M.		Num. **6**	John **10.** 22–end
Tu.		**11.** 10–33	**11.** 1–44
W.		**13.** 1–3, 17–end	**11.** 45–end
Th.		**16.** 1–35	**12.** 1–19
F.		**20**	**12.** 20–end
S.		**22.** 36—**23.** 26	**13**
Palm Sunday	Years I & II	Exod. **11**	Matt. **26**
M.		Hos. **13.** 1–14	John **14.** 1–14
Tu.		Isa. **42.** 1–9	**15.** 1–16
W.		Num. **21.** 4–9	**16.** 1–15
Th.		Lam. **1.** 1–14	**17**
Good Friday		Gen. **22.** 1–18	**18.** 1–32
Easter Even		Zech. **9.** 9–12	1 Pet. **2.** 11–end
Easter Day	Years I & II	Exod. **12.** 1–14	Rev. **1.** 4. 18
M.		Exod. **15.** 1–18	Luke **24.** 1–12
Tu.		Isa. **25.** 1–9	1 Pet. **1.** 1–12
W.		**61**	**1.** 13–end
Th.		Job **14.** 1–15	1 Thess. **4.** 13–end
F.		Zeph. **3.** 14–end	Acts **17.** 16–31
S.		Jer. **31.** 1–14	**26.** 1–23
First Sunday after Easter	Year I	Isa. **51.** 1–16	Luke **24.** 13–35
	Year II	Ezek. **37.** 1–14	**24.** 13–35
M.		Deut. **1.** 3–18	Acts **1.** 1–14
Tu.		**2.**1–25	**2.** 1–21
W.		**3.** 18–end	**3.** 1—**4.** 4
Th.		**4.** 41–end	**4.** 32—**5.** 11
F.		**5.** 22–end	**6.** 1—**7.** 16
S.		**7.** 1–11	**7.** 35—**8.** 4

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Exod. **6.** 2–13 **4.** 27—**6.** 1	Mark **15.** 22–39 Luke **23.** 26–49	Year I } Year II } *Fifth Sunday in Lent*
Num. **9.**15–end & **10.** 29.end **12** **14.** 1–25 **16.** 36—**17** end **22.** 1–**35** **23.** 27—**24** end	Titus **1.** 1—**2.** 8 **2.** 9—**3** end 2 Tim. **1** **2** **3** **4**	M. Tu. W. Th. F. S.
Isa. **52.** 13–**53** end	Luke **19.** 29–end	Years } I & II } *Palm Sunday*
Hos. **14** Wisd. **2.** 1 & 12–end Lev. **16.** 2–24 Lam. **3.** 1–33 Isa. **50.** 4–10 Job **19.** 21–27	John **14.** 15–end **15.** 17–end **16.** 16–end **13.** 1–35 **19.** 38–end **2.** 13–22	M. Tu. W. Th. *Good Friday* *Easter Even*
Exod. **14.** 5–end	John **20.** 11–23	Years } I & II } *Easter Day*
Isa. **12** **26.** 1–19 Song of Songs **2.** 8–end Dan. **12** 2 Kings **4.** 8–37 Mic. **7.** 7–end	Rev. **7.** 9–end Matt. **28.** 1–10 John **21.** 1–14 Mark **5.** 21–end Luke **7.** 11–17 John **11.** 17–44	M. Tu. W. Th. F. S.
Exod. **15.** 1–18 1 Kings **17.** 8–end	John **20.** 24–end **20.** 24–end	Year I } Year II } *First Sunday after Easter*
Deut. **1.** 19–end **2.** 26—**3.** 5 **4.** 1–24 **5.** 1–21 **6** **7.** 12–end	Acts **1.** 15–end **2.** 22–end **4.** 5–31 **5.** 12–end **7.** 17–34 **8.** 4–25	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Second Sunday after Easter	Year I Year II	Exod. **16.** 2–15 Num. **13.** 1, 2, 17–end	1 Cor. **15.** 1–26 Mark **5.** 21–end
M.		Deut. **8**	Acts **8.** 26–end
Tu.		**9.** 11–end	**9.** 32–end
W.		**11.** 1–12	**10.** 24–end
Th.		**12.** 1–14	**11.** 19–end
F.		**16.** 1–20	**12.** 25—**13.** 12
S.		**18.** 9–end	**13.** 44—**14.** 7
Third Sunday after Easter	Year I Year II	Exod. **32.** 1–14 Num. **22.** 1–21	1 Cor. **15.** 35–end Luke **7.** 11–17
M.		Deut. **21.** 22—**22.** 8	Acts **15.** 1–21
Tu.		**26**	**15.** 36—**16.** 5
W.		**29.** 10–end	**17.** 1–15
Th.		**31.** 1–13	**18.** 1–23
F.		**31.** 30—**32.** 14	**19.** 8–20
S.		**33**	**20.** 1–16
Fourth Sunday after Easter	Year I Year II	Exod. **34.** 1–10 Num. **22.** 36—**23.** 12	1 Pet. **3.** 8–end John **11.** 1–44
M.		Joshua **1**	Acts **21.** 1–16
Tu.		**3**	**21.** 37—**22.** 22
W.		**5.** 13—**6.** 20	**23.** 12–end
Th.		**9.** 3–end	**24.** 24—**25.** 12
F.		**21.** 43—**22.** 8	**26**
S.		**23**	**28.** 1–15
Fifth Sunday after Easter	Year I Year II	Deut. **34** Num. **24.** 1–19	Acts **13.** 26–43 Rom. **6.** 1–14
M. Tu. W.	*Rogation Days*	Deut. **7.** 6–13 **11.** 8–21 Joel **2.** 21–27	Matt. **6.** 5–18 Luke **5.** 1–11 John **6.** 22–40
Th.	*Ascension Day*	2 Kings **2.** 1–15	**17**
F.		Judges **2.** 6–end	Heb. **2**
S.		**4**	**4.** 1–13

EVENING PRAYER			
FIRST LESSON	SECOND LESSON		
Exod. **24** Deut. **4.** 25–40	John **21.** 1–14 Rev. **20**	Year I Year II	*Second Sunday after Easter*
Deut. **9.** 1–10 **10** **11.** 13–end **15.** 1–18 **17.** 8–end **19**	Acts **9.** 1–31 **10.** 1–23 **11.** 1–18 **12.** 1–24 **13.** 13–43 **14.** 8–end		M. Tu. W. Th. F. S.
Exod. **33.** 7–end Deut. **5.** 1–21	John **21.** 15–end Rev. **21.** 9–end	Year I Year II	*Third Sunday after Easter*
Deut. **24.** 5–end **28.** 58–end **30** **31.** 14–29 **32.** 15–47 **32.** 48–end & **34**	Acts **15.** 22–35 **16.** 6–end **17.** 16–end **18.** 24—**19.** 7 **19.** 21–end **20.** 17–end		M. Tu. W. Th. F. S.
Exod. **35.** 30—**36.** 7 Deut. **10.** 12—**11.** 1	Luke **16.** 19–end Rev. **22**	Year I Year II	*Fourth Sunday after Easter*
Joshua **2** **4.** 1—**5.** 1 **7** **10.** 1–15 **22.** 9–end **24.** 1–28	Acts **21.** 17–36 **22.** 23—**23.** 11 **24.** 1–23 **25.** 13–end **27** **28.** 16–end		M. Tu. W. Th. F. S.
Deut. **6** **28.** 1–13	Luke **10.** 38—**11.** 13 Mark **4.** 1–20	Year I Year II	*Fifth Sunday after Easter*
Deut. **8** 1 Kings **8.** 22–43 Song of Three Children **29**–37 Dan. **7.** 9, 10, 13, 14 Judges **3.** 12–end **5**	Matt. **6.** 19–end James **5.** 1–18 Matt. **28.** 16–end Heb. **1** **3** **4.** 14—**5.** 10	*Rogation Days* *Ascension Day*	M , Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Sunday after Ascension Day	Year I Year II	Isa. **65.** 17–end **52.** 1–12	Luke **24.** 36–end Eph. **4.** 1–16
M.		Judges 6. 1–35	Heb. **5.** 11—**6** end
Tu.		**7.** 24—**8.** 28	**8**
W.		**9.** 26–end	**9.** 15–end
Th.		**11.** 29—**12.** 7	**10.** 19–end
F.		**14**	**12.** 1–13
S.		**16.** 4–end	**13**
Whitsunday	Years I & II	Joel **2.** 28–end	Rom. **8.** 1–17
M.		Ezek. **11.** 14–20	Acts **2.** 12–36
Tu.		**37.** 1–14	1 Cor. **12.** 1–13
W. *Ember Day*		1 Kings **19.** 1–18	**2**
Th.		2 Samuel **23.** 1–5	Eph. **6.** 10–20
F. *Ember Day*		Num. **11.** 16, 17, 24–**29**	2 Cor. **5.** 14—**6.** 10
S. *Ember Day*		**27.** 15–end	Matt. **9.** 35—**10.** 20
Trinity Sunday	Years I & II	Isa. **6.** 1–8	Mark **1.** 11–13
M.		Job **1**	Jas. **1**
Tu.		**3**	**2.** 1–13
W.		**5**	**2.** 14–end
Th.		**7**	**3**
F.		**9**	**4**
S.		**11**	**5**
First Sunday after Trinity	Year I Year II	Joshua **1.** 1–9 1 Kings **3.** 5–14	Mark **1.** 21–34 Acts **9.** 1–22 (23–31)
M.		Job **13**	1 Pet. **1.** 1–21
Tu.		**15.** 1–16	**1.** 22—**2.** 10
W.		**17.** 3–end	**2.** 11—**3.** 7
Th.		**19**	**3.** 8—**4.** 6
F.		**22**	**4.** 7–end
S.		**24**	**5**

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Jer. **31.** 1–13 Isa. **62**	Eph. **5.** 1–14 Rev. **5**	Year I, Year II } *Sunday after Ascension Day*
Judges **6.** 36—**7.** 23 **8.** 32—**9.** 24 **10.** 17—**11.** 28 **13** **15.** 1—**16.** 3 Deut. **16.** 9–12	Heb. **7** **9.** 1–14 **10.** 1–18 **11** **12.** 14–end Acts **18.** 24—**19.** 7	M. Tu. W. Th. F. S.
Isa. **11.** 1–9	Rom. **8.** 18–end	Years I & II } *Whitsunday*
Wisd. **1.** 1–7 **7.** 15—**8.** 1 9 Exod. **35.** 30—**36.** 1 Jer. **31.** 31–34 Isa. **61.**	Acts **2.** 37–end 1 Cor. **12.** 27—**13** end **3** Gal. **5.** 13–end 2 Cor. **3** 2 Tim. **1.** 3–14	M. Tu. *Ember Day* W. Th. *Ember Day* F. *Ember Day* S.
Isa. **40.** 12–end	1 Pet. **1.** 1–12	Years I & II } *Trinity Sunday*
Job **2** **4** **6** **8** **10** **12**	Mark **1.** 14–31 **1.** 32–end **2.** 1–22 **2.** 23—**3.** 12 **3.** 13–end **4.** 1–34	M. Tu. W. Th. F. S.
1 Samuel **9.** 1—**10.** 1 2 Kings **17.** 1–23	Acts **1.** 1–14 John **13.** 1–20	Year I, Year II } *First Sunday after Trinity*
Job **14** **16.** 1—**17.** 2 **18** **21** **23** **25 & 26**	Mark **4.** 35—**5.** 20 **5.** 21–end **6.** 1–29 **6.** 30–end **7.** 1–23 **7.** 24—**8.** 10	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Second Sunday after Trinity	Year I	Joshua **2**	Mark **2.** 23—**3.** 19
	Year II	1 Kings **8.** 22–30 (**9.** 1–3)	Acts **13.** 31–13 (14–26
M.		Job **27**	2 Pet. **1**
Tu.		**29.** 1—**30.** 1	**2**
W.		**32**	**3**
Th.		**38.** 1–21	Jude
F.		**39**	1 John **1.** 1—**2.** 6
S.		**41**	**2.** 7–end
Third Sunday after Trinity	Year I	Joshua **3**	Mark **3.** 20–end
	Year II	1 Kings **10.** 1–13	Acts **16.** 6–34
M.		Prov. **1.** 1–19	1 John **3.** 1–12
Tu.		**2**	**3.** 13—**4.** 6
W.		**3.** 27—**4.** 19	**4.** 7–end
Th.		**6.** 1–19	**5**
F.		**9**	2 John
S.		**11.** 1–25	3 John
Fourth Sunday after Trinity	Year I	Joshua **5.** 13—**6.** 20	Mark **4.** 21–end
	Year II	1 Kings **12.** 1–20	Acts **17.** 16–end
M.		Prov. **14.** 9–27	Rom. **1**
Tu.		**16.** 31—**17.** 17	**2.** 1–16
W.		**20.**1–22	**2.** 17–end
Th.		**24.** 23–end	**3**
F.		**26.** 12–end	**4**
S.		**30.** 1–16	**5**
Fifth Sunday after Trinity	Year I	Joshua **24.** 1–5, 13–25	Mark **6.** 7–32
	Year II	1 Kings **18.** 17–39	Acts **19.** 21–end
M.		1 Sam. **1**	Rom. 6
Tu.		**2.** 22–end	**7**
W.		**4**	**8.** 1–17
Th.		**8**	**8.** 18–end
F.		**9.** 26—**10.** 16	**9**
S.		**11**	**10**

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
1 Sam. **16.** 1–13 2 Kings **18**. 17–22, **28**—**19.** 7	Acts **2.** 1–21 John **13.** 21–end	Year I Year II } *Second Sunday after Trinity*
Job **28** **31.** 13–end **33** **38.** 22–end **40** **42**	Mark **8.** 11—**9.** 1 **9.** 2–29 **9.** 30–end **10.** 1–31 **10.** 32–end **11.** 1–26	M. Tu. W. Th. F. S.
1 Sam. **17.** 1–11, 32–51 2 Kings **19.** 8–35	Acts **2.** 22–42 (43–end) John **14.** 1–14	Year I Year II } *Third Sunday after Trinity*
Prov. **1.** 20–end **3.** 1–26 **4.** 20—**5.** 14 **8** **10.** 1–22 **12.** 10–end	Mark **11.** 27—**12.** 12 **12.** 13–34 **12.** 35—**13.** 13 **13.** 14–end **14.** 1–26 **14.** 27–52	M. Tu. W. Th. F. S.
1 Sam. **18.** 1–16 2 Kings **22**	Acts **3.** 1–16 (17–end) John **14.** 15–end	Year I Year II } *Fourth Sunday after Trinity*
Prov. **15.** 18–end **18.** 10–end **22.** 1–16 **25** **27.** 1–22 **31.** 10–end	Mark **14.** 53–end **15.** 1–41 **15.** 42—**16** end Luke **1.** 1–23 **1.** 24–56 **1.** 57–end	M. Tu. W. Th. F. S.
1 Sam. **28.** 3–end Jer. **36.** 1–26	Acts **4.** 1–22 (23–31) John **15.** 1–16	Year I Year II } *Fifth Sunday after Trinity*
1 Sam. **2.** 1–21 **3** **7** **9.** 1–25 **10.** 17–end **12**	Luke **2.** 31–21 **2.** 22–end **3.** 1–22 **4.** 1–30 **4.** 31–end **5.** 1–16	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Sixth Sunday after Trinity	Year I	Judges **5**	Mark **6.** 53—**7.** 23
	Year II	1 Kings **19.** 1–18	Acts **20.** 17–end
M.		1 Sam. **13**	Rom. **11.** 1–24
Tu.		**14.** 24–48	**11.** 25–end
W.		**16**	**12**
Th.		**17.** 31–54	**13**
F.		**19**	**14**
S.		**20.** 18–end	**15.** 1–13
Seventh Sunday after Trinity	Year I	Judges **7.** 1–23	Mark **9.** 14–29
	Year II	1 Kings **21.** 1–23 (24–end)	Acts **21.** 15–36
M.		1 Sam. **22.** 6–end	Rom. **15.** 14–end
Tu.		**24**	**16**
W.		**26**	1 Cor. **1.** 1–25
Th.		**31**	**1.** 26—**2** end
F.		2 Sam. **2.** 1—**3.** 1	**3**
S.		**5.** 1–12	**4.** 1–17
Eighth Sunday after Trinity	Year I	Judges **16.** 4–end	Mark **9.** 30–end
	Year II	1 Kings **22.** 1–38	Acts **25.** 1–12 (13–end)
M.		2 Sam. **7**	1 Cor. **4.** 18—**5** end
Tu.		**9**	**6**
W.		**13.** 38—**14.** 24	**7**
Th.		**15.** 13–end	**8**
F.		**17.** 1–23	**9**
S.		**18.** 19–end	**10.** 1—**11.** 1
Ninth Sunday after Trinity	Year I	1 Sam. **1.** 1–20 (21–end)	Mark **10.** 17–31
	Year II	2 Kings **4.** 8–37	Acts **27**
M.		2 Sam. **19.** 24–end	1 Cor. **11.** 2–end
Tu.		**24**	**12.** 1–27
W.		1 Kings **1.** 32–end	**12.** 27—**13** end
Th.		1 Chron. **28.** 1—**29.** 9	**14.** 1–19
F.		1 Kings **3**	**14.** 20–end
S.		**5**	**15.** 1–34

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
2 Sam. **1** Jer. **38.** 1–13	Acts **6** John **15.** 17–end	Year I Year II } *Sixth Sunday after Trinity*
1 Sam. **14.** 1–23 **15** **17.** 1–30 **17.** 55—**18.** 16 **20.** 1–17 **21.** 3—**22.** 5	Luke **5.** 17–end **6.** 1–19 **6.** 20–38 **6.** 39—**7.** 10 **7.** 11–35 **7.** 36–end	M. Tu. W. Th. F. S.
2 Sam. **7.** 1–17 (18–end) Jer. **52.** 1–11	Acts **8.** 4–17 John **16.** 1–15	Year I Year II } *Seventh Sunday after Trinity*
1 Sam. **23** **25.** 2–42 **28.** 3–end 2 Sam. **1** **3.** 17–end **6**	Luke **8.** 1–21 **8.** 22–end **9.** 1–17 **9.** 18–50 **9.** 51–end **10.** 1–24	M. Tu. W. Th. F. S.
2 Sam. **11** Ezek. **33.** 21–end	Acts **8.** 26–39 John **16.** 16–22	Year I Year II } *Eighth Sunday after Trinity*
2 Sam. **8** **10** **14.** 25—**15.** 12 **16** **17.** 24—**18.** 18 **19.** 1–23	Luke **10.** 25–end **11.** 1–28 **11.** 29–end **12.** 1–34 **12.** 35–53 **12.** 54—**13.** 9	M. Tu. W. Th. F. S.
2 Sam. **12.** 1–23 Ezek. **36.** 22–28, 34–36	Acts **11.** 1–18 John **16.** 23–end	Year I Year II } *Ninth Sunday after Trinity*
2 Sam. **23.** 1–17 1 Kings **1.** 5–31 1 Chron. **22.** 2–end **29.** 10–end 1 Kings **4.** 21–end **6.** 1–14	Luke **13.** 10–end **14.** 1–24 **14.** 25—**15.** 10 **15.** 11–end **16** **17.** 1–19	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Tenth Sunday after Trinity	Year I	1 Sam. **3.** 1—**4.** 1*a*	Mark **12.** 18–end
	Year II	2 Kings **5.** 1–19 (20–end)	Acts **28.** 11–end
M.		1 Kings **8.** 1–21	1 Cor. **15.** 35–end
Tu.		**8.** 54—**9.** 9	**16**
W.		**11.** 1–13, **26**–end	2 Cor. **1.** 1–22
Th.		**12.** 25—**13. 10**	**1.** 23—**2** end
F.		**14.** 1–20	**3**
S.		2 Chron. **13**	**4**
Eleventh Sunday after Trinity	Year I	Hos. **6.** 1–6	Rom. **1.** 1–25 (26–end)
	Year II	Jer. **18.** 1–17	Luke **4.** 1–15
M.		2 Chron. **15**	2 Cor. **5**
Tu.		1 Kings **16.** 15–end	**5.** 20—**7.** 1
W.		**18.** 1–16	**7.** 2–end
Th.		**19**	**8**
F.		**22.** 1–40	**9**
S.		2 Kings **1**	**10**
Twelfth Sunday after Trinity	Year I	Hos. **11.** 1–9*a*	Rom. **5.** 1–11
	Year II	Jer. **26.** 1–16	Luke **4.** 16–30
M.		2 Kings **4.** 1–37	2 Cor. **11**
Tu.		**6.** 1–23	**12.** 1–13
W.		**7.** 3–end	**12.** 14—**13** end
Th.		**9**	Gal. **1**
F.		**11.** 21—**12** end	**2**
S.		**14**	**3**
Thirteenth Sunday after Trinity	Year I	Hos. **14**	Rom. **12**
	Year II	Jer. **30.** 1–3, 10–22	Luke **6.** 20–38
M.		2 Kings **15.** 17–end	Gal. **4.** 1—**5.** 1
Tu.		Isa. **7.** 1–17	**5.** 2–end
W.		2 Kings **17.** 1–23	**6**
Th.		**18.** 1–8	Eph. **1.** 1–14
F.		**18.** 13–end	**1.** 15–end
S.		**20**	**2.** 1–10

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
2 Samuel **18** Ezek. **37.** 15–end	Acts **15.** 1–31 John **17**	Year I, Year II } *Tenth Sunday after Trinity*
1 Kings **8.** 22–53 **10** **12.** 1–24 **13.** 11–end 2 Chron. **12** **14**	Luke **17.** 20–end **18.** 1–30 **18.** 31—**19.** 10 **19.** 11–28 **19.** 29–end **20.** 1–26	M. Tu. W. Th. F. S.
Jer. **5.** 1–19 Zech. **2**	Matt. **4.** 23—**5.** 20 Gal. **1**	Year I, Year II } *Eleventh Sunday after Trinity*
2 Chron. **16** 1 Kings **17** **18.** 17–end **21** 2 Chron. **20.** 1–30 2 Kings **2.** 1–22	Luke **20.** 27—**21.** 4 **21.** 5–end **22.** 1–38 **22.** 39–53 **22.** 54–end **23.** 1–25	M. Tu. W. Th. F. S.
Jer. **7.** 1–6 Zech. **8.** 1–17	Matt. **5.** 21–end Gal. **6.** 1–10	Year I, Year II } *Twelfth Sunday after Trinity*
2 Kings **5** **6.** 24—**7.** 2 **8.** 1–15 **11.** 1–20 **13** 2 Chron. **26**	Luke **23.** 26–49 **23.** 50—**24.** 12 **24.** 13–end John **1.** 1–28 **1.** 29–end **2**	M. Tu. W. Th. F. S.
Jer. **17.** 5–14 Ezra **1.** 1–8	Matt. **6.** 1–18 1 Cor. **1.** 1–25	Year I, Year II } *Thirteenth Sunday after Trinity*
2 Kings **16** Isa. **8.** 1–18 2 Kings **17.** 24–end 2 Chron. **30** 2 Kings **19** 2 Chron. **33**	John **3.** 1–21 **3.** 22–end **4.** 1–26 **4.** 27–end **5.** 1–23 **5.** 24–end	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Fourteenth Sunday after Trinity	Year I Year II	Joel **2.** 1–14 Jer. **31.** 27–34	Rom. **14.** 1—**15.** 3 Luke **6.** 39–end
M.		2 Kings **22**	Eph. **2.** 11–end
Tu.		**23.** 21–35	**3**
W.		**24.** 18—**25.** 7	**4.** 1–16
Th.		Jer. **19**	**4.** 17–30
F.		**22.** 20—**23.** 8	**4.** 31—**5.** 21
S.		**25.** 1–14	**5.** 22–end
Fifteenth Sunday after Trinity	Year I Year II	Joel **2.** 15–27 Ezek. **11.** 14–20	1 Pet. **1.** 13–end Luke **7.** 36—**8.** 3
M.		Jer. **28**	Eph. **6.** 1–9
Tu.		**32.** 1–15	**6.** 10–end
W.		**32.** 36–end	Phil. **1.** 1–11
Th.		**33.** 14–end	**1.** 12–end
F.		**37**	**2.** 1–11
S.		**38.** 14–end	**2.** 12–end
Sixteenth Sunday after Trinity	Year I Year II	Job **1** Ezek. **18.** 1–4, 19–end	1 Pet. **2.** 31–17 Luke **9.** 46–end
M.		Jer. **40**	Phil. **3**
Tu.		**42**	**4**
W.		**44.** 1–14	Col. **1.** 1–20
Th.		Ezek. **1.** 1–14	**1.** 21—**2.** 7
F.		**2**	**2.** 8–19
S.		**3.** 15–end	**2.** 20—**3.** 11
Seventeenth Sunday after Trinity	Year I Year II	Job **2** Ezek. **33.** 1–11	1 Pet. **4** Luke **10.** 1–24
M.		Ezek. **9**	Col. **3.** 12—**4.** 1
Tu.		**12.** 1–16	**4.** 2–end
W.		**13.** 1–6	Philemon
Th.		**17**	1 Thess. **1**
F.		**20.** 27–44	**2.** 1–16
S.		**24.** 15–end	**2.** 17—**3** end

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Dan. 3 Ezra 3	Matt. **6.** 19–end 1 Cor. **1.** 26—**2.** 9 (10–end)	Year I } *Fourteenth Sunday* Year II } *after Trinity*
2 Kings **23.** 1–20 **23.** 36—**24. 17** **25.** 8–end Jer. **21.** 1–10 **24** **27.** 2–end	John **6.** 1–21 **6.** 22–40 **6.** 41–end **7.** 1–24 **7.** 25–end **8.** 1–30	M. Tu. W. Th. F. S.
Dan. **5** Neh. **1**	Matt. **7.** 1–14 1 Cor. **3**	Year I } *Fifteenth Sunday* Year II } *after Trinity*
Jer. **29.** 1–20 **32.** 16–35 **31.** 1–13 **34.** 8–end **38.** 1–13 **39**	John **8.** 31–end **9** **10.** 1–21 **10.** 22–end **11.** 1–44 **11.** 45–end	M. Tu. W. Th. F. S.
Dan. **6.** 1–23 Neh. **2**	Matt. **7.** 15–end 1 Cor. **13**	Year I } *Sixteenth Sunday* Year II } *after Trinity*
Jer. **41** **43** **44.** 15–end Ezek. **1.** 15–end **3.** 1–14 **8**	John **12.** 1–19 **12.** 20–end **13** **14** **15** **16**	M. Tu. W. Th. F. S.
Prov. **1.** 20–end Phil. **1.** 12–end	Matt. **11.** 2–19 Phil. **1.** 12–end	Year I } *Seventeenth Sunday* Year II } *after Trinity*
Ezek. **11.** 1–13 **12.** 17–end **14** **20.** 1–26 **22.** 23–end **28.** 1–19	John **17** **18.** 1–27 **18.** 28–end **19.** 1–30 **19.** 31–end **20**	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Eighteenth Sunday after Trinity	Year I	Job **4.** 1 & **5.** 6–end	1 Pet. **5.** 1–11
	Year II	Ezekiel **34.** 1–16	Luke **11.** 37–end
M.		Ezek. **33.** 12–20	1 Thess. **4.** 1–12
Tu.		**34.** 17–end	**4.** 13—**5.** 11
W.		**37.** 1–14	**5.** 12–end
Th.		Ezra **1**	2 Thess. **1**
F.		**4**	**2**
S.		Zech. **1.** 1–17	**3**
Nineteenth Sunday after Trinity	Year I	Job **19.** 1–27*a*	Col. **1.** 21—**2.** 7
	Year II	Prov. **14.** 31—**15.** 17	Luke **12.** 1–12
M.		Zech. **3**	1 Tim. **1.** 1–17
Tu.		**6.** 9–end	**1.** 18—**2** end
W.		**8**	**3**
Th.		13	**4**
F.		Ezra **5**	**5**
S.		**7**	**6**
Twentieth Sunday after Trinity	Year I	Job **38** (& 42. 1–6)	Col. **3.** 12—**4.** 6
	Year II	Prov. **31.** 10–end	Luke **12.** 22–34
M.		Ezra **9**	Titus **1.** 1—**2.** 8
Tu.		Neh. **1**	**2.** 9—**3** end
W.		**4**	2 Tim. **1**
Th.		**6.** 1—**7.** 4	**2**
F.		**9.** 1–23	**3**
S.		**13**	**4**
Twenty-first Sunday after Trinity	Year I	Wisd. **2**	Philemon
	Year II	**9**	Luke **12.** 35–end
M.		Dan. **2.** 1–24	Jas. **1.** 1–11
Tu.		**4.** 1–18	**2.** 1–13
W.		**7.** 9–end	**3**
Th.		**10**	**5**
F.		Esther **1**	1 Pet. **1.** 13–end
S.		**3**	**2.** 11—**3.** 7

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Prov. **8.** 1–17 Ruth **2.** 1–20*a* (**4.** 13–17)	Matt. **11.** 20–end Phil. **2.** 1–18	Year I } *Eighteenth Sunday* Year II } *after Trinity*
Ezek, **33.** 21–end **36.** .22–end **37.** 15–end Ezra **3** Hag. **1.** 1—**2.** 9 Zech. **1.** 18—**2** end	John **21** Heb. **1** **2** **3** **4.** 1–13 **4.** 14—**5.** 10	M. Tu. W. Th. F. S.
Prov. **8.** 1, 22–end Jonah **1 & 2**	Matt. **12.** 22–45 Phil. **3.** 1–16	Year I } *Nineteenth Sunday* Year II } *after Trinity*
Zech. **4** **7** **11** Hag. **2.** 10–end Ezra **6** **8.** 15–end	Heb. **5.** 11—**6** end **7** **8** **9.** 1–14 **9.** 15–end **10.** 1–18	M. Tu. W. Th. F. S.
Job **28** Jonah **3 & 4**	Matt. **13.** 44–end Phil. **4**	Year I } *Twentieth Sunday* Year II } *after Trinity*
Ezra **10.** 1–19 Neh. **2** **5** **8** **9.** 24–end Dan. **1**	Heb. **10.** 19–end **11.** 1–16 **11.** 17–end **12.** 1–13 **12.** 14–end **13**	M. Tu. W. Th. F. S.
Ecclus. **4.** 11–28 1 Macc. **2.** 1–22	Matt. **14.** 13–33 2 Cor. **1.** 1–22	Year I } *Twenty-first Sunday* Year II } *after Trinity*
Dan. **2.** 25–end **4.** 19–end **9** **12** Esther **2** **4**	Jas. **1.** 12–end **2.** 14–end **4** 1 Pet. **1.** 1–12 **2.** 1–10 **3.** 8–end	M. Tu. W. Th. F. S.

		MORNING PRAYER	
		FIRST LESSON	SECOND LESSON
Twenty-second Sunday after Trinity	Year I	Wisdom **4.** 7–17	James **1.** 1–13 (14–end)
	Year II	**11.** 21—**12.** 2	Luke **13.** 18–end
M.		Esther **5**	1 Pet. **4.** 1–11
Tu.		Eccles. **1**	**5**
W.		**3**	1 John **2.** 7–17
Th.		**5**	**3.**1–18
F.		**7.** 15–end	**4.** 7–end
S.		**9**	2 John
Twenty-third Sunday after Trinity	Year I	Wisd. **6.** 1–21	James **2.** 1–13 (14–end)
	Year II	Ecclus. **18.** 1–13	Luke **14.** 15–end
M.		1 Macc. **1.** 1–19	Acts **1**
Tu.		**1.** 41–end	**2.** 22–end
W.		**2.** 29–48	**4.** 5–31
Th.		**3.** 1–26	**5.** 12–end
F.		**4.** 1–25	**7.** 17–34
S.		**4.** 36–end	**8.** 4–25
Twenty-fourth Sunday after Trinity	Year I	Wisd. **7.** 15—**8.** 1	Jas. **3**
	Year II	Ecclus. **27.** 30—**28.** 9	Luke **15.** 1–10
M.		1 Macc. **6.** 18–47	Acts **9.** 1–31
Tu.		**7.** 1–20	**10.** 1–23
W.		**9.** 1–22	**11.** 1–18
Th.		Ecclus. **1.** 1–10	**12.** 1–24
F.		**2**	**13.** 13–43
S.		**7.** 27–end	**14.** 8–end
Twenty-fifth Sunday after Trinity	Year I	2 Esdras **16.** 53–67	Jas. **4**
	Year II	Ecclus. **3.** 17–29	Luke **17.** 1–10
M.		Ecclus. **14.** 20–**15.** 10	Acts **15.** 22–35
Tu.		**16.** 17–end	**16.** 6–end
W.		**18.** 15–end	**17.** 16–end
Th.		**20.** 1–20	**18.** 24—**19.** 7
F.		**21.** 1–17	**19.** 21–end
S.		**22.** 27—**23.** 15	**20.** 17–end

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Ecclus. **4.** 29—**6.** 1 1 Macc. **2.** 49–69	Matt. **16.** 13–end 2 Cor. **4**	Year I } *Twenty-second Sun-* Year II } *day after Trinity*
Esther **6 & 7** Eccles. **2.** 1–23 **4** **6.** 1—**7.** 14 **8** **10**	1 Pet. **4.** 12–end 1 John **1.** 1—**2.** 6 **2.** 18–end **3.** 19—**4.** 6 **5** 3 John	M. Tu. W. Th. F. S.
Ecclus. **11.** 7–28 1 Macc. **3.** 42–end	Matt. **18.** 1–20 2 Cor. **5**	Year I } *Twenty-third Sun* Year II } *day after Trinity*
1 Macc. **1.** 20–40 **2.** 1–28 **2.** 49–end **3.** 27–41 **4.** 26–35 **6.** 1–17	Acts **2.** 1–21 **3.** 1—**4.** 4 **4.** 32—**5.** 11 **6.** 1—**7.** 16 **7.** 35—**8.** 4 **8.** 26–end	M. Tu. W. Th. F. S.
Ecclus. **15.** 11–end 1 Macc. **14.** 4–15	Matt. **21.** 12–32 2 Cor. **9**	Year I } *Twenty-fourth Sun-* Year II } *day after Trinity*
1 Macc. **6.** 48–end **7.** 21–end 13. 41–end Ecclus. **1.** 11–end **6.** 14–31 **10.** 6–8, 12–24	Acts **9.** 32–end **10.** 24–end **11.** 19–end **12.** 25—**13.** 12 **13.** 44—**14.** 7 **15.** 1–21	M. Tu. W. Th. F. S.
Baruch **3.** 1–14 Ecclus. **38.** 24–end	Matt. **21.** 33–end 1 Tim. **6.** 1–16 (17–end)	Year I } *Twenty-fifth Sun-* Year II } *day after Trinity*
Ecclus. **16.** 1–14 **17.** 1–24 **19.** 13–end **20.** 21–end **22.** 6–22 **24.** 1–22	Acts **15.** 36—**16.** 5 **17.** 1–15 **18.** 1–23 **19.** 8–20 **20.** 1–16 **21.** 1–16	M. Tu. W. Th. F. S.

	MORNING PRAYER	
	FIRST LESSON	SECOND LESSON
Twenty–sixth Sunday after Trinity { Year I / Year II	Prayer of Manasses Ecclus. **42.** 15–end	Jas. **5.** (1–6) 7–end Luke **20.** 1–19
M.	Ecclus. **24.** 23–end	Acts **21.** 17–36
Tu.	**34.** 9–end	**22.** 23—**23.** 11
W.	**37.** 1–15	**24.** 1–23
Th.	**39.** 1–11	**25.** 13–end
F .	**43.** 1–12	**27.** 1–26
S.	**51.** 1–12	**28.** 1–15
Sunday next before Advent { Years I & II	Eccles. **11 & 12**	Heb. **11.** 1–16
M.	Wisd. **1**	Matt. **5.** 1–16
Tu.	**3.** 1–9	**5.** 17–end
W.	**5.** 1–16	**6.** 1–18
Th.	**7.** 15—**8.** 4	**6**. 19–end
F.	**8.** 21—**9** end	**7.**1–14
	11. 21—**12.** 2	**7.** 15–end

The following First Lessons may be used at the discretion of Sundays from the Twenty–first to the

YEAR 1

	MORNING PRAYER	EVENING PRAYER
Twenty–first Sunday after Trinity	Job **39.** 31—**40.** 4	Jer. **5.** 20–end
Twenty–second Sunday after Trinity	Hab. **1.** 1–14	**10.** 1–16
Twenty–third Sunday after Trinity	**2.** 1–14	**11.** 1–14
Twenty–fourth Sunday after Trinity	**3.** 2–end	**22.** 1–9
Twenty–fifth Sunday after Trinity	Amos **2.** 4–end	Ezek. **14.** 1–11
Twenty–sixth Sunday after Trinity	**4.** 4–end	**14.** 12–end

EVENING PRAYER		
FIRST LESSON	SECOND LESSON	
Baruch **4.** 36—**5** end Ecclus. **43.** 13–26	Matt. **23.** 1–22 2 Tim. **1.** 1–14 (15—**2.** 7)	Year I Year II } *Twenty–sixth Sunday after Trinity*
Ecclus. **31.** 1–11 **35** **38.** 1–14 **39.** 13–end **50.** 1–24 **51.** 13–end	Acts **21.** 37—**22.** 22 **23.** 12–end **24.** 24—**25.** 12 **26** **27.** 27–end **28.** 16–end	M. Tu. W. Th. F. S.
Mal. **3.** 13—**4** end	Heb. **11.** 17—**12.** 2	Years I & II } *Sunday next before Advent*
Wisd. **2** **4.** 7–end **6.** 1–21 **8.** 5–18 **10.** 15—**11.** 10 **12.** 12–21	Rev. **1** **2.** 1–17 **2.** 18—**3.** 6 **3.** 7–end **4** **5**	M. Tu. W. Th. F. S.

the Minister in place of the Lessons from the Apocrypha on Twenty–sixth Sunday after Trinity.

YEAR II

MORNING PRAYER	EVENING PRAYER	
Prov. **2**	Dan. **1**	*Twenty–first Sunday after Trinity*
9. 1–11	**2.** 1–23	*Twenty–second Sunday after Trinity*
16. 9–20	**2.** 24–45	*Twenty–third Sunday after Trinity*
25. 11–end	**9.** 1–19	*Twenty–fourth Sunday after Trinity*
Zech. **1.** 7–end	Zech. **9.** 9–12, 16	*Twenty–fifth Sunday after Trinity*
11	**13**	*Twenty–sixth Sunday after Trinity*

		FIRST EVENSONG	
		FIRST LESSON	SECOND LESSON
St Andrew	Nov. 30	Ecclesiasticus. **14.** 20–end	1 Corinthians **4.** 9–16
St Thomas	Dec. 21	2 Samuel **15.** 17–21	John **11.** 1–16
Conversion of St Paul	Jan. 25	Isaiah **56.** 1–8	Acts **26.** 1–23
Purification of St Mary the Virgin	Feb. 2	Exodus **13.** 11–16	Galatians **4.** 1–7
St Matthias	Feb. 24	Isaiah **22.** 15–22	Matthew **11.** 25–30
Annunciation of our Lady	Mar. 25	Genesis **3.** 1–15	Romans **5.** 12–end
St Mark	April 25	Ezekiel **1.** 1–14	Acts **12.** 25—**13.** 13
St Philip and St James	May 1	Isaiah **30.** 15–21	John **1.** 43–end
St Barnabas	June 11	Job **29.** 11–16	Acts **4.** 32–end
Nativity of St John Baptist	June 24	Malachi **3.** 1–6	Matthew 3
St Peter and St Paul	June 29	Ezekiel **2.** 1–7	Acts **9.** 32–end
St Mary Magdalene	July 22	1 Samuel **16.** 14–end	Luke **8.** 1–3
St James	July 25	Jeremiah. **26.** 1–15	Mark **1.** 14–20
Transfiguration of our Lord	Aug. 6	Exodus **24.** 12–end	Luke **9.** 28–45
St Bartholomew	Aug. 24	Genesis **28.** 10–17	John **1.** 43–end
St Matthew	Sept. 21	1 Kings **19.** 15–end	1 Timothy **6.** 6–19
St Michael and All Angels	Sept. 29	Daniel **12.** 1–4	Revelation **8.** 1–6
St Luke	Oct. 18	Isaiah **55**	Luke **1.** 1–4
St Simon and St Jude	Oct. 28	Isaiah **28.** 9–16	Ephesians **2** 11–end
All Saints	Nov. 1	2 Esdras **2.** 42–end	Hebrews **11.** 32—**12.** 2

DAYS NOT INCLUDED IN THE TABLE

MATTINS		SECOND EVENSONG	
FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
Zechariah **8.** 20–end	John **1.** 35–42	Ezekiel **47.** 1–12	John **12.** 20–32
Job **42.** 1–6	John **14.** 1–7	Ecclesiasticus **2**	1 Peter **1.** 3–9
Jeremiah **1.** 4–10	Galatians **1.** 11–end	Ecclesiasticus **39.** 1–10	Philippians **3.** 1–14
1 Samuel **1.** 21–end	Hebrews **10.** 1–10	Haggai **2.** 1–9	Romans **12.** 1–5
1 Samuel **2.** 27–35	Matthew **7.** 15–27	1 Samuel **16.** 1–13	1 Corinthians **4.** 1–8
Isaiah **52.** 7–12	Hebrews **2.** 5–end	1 Samuel **2.** 1–10	Matthew **1.** 18–23
Ecclesiasticus. **51** 13–end	Acts **15.** 35–end	Isaiah **62.** 6–end	2 Timothy **4.** 1–11
Proverbs **4.** 10–18	John **6.** 1–14	Job **23.** 1–12	John **17.** 1–8
Jeremiah **9.** 23, 24	Acts **9.** 19*b*–31	Tobit **4.** 5–11	Acts **14.** 8–end
Judges **13.** 1–7	Luke **1.** 5–25	Malachi **4**	Matthew **11.** 2–19
Ezekiel **3.** 4–11	Acts **11.** 1–18	Ezekiel **34.** 11–6	John **21.** 15–22
Isaiah **25.** 1–9	John **20.** 1–10	Zephaniah **3.** 14–end	Mark **15.** 40–end
2 Kings **1.** 1–15	Luke **9**. 46–56	Jeremiah **45**	Mark **14.** 32–42
Exodus **34.** 29–end	2 Corinthians **3**	Ecclesiasticus. **48.** 1–16	1 John **3.** 1–8
Deuteronomy **18.** 15–19	Matthew **10.** 1–15	Isaiah **49.** 1–13	Matthew **10.** 16–22
Proverbs **3.** 1–17	Matthew **19.** 16–end	1 Chronicles **29.** 9–18	Matthew **6.** 19–end
2 Kings **6.** 8–17	Acts **12.** 1–11	Daniel **10.** 4–end	Revelation **5**
Isaiah **61.** 1–6	2 Timothy **3.** 10–end	Ecclesiaticus. **38.** 1–14	Colossians **4.** 7–end
Jeremiah **3.** 12–18	Luke **6.** 12–19	Wisdom **5.** 1–6	John **14.** 15–24
Wisdom **3.** 1–9	Revelation **19.** 6–10	Ecclesiasticus **44.** 1–15	1 Corinthians **1.** 1–8

PSALMS AND LESSONS PROPER FOR SPECIAL OCCASIONS

ACCESSION SERVICE

Psalms **20, 21.** 1–7, **101, 121**.
Joshua **1.** 1–9. Proverbs **8.** 1–16.
Romans **13.** 1–10 Revelations **21.** 22—**22.** 3.

DOMINION DAY AND OTHER OCCASIONS OF NATIONAL THANKSGIVING

Psalms **46, 67, 72, 145, 148.**
Deuteronomy **6.** 1–15. Deuteronomy **8.**
Deuteronomy **28.** 1–14. Joshua **24.** 14–25.
Matthew **25.** 14–30. Romans **13.** 1–10.
1 Timothy **2.** 1–8.

SERVICE FOR YOUNG PEOPLE

Psalms **23, 24, 121, 122.**
Job **28.** 12–end. Proverbs **4.**
Matthew **25.** 1–13. 2 Timothy **1.** 1–14.

See also page 627.

MISSIONS

Psalms **47, 67, 96, 97, 132.**
Isaiah **49.** 13–23. Isaiah **60.** 1–14.
John **10.** 1–16. Ephesians. **3.**

REMEMBRANCE DAY

Psalms **46, 144.**
Micah **4.** 1–5. Ecclesiasticus **51.** 1–12.
Romans **8.** 31–end. 1 Corinthians **15.** 50–end.

COMMEMORATION OF THE FAITHFUL DEPARTED

Psalms 90, 121, 130.
Isaiah **38.** 10–20. Isaiah **43.** 1–7. Job **19.** 21–27*a*.
John **5.** 24–29. 1 Corinthians **15.** 50–end. Revelation **1.** 9–18.

CONSECRATION OF A CHURCH, OR DEDICATION FESTIVAL

Psalms **84, 122, 132.**
1 Kings **8.** 22–30. 1 Chronicles **29.** 6–19. Zechariah **8.** 9–end.
Hebrews **10.** 19–25.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

THE Psalter is to be read through once a month as it is there appointed, unless the Psalms are read according to one of the Tables following. On the thirty–first day of the month, the Psalms for the thirtieth are to be used, or else one of the selections found in the Table of Selections following.

Upon any weekday for which no Proper Psalms are appointed, one Psalm may be omitted, provided that one Psalm, or one numbered portion of a Psalm, is always retained. A Table is provided according to which the Psalter may be read through in a period of two months. It is intended for use on those days on which the shortened service is permitted.

Psalms for special occasions not already provided are appointed by the Ordinary.

The Gloria Patri is to be said or sung after each Psalm, or numbered portion of a Psalm, or after the whole selection of Psalms. It may be omitted on the last three days of Holy Week.

The following passages in the Psalter as hitherto used are omitted: Psalm 14. 5–7; 55. 16; 58 (all); 68. 21–23; 69. 23–29; 104. 35 (in part); 109. 5–19; 136. 27; 137. 7–9; 140. 9–10; 141. 7–8. The verses are re–numbered.

In the Psalter the sign / indicates the place in each verse where the chant changes. In reading, a pause is made at this sign.

Note that the word *hell* where used in the Psalter means *the place of the dead.*

AT THE EUCHARIST

The use of the Psalter at the Eucharist is optional.

A Psalm, or a portion of a Psalm, may be said or sung as the Ministers proceed to the holy Table.

Except in Passiontide the Gloria Patri may follow the Psalm, and one of the verses of the Psalm may be repeated for an Antiphon.

A Psalm, or a portion of a Psalm, may be used between the Lections. Except in penitential times *Alleluia* may be added, but it is not customary to add the Gloria Patri.

The portions of the Psalter noted in the following Table for use at the Eucharist may be shortened, or the whole of the Psalm may be used.

When these portions of the Psalter are used, they may be recited by the Priest and people, or by the Priest alone.

PSALMS TO BE USED ON SUNDAYS AND HOLY–DAYS

	AT MATTINS AND EVENSONG TO BE SAID IN FULL		AT THE EUCHARIST FOR OPTIONAL USE	
	MORNING	EVENING	INTROIT	BETWEEN LECTIONS
Advent 1	**9**	50	**25. 1–7**	**85. 4–7**
Advent 2	**96, 97**, *or* **119,** Pts 11, **12**	**98, 99,** *or* **119,** Pts 13, 14	**80. 1–7, *or* 119,** Pt 17,	**50. 1–6**
Advent 3	**11, 12**	**13, 14**	**33. 1–6**	**80. 1–3**
Ember Days	(see Pente–cost)		**119,** Pt 19	**85. 1–3**
Advent 4	**33**	**25**	**19. 1–6**	**145. 18–22**
The First Even–song	(of Christ–mas)	**8, 19**		
CHRISTMAS DAY	**45**	**85, 110**	**98. 1–4, *or* 2. 7–8**	**98. 5–7, *or* 110. 1–4**
St Stephen	**15, 16**	**31**	**119,** Pt 3	**119,** Pt 21
St John the Evangelist	**116, 117**	**27**	**92. 1–4**	**92. 12–15**
Innocents	**26**	**130, 131**	**8. 1–2**	**124. 5–7**
Sundays after Christmas	**132**	**45**	**93**	**110. 1–4**
Octave Day (Jan. 1)	**85, 113**	**125, 126, 127**	**8**	**145. 18–22**
The First Even–song	(of the Epiphany)	**66, 67**		
THE EPIPHANY	**87, 93**	**72**	**72. 1–7**	**72. 8–11**
Epiphany 1	**66**	**119,** Pts 1, 2	**100**	**84. 1–4**
Epiphany 2	**27**	**34**	**66. 1–3**	**107. 8–9**
Epiphany 3	**96, 97**	**65, 67**	**148. 1–6**	**102. 15–18**
Epiphany 4	**119,** Pts 3, 4	**107,** Pt 1	**98. 1–7**	**98. 8–10**
Epiphany 5	**148, 149**	**119,** Pts 5, 6	**97. 1–6**	**126. 5–7**
Epiphany 6	**139**	**141, 142**	**99. 1–5**	**99. 6–9**
Septuagesima	**104,** Pt 1	**80**	**18. 1–7**	**119,** Pt 4
Sexagesima	**42, 43**	**81**	**44. 24–27**	**17. 6–9**
Quinquagesima	**84, 133**	**103**	**31. 1–6**	**31. 22–26**
Ash Wednesday	**6, 143**	**102**	**57. 1–7**	**103. 8–14**
Lent 1	**38**	**32, 36**	**91. 1–8**	**91. 9–16**
Ember Days	(see Pente–cost)		**84. 8–13**	**141. 1–4**
Lent 2	**51**	**130, 131, 134**	**25. 1–7**	**123**
Lent 3	**52, 54**	**55, *or* 102**	**25. 8–15**	**25. 16–22**
Lent 4	**86, 87**	**75, 76**	**122**	**125**
Passion Sunday	**77**	**73**	**43**	**143. 1–10**
Palm Sunday	**23, 24**	**118**	**118. 19–29, 22. 1–11**	**22. 12–21**
Monday in Holy Week	**94**	**69**	**35. 1–3**	**79. 8–10**

PROPER PSALMS

	AT MATTINS AND EVENSONG TO BE SAID IN FULL		AT THE EUCHARIST FOR OPTIONAL USE	
	MORNING	EVENING	INTROIT	BETWEEN LECTIONS
Tuesday	**71**	**79**	**69.** 17–22	**35.** 11–16
Wednesday	**109**	**120, 140**	**102.** 1–11	**55.** 12–15
Maundy Thursday	**40, 41**	**116, 117**	**67**	**22.** 22–26
Good Friday	**22**	**88**		**54**
Holy Saturday	**16, 30**	**27**	**42.** 1–7	**42.** 8–14
EASTER DAY	**2, 3**	**113, 114**	**139.** 1–5,17–**18,** *or* **30. 1–5**	**118.** 22–25
Monday, Easter Week	**20, 21**	**118**	**105.** 1–6	**118.** 22–25
Tuesday	**34**	**29, 30**	**106.** 1–5	**118.** 22–25
Wednesday	**42, 43**	**147**	(see	Easter Day)
Thursday	**81**	**66**	(see	Easter Day)
Friday	**103**	**145**	(see	Easter Day)
Saturday	**27**	**146, 150**	(see	Easter Day)
Easter 1	**56, 57**	**111, 112**	**81.** 1–4	**118.** 22–25
Easter 2	**135**	**23, 115**	**33.** 1–9	**63.** 1–4
Easter 3	**121, 122**	**123, 124, 125**	**66.** 1–6	**66.** 7–8
Easter 4	**126, 127, 128**	**136**	**98.** 1–4	**118.** 15–18
Rogation Sunday	**46, 63**	**61, 62**	**107.** 1–9	**66.** 15–19
Rogation Monday	**126, 144**	**104**	**4**	**23**
Rogation Tuesday	**68,** Pt 1	**65, 67**	**18.** 1–7	**118.** 1–4
Rogation Wednesday	**11, 12, 13**		**65.** 10–15	**23**
The First Even–song	(of the Ascension)	**68,** Pt 2		
ASCENSION DAY	**8,15**	**24, 47**	**47.** 1–7	**68.** 17–20
Ascension 1	**20, 21**	**98, 99**	**27.** 1–12	**47.** 5–10
The First Even–song	(of Whit–sunday)	**42, 117**		
PENTECOST	**145**	**48, 104,** Pt 2	**68.** 1–6, *or* **122**	**68.** 7–10, *or* 125
Monday in Octave	**66, 67**	**86, 87**	**81.** 13–16	**104.** 28–31
Tuesday	**46, 48**	**119,** Pts 1, 2, 3	**78.** 1–8	**23.** 1–4
W. Ember Day	**119,** Pts 4, 5	**119,** Pts 6, 7, 8	**132.** 7–10	**135.** 19–21
Thursday	**119,** Pts 9, 10	**119,** Pts 11, 12, 13	(see	Pentecost)
F. Ember Day	**119,** Pts 14, 15	**119,** Pts 16, 17, 18	(see Ember	Wednesday)
S. Ember Day	**119,** Pts 19, 20	**119,** Pts 21, 22	(see Ember	Wednesday)
Trinity Sunday	**92, 93**	**146, 150**	**8**	**136.** 1–3
Trinity 1	**1, 5**	**4, 6**	**13**	**41.** 1–4

PROPER PSALMS

	AT MATTINS AND EVENSONG TO BE SAID IN FULL		AT THE EUCHARIST FOR OPTIONAL USE	
	MORNING	EVENING	INTROIT	BETWEEN LECTIONS
Trinity 2	**7, 8**	**15, 16**	**18.** 18–21	**23.** 5–6
Trinity 3	**26**	**19, 20**	**25.** 16–22	**7.** 9–12
Trinity 4	**18,** Pt 1	**18,** Pt 2	**27.** 1–7	**9.** 9–12
Trinity 5	**28, 29**	**30, 32**	**27.** 8–16	**84.** 8–13
Trinity 6	**34**	**31**	**28.** 7–10	**90.** 14–18
Trinity 7	**37,** Pt 1	**37,** Pt 2	**47.** 1–4	**34.** 11–15
Trinity 8	**39, 41**	40	**48.** 1–12	**48.** 13–15
Trinity 9	**44**	**46, 47**	**54**	**105.** 39–43
Trinity 10	**50**	**51**	**55.** 1–8, 22	**137**
Trinity 11	**65, 67**	**68**	**111**	**51.** 15–17
Trinity 12	**69**	**71**	**70**	**34.** 1–5
Trinity 13	**72**	**74**	**90.** 1–13	**90.** 14–18
Trinity 14	**78,** Pt 1, *or* **119,** Pts 7, 8	**78,** Pt 2, *or* **119**, Pts 9, **10**	**84**	**95.** 1–3
Trinity 15	**79**	**84, 85**	**86.** 1–7	**92.** 1–4
Trinity 16	**90**	**91**	**146.** 1–6	**146.** 7–10
Trinity 17	**119,** Pts 15, 16	**102**	**119,** Pt 18	**131**
Ember Days	(see Pente–cost)		**81.** 1–10	**105.** 1–6
Trinity 18	**105,** Pt 1, *or* **119,** Pts 17, 18	**105,** Pt 2, *or* **119,** Pts 19, **20**	**122.** 1–5	**122.** 6–9
Trinity 19	**106,** Pt 1, *or* **119,** Pts 21, 22	**106,** Pt 2, *or* **100, 101**	**138**	**103.** 1–5
Trinity 20	**107,** Pt 1	**107**, Pt 2, **108**	**145. 1–13**	**145.** 14–17
Trinity:21	**147**	**116, 117**	**119,** Pt 1	**114.** 1–4
Trinity 22	**118**	**121, 122, 123**	**130**	**133**
Trinity 23	**137, 138**	**103**	**121**	**24.** 7–10
Trinity:24	**143**	**17, *or* 145**	**147.** 1–11	**147.** 12–15
For additional Sundays see the 5th and 6th after Epiphany				
Sunday next before Advent	**80**	**81, 82**	**85.** 1–7	**85.** 8–13
St Andrew	**19, 20**	1st E. **116, 117** 2nd E. **96, 97**	**92.** 1–4	**92.** 12–15
St Thomas	**15, 16**	1st E. **62, 63** 2nd E. **17**	**139.** 1–11	**30.** 1–5
Conversion of St Paul	**66, 67**	1st E. **96, 98** 2nd E. **72**	**126**	**117**
Purification	**45**	1st E. **26, 27** 2nd E. **84, 85**	**48.** 1–12	**48.** 13–15
St Matthias	**119,** Pts 1, 2	1st E. **15, 16** 2nd E. **132**	**16.** 1–7	**80.** 8–11

PROPER PSALMS

	AT MATTINS AND EVENSONG TO BE SAID IN FULL		AT THE EUCHARIST FOR OPTIONAL USE	
	MORNING	EVENING	INTROIT	BETWEEN LECTIONS
Annunciation	**48**	1st E. **84, 85** 2nd E. **46, 98**	**45.** 10–15	**131**
St Mark	**119,** Pts 12, 13	1st E. **19, 20** 2nd E. **119,** Pts 14,15	**45.** 1–4	**119,** Pt 2
St Philip and St James	**139**	1st E. **119,** Pts 4, 5 2nd E. **27**	**33.** 1–6	**89.** 5–8
St Barnabas	**1, 15**	1st E. **146, 149** 2nd E. **41, 42**	**112**	**145.** 8–13
Nativity St John Baptist	**82, 98**	1st E. **68,** Pt 1 2nd E. **29, 30**	**46.** 1–8	**119,** Pt 21
St Peter and St Paul	**22.** 22–31, **23**	1st E. **62, 63** 2nd E. **118**	**87,** *or* **18.** 1–7	**31.** 1–4 *or* **80.** 14–15
St Mary Magdalene	**5, 6**	1st E. **13, 16** 2nd E. **62, 63**	**139.** 1–11	**30.** 1–5
St James	**119,** Pts 21, 22	1st E. **31** 2nd E. **116, 117**	**15**	**149.** 1–6
Transfiguration	**96, 97**	1st E. **89,** Pt 1 2nd E. **27, 93**	**84.** 1–7	**84.** 8–13
St Bartholomew	**1, 15**	1st E. **112, 113** 2nd E. **23, 24**	**116.** 11–18	**97.** 10–12
St Matthew	**37**, Pt 1	1st E. **15, 19** 2nd E. **37,** Pt 2	**119,** Pt 9	**119,** Pt 12
Michaelmas	**34**	1st E. **89,** Pt 1 2nd E. **91**	**103.** 119–22	**148.** 1–3
St Luke	**119,** Pts 12, 13	1st E. **41, 43** 2nd E. **45**	**45.** 1–4	**37.** 31–32
St Simon and St Jude	**118**	1st E. **18,** Pt 1 2nd E. **62, 63**	**87**	**45.** 16–17
All Saints	**1, 15, 112**	1st E. 34 2nd E. **146, 149**	**33.** 1–5	**34.** 8–10

Further Provision for Optional Use at the Eucharist

Peace in the World: Advent Ember Days	**72.** 1–7	**85.** 8–13
The Baptism of our Lord: Epiphany Octave	**98.** 1–4	**98.** 8–10
Missionary Work of the Church Overseas: Epiphany Octave	**67**	**117**
Missionary Work in our own Country: Lenten Ember Days	**89.** 1–4	**22.** 22–26

PROPER PSALMS

	AT THE EUCHARIST FOR OPTIONAL USE	
	INTROIT	BETWEEN LECTIONS
Fruits of the Earth and the Labours of Men: Rogation Days	**65.** 10–15	**23**
Unity of the Christian Church: Pentecost Octave	**122**	**133**
Labour and Industry: Autumn Ember Days	**113**	**127**
Commemoration of the Faithful Departed: Octave of All Saints' Day	**65.** 1–5	**112.** 4–7
Founders, Benefactors, and Missionaries: Octave of All Saints' Day	**89.** 1–4	**126**
Of Any Saint (Patronal Festival)	**145.** 8–13	**92.** 12–15
Dedication Festival	**84.** 1–7	**138.** 1–3
Thanksgiving Day	**111**	**75.** 1–2
Of the Blessed Virgin Mary	**85.** 8–13	**66.** 15–19
Of a Martyr	**119,** Pt 21	**116.** 11–14
Of a Bishop or Archbishop	**132.** 11–18 *or* **23**	**135.** 1–4
Of a Missionary	**96.** 1–9, *or* **67**	**96.** 10–13
Of a Virgin or Matron	119, Pt 1	**34.** 7–10
Of a Doctor of the Church, Poet, or Scholar	**1.** 1–4, *or* **45.** 1–4	**37.** 31–32, *or* **98.** 5–7
At a Service for the Sick	**6.** 1–9	**28.** 7–10
At a Conference or Retreat	**121**	**123**
At a Synod or Rural Deanery	**68.** 7–10	**68.** 29–32
For a Parochial Mission	**51.** 1–7	**51.** 10–13
At a Wedding	**128,** *or* **67**	**127.** 1–3
At a Burial	**65.** 1–5	**112.** 4–7
On a National Occasion	**46.** 1–8	**46.** 9–12, *or* **72.** 8–11
At a Harvest Thanksgiving	**34.** 1–10	**92.** 1–4
Ordination of Deacons	**135.** 1–4	**135.** 19–21
Ordination of Priests	**51.** 7–13	**132.** 7–10
Consecration of Bishops	**132.** 11–18	**133**
Consecration of a Church	**147.** 12–20	**68.** 29–32
Any other occasions	**147.** 1–6	**147.** 12–15

SELECTIONS OF PSALMS

The following Selections may be used on the thirty–first day of the month. They may also be used with the Litany, or at the Service for Young People, or at Compline.

I. **15, 19;** II. **23, 24;** III. **27;** IV. **29, 30;** V. **42, 43;** VI. **46, 47;** VII. **5l** VIII. **63. 1–9, 65;** IX. **66, 67;** X. **84, 85;** XI. **90;** XII. **91;** XIII. **92, 93** XIV. **96, 100;** XV. **103;** XVI. **111, 112, 113;** XVII. **116, 117;** XVIII. **118** XIX. **119,** any two parts; XX. **121, 122, 125;** XXI. **130, 131;** XXII **145** XXIII. **147**; XXIV. **148, 150**

A TABLE OF PSALMS WHICH MAY BE USED ON ORDINARY WEEKDAYS

IN JANUARY MARCH MAY JULY SEPTEMBER AND NOVEMBER			IN FEBRUARY APRIL JUNE AUGUST OCTOBER AND DECEMBER		
DAY	MATTINS	EVENSONG	DAY	MATTINS	EVENSONG
1	**1, 2, 3**	**4, 5**	1	**6, 8**	**7**
2	**9**	**10**	2	**11, 12**	**13, 14**
3	**15, 16**	**17**	3	**18,** Pt 1	**18, Pt 2**
4	**19**	**20, 21**	4	**22.** 1–21	**22.** 22–31, **23**
5	**24, 26**	**25**	5	**28, 29**	**27**
6	**30, 32**	**31**	6	**33**	**34**
7	**35.** 1–3 & 11–28	**36**	7	**37,** Pt 1	**37, Pt 2**
8	**38**	**39, 41**	8	**40**	**42, 43**
9	**44**	**45**	9	**46, 47**	**48, 49**
10	**50**	**51, 52**	10	**53, 54**	**55.** 1–8 & 16–24
11	**56**	**57**	11	**59**	**60, 61**
12	**63, 67**	**62, 64**	12	**65**	**66**
13	**68,** Pt 1	**68,** Pt 2	13	**69**	**71**
14	**71**	**72**	14	**73**	**74**
15	**75, 76**	**77**	15	**78,** Pt 1	**78,** Pt 2
16	**79, 80**	**81**	16	**82, 83. 1–8**	**84, 85**
17	**86, 87**	**88**	17	**89,** Pt 1	**89,** Pt 2
18	**90**	**91**	18	**92, 93**	**94**
19	**95,* 96**	**97**	19	**98, 99**	**100, 101**
20	**102**	**103**	20	**103**	**104**
21	**105,** Pt 1	**105,** Pt 2	21	**106,** Pt 1	**106,** Pt 2
22	**107,** Pt 1	**107,** Pt 2	22	**108**	**109**
23	**110, 111**	**112, 113**	23	**114, 115**	**116, 117**
24	**118**	**119,** Pts 1, 2	24	**119,** Pts 3, 4	**119,** Pts 5, 6
25	**119,** Pts 7, 8	**119,** Pts 9, 10	25	**119,** Pts 11, 12	**119,** Pts 13, 14
26	**119,** Pts 15, 16	**119,** Pts 17, 18	26	**119,** Pts 19, 20	**119,** Pts 21, 22
27	**120, 121, 122**	**123, 124, 125**	27	**126, 127, 128**	**129, 130, 131**
28	**132, 133**	**134, 135**	28	**136**	**137, 138**
29	**139**	**140**	29	**141**	**142, 143**
30	**145**	**144, 146**	30	**144, 146**	**145**
31	**147**	**148, 149, 150**	31	**148, 149, 150**	**147**

Note. Psalm 95 is to be said or sung in full.

THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID THROUGHOUT THE YEAR

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

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in use, as were in the Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

GENERAL RUBRICS

All Priests and Deacons, unless prevented by sickness or other urgent cause, are to say daily the Morning and Evening Prayer either privately, or openly in the Church. In the latter case it is desirable that the bell should be rung, in order that the people may come to take part in the Service, or at least may lift up their hearts to God in the midst of their occupations.

Upon any weekday (except Ash Wednesday and Good Friday) the Order for Morning Prayer may be shortened by the omission of all that precedes the versicle, *O Lord, open thou our lips.* Upon any weekday which is not an occasion of National Thanksgiving, all that follows the Third Collect may be omitted except the Prayer for the Clergy and People, the Prayer of St Chrysostom, and the Grace.

When Morning Prayer is combined with the Holy Com–munion, the Service may begin with *O Lord, open thou our lips;* and all that follows Te Deum may be omitted.

When Morning Prayer is combined with the Litany, the Service may begin with O *Lord, open thou our lips;* and all that follows the Creed may be omitted.

THE ORDER FOR

MORNING PRAYER

DAILY THROUGHOUT

THE YEAR

The Minister shall read aloud one or more of these Sentences of the Scriptures that follow.

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

Christmas. Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St Luke 2. 10, 11.*

Epiphany. The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. *Habakkuk 2. 14.*

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

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

Passiontide. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Romans 5. 8.*

Good Friday. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah 53. 6.*

Easter. The Lord is risen indeed. *St Luke 24. 34.*

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Corinthians 15. 57.

Ascension. Seeing that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. *Hebrews 4. 14, 16.*

Whitsunday and Embertide. The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.

Romans 5. 5.

Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Acts 1. 8.*

Trinity. God is love; and he that abideth in love abideth in God, and God in him.

1 St John 4. 16.

Saints' Days. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith.

Hebrews 12. 1, 2.

Rogation Days. The LORD is nigh unto all them that call upon him, to all that call upon him in truth. *Psalm 145. 18.*

On National Occasions. O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Psalm 67. 4.

Of Missions. Go ye into all the world, and preach the Gospel to every creature.

St Mark 16. 15.

Of Worship. The LORD is in his holy temple: let all the earth keep silence before him.

Habakkuk 2. 20.

O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him.

Psalm 96. 9.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Isaiah 57. 15.*

I was glad when they said unto me, Let us go into the house of the LORD. *Psalm 122. 1.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit in truth; for the Father seeketh such to worship him. *St John 4. 23.*

Of Penitence. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St Luke 15. 18, 19.*

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

1 St John 1. 8, 9.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Daniel 9. 9, 10.*

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked

forsake his way and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isaiah 55. 6, 7*

The Minister, turning to the people, shall say the Exhortation in the form following. Occasionally the second paragraph may be omitted, or in place of the Exhortation the Minister may say, Let us humbly confess our sins to Almighty God.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

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

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

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left

undone those things which we ought to have one, And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

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

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

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

Amen.

Here the Lord's Prayer may be said; the people repeating it with the Minister.

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this

day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.

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

Minister O LORD, open thou our lips;
People. And our mouth shall show forth thy praise.
Minister. O God, make speed to save us;
People. O Lord, make haste to help us.

Here, all standing up, the Minister shall say:

GLORY be to the Father, and to the Son, and to the Holy Ghost;
People. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Minister. Praise ye the Lord;
People. The Lord's Name be praised.

Then shall be said or sung this Psalm following; except on days for which Proper Anthems are provided. On the nineteenth day of the month, this Psalm shall be omitted in the ordinary course of the Psalms.

At the discretion of the Minister the last four verses may be omitted.

Invitatories may be said or sung before this Psalm and after the Gloria Patri which follows it, as provided on page 25.

VENITE, EXULTEMUS DOMINO. Psalm 95.

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.

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

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

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

O COME, let us worship, and fall down, / and kneel before the LORD our Maker.
For he is the Lord our God; / and we are the people of his pasture, and the sheep of his hand.

TO-DAY, O that ye would hear his voice: / 'Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness;
When your fathers tempted me, / proved me, and saw my works.
Forty years long was I grieved with that generation, and said, / "It is a people that do err in their hearts, for they have not known my ways";
Unto whom I sware in my wrath, / that they should not enter into my rest.'

GLORY be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, / world without end. Amen.

Then shall follow THE PSALMS.

Then shall be read THE FIRST LESSON *as appointed, and before each Lesson the Minister shall say,* The First *[or* Second*]* Lesson is written in such a book, in such a chapter, beginning at such a verse. *And after the Lesson he shall say, Here endeth the* First *[or* Second*]* Lesson.

After the First Lesson shall be sung or said the Hymn Te Deum Laudamus. But the Canticle Benedicite, Omnia Opera, page 26, is suitable for use in Advent, in Lent, on Ember Days (except those in Whitsun Week), on Rogation Days, and when the third chapter of Daniel is read as the First Lesson.

At the discretion of the Minister, the third section of Te Deum may be omitted.

TE DEUM LAUDAMUS.

WE praise thee, O God; we acknowledge thee to be the Lord.
All earth doth worship thee, the Father everlasting.

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

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of hosts;
Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee;

The goodly fellowship of the Prophets praise thee;

The noble army of Martyrs praise thee;

The holy Church throughout all the world doth acknowledge thee,

The Father, of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost, the Comforter.

THOU art the King of Glory, O Christ. Thou art the everlasting Son of the Father.

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

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

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

We believe that thou shalt come to be our Judge.

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

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

O LORD, save thy people, and bless thine heritage;

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name, ever world without end.

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

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

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

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

Then shall be read in like manner THE SECOND LESSON *as appointed; and after that the following Canticle, except when it forms part of the Gospel or Second Lesson appointed for the day.*

BENEDICTUS. St Luke 1. 68.

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

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

As he spake by the mouth of his holy 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 grant us

That we being delivered out of the hands of our enemies / might serve him without fear,

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

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

To give knowledge of salvation unto his people/ for the remission of their sins;

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

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

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

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

Or instead jubilate Deo, the 100th Psalm, page 457.
Then shall be said or sung the Confession of the Faith, called the Apostles' Creed.

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

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

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

And after the Creed these prayers following, all devoutly kneeling, the Minister first pronouncing:

The Lord be with you;
People. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

Then the Priest standing up shall say:

O Lord, show thy mercy upon us;
People. And grant us thy salvation.
Priest. O Lord, save the Queen;
People. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness;
People. And make thy chosen people joyful.
Priest. O Lord, save thy people;
People. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
People. And evermore mightily defend us.
Priest. O God, make clean our hearts within us;
People. And take not thy Holy Spirit from us.

Then shall follow THE COLLECT OF THE DAY, *together with any other Collects appointed to be said, and these two prayers in order.*

The Second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

The Third Collect, for Grace.

O LORD our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the

same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

Here may follow an Anthem or a Hymn.
Then shall be read one of the Prayers for the Queen, and the Prayer for the Clergy and People.

A Prayer for the Queen's Majesty.

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

Or

A Prayer for the Queen and the Commonwealth.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lady, Queen *ELIZABETH,* the Parliaments of the Commonwealth, and all who are set in authority under her; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good

of thy Church and people; through Jesus Christ our Lord. *Amen.*

Or

A Prayer for the Queen and all in Authority.

O LORD God Almighty, who rulest the nations of the earth, we humbly beseech thee with thy favour to behold our Sovereign Lady, Queen *ELIZABETH,* that in all things she may be led by thy guidance and protected by thy power. We pray thee also to bless [*.....] and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Commonwealth and Empire, and all who are set in authority; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

* *Here shall be named, as determined by authority from time to time, the several members of the Royal Family.*

Or there may be said the prayer For the Queen, For the Royal Family, or For the Commonwealth: Prayers and Thanksgivings, 21, 22, 23, pages 48 and 49

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift: Send down upon our Bishops and Clergy, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ *Amen.*

Then may be read any of the Occasional Prayers or Thanksgivings, or any prayers sanctioned by the Ordinary, always ending with the Prayer of St Chrysostom and the Grace; and before any of the prayers may be said Let us pray for —, *and before any of the thanksgivings,* Let us give thanks for —.

A Prayer for all Conditions of men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those, who are any ways afflicted or distressed in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

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

A General Thanksgiving, to be said by the Minister alone, or by the Minister and people together.

ALMIGHTY God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving-kindness To us and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings.*] We bless thee for our creation, preservation, and all the

* *This to be said when any that have been prayed for desire to return thanks.*

blessings of this life; But above all for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, That our hearts may be unfeignedly thankful, And that we show forth thy praise, Not only with our lips, but in our lives; By giving up ourselves to thy service, And by walking before thee in holiness and righteousness all our days; Through Jesus Christ our Lord, To whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

A Prayer of Saint Chrysostom.

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

2 Corinthians 13. 14.

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

A Sermon may be preached here and the offerings of the people received and presented at the Lord's Table. Or the Sermon may be preached immediately after the Hymn or Anthem following the Third Collect. The Minister shall then proceed to the intercessions and thanksgivings, ending with the Prayer of St Chrysostom and the Grace.

PRAYERS AT MID-DAY

FOR MISSIONS

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

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

And I, if I be lifted up, will draw all men unto me.

BLESSED Saviour, who *at this hour* didst hang upon the cross stretching out thy loving arms: Grant that all mankind may look unto thee and be saved; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

At mid-day, O king, I saw a light above the brightness of the sun.

ALMIGHTY Saviour, who *at mid-day* didst call thy servant Saint Paul to be an Apostle to the Gentiles: We beseech thee to illumine the world with the radiance of thy glory, that all nations may come and worship thee; who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

PRAYERS AT MID-DAY

Peter went up upon the house-top to pray, about the sixth hour.

FATHER of mercies, who to thine Apostle Saint Peter didst reveal in three-fold vision thy boundless compassion: Forgive, we pray thee, our unbelief, and so enlarge our hearts, and enkindle our zeal, that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of thy kingdom; for his sake, who gave himself for the life of the world, thy Son our Saviour Jesus Christ. *Amen.*

Suitable additional prayers are to be found in Prayers and Thanksgivings, pages 37 to 61.

THE ORDER FOR EVENING PRAYER

DAILY THROUGHOUT THE YEAR

The Minister shall read aloud one or more of these Sentences of the Scriptures that follow, or at special seasons the appropriate Sentences provided in Morning Prayer.

Of Worship. The LORD is in his holy temple: let all the earth keep silence before him.

Habakkuk 2. 20.

O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him.

Psalm 96. 9.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Isaiah 57. 15.*

I was glad when they said unto me, Let us go into the house of the LORD. *Psalm 122. 1.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. *St John 4. 23.*

Of Penitence. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St Luke 15. 18, 19.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St John 1. 8, 9.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us. *Daniel 9. 9, 10.*

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isaiah 55. 6, 7.*

The Minister, turning to the people, shall say the Exhortation in the form following. Occasionally the second paragraph may be omitted, or in place of the Exhortation the Minister may say, Let us humbly confess our sins to Almighty God.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly

Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul.

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

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

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

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

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel.

Wherefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

Here the Lord's Prayer may be said; the people repeating it with the Minister.

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

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

Minister. O LORD, open thou our lips;
People. And our mouth shall show forth thy praise.
Minister. O God, make speed to save us;
People. O Lord, make haste to help us.

Here, all standing up, the Minister shall say:

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

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

Minister. Praise ye the Lord;

People. The Lord's Name be praised.

Then shall follow THE PSALMS. *Then* THE FIRST LESSON *as appointed. And after that shall be sung or said Magnificat (or the Song of the Blessed Virgin Mary).*

MAGNIFICAT. St Luke 1. 46.

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

For he hath regarded / the lowliness of his handmaiden.

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

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

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

He hath showed strength with his arm; / he hath scattered the proud in the imagination of their hearts.

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

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

He remembering his mercy / hath holpen his servant Israel;

As he promised to our forefathers, / Abraham and his seed for ever.

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

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

Or Cantate Domino, Psalm 98, page 455
Then THE SECOND LESSON *as appointed. And after that shall be sung or said Nunc Dimittis (or the Song of Simeon).*

NUNC DIMITTIS. St Luke 2.29.

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

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

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

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

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

Or else Deus Misereatur, Psalm 67, page 4O9.
Then shall be said or sung the Confession of the Faith, called the Apostles' Creed.

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

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

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

And after the Creed these prayers following, all devoutly kneeling, the Minister first pronouncing:

The Lord be with you;
People. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

Then the Priest standing up shall say:

O Lord, show thy mercy upon us;
People. And grant us thy salvation.
Priest. O Lord, save the Queen;
People. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness;
People. And make thy chosen people joyful.
Priest. O Lord, save thy people;
People. And bless thine inheritance.
Priest. Give peace in our time, O Lord;
People. And evermore mightily defend us.
Priest. O God, make clean our hearts within us;
People. And take not thy Holy Spirit from us.

Then shall follow THE COLLECT OF THE DAY, *together with any other Collects appointed to be said, and these two prayers in order.*

The Second Collect, for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey

thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The Third Collect, for Aid against all Perils.

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

Here may follow an Anthem or a Hymn.

Here may be said the prayers found at this point in Morning Prayer or selections from the Prayers and Thanksgivings or such other prayers as are contained in this Book or set forth by lawful authority, always ending with the Prayer of St Chrysostom and the Grace.

A Prayer of Saint Chrysostom.

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

2 Corinthians 13. 14.

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

A Sermon may be preached here and the offerings of the people received and presented at the Lord's Table. Or the Sermon may be preached immediately after the Hymn or Anthem following the Third Collect. The Minister shall then proceed to the intercessions and thanksgivings, ending with the Prayer of St Chrysostom and the Grace.

ADDITIONAL CANTICLES

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

1. *Advent.* Our King and Saviour draweth nigh: / O come, let us worship.
2. *Christmastide.* Unto us a Child is born: / O come, let us worship.
3. *Epiphany and the Transfiguration.* The Lord hath manifested forth his glory: / O come, let us worship.
4. *Lent.* The goodness of God leadeth to repentance: / O come, let us worship.
5. *Passiontide.* Christ our Lord became obedient unto death: / O come, let us worship.
6. *Eastertide.* Alleluia. Christ is risen: / O come, let us worship. Alleluia.
7. *Ascensiontide.* Alleluia. Christ hath ascended into heaven: / O come, let us worship. Alleluia.
8. *Whitsuntide.* Alleluia. God hath sent forth the Spirit of his Son: / O come, let us worship. Alleluia.
9. *Trinity Sunday.* Holy and reverend is his Name: / O come, let us worship.
10. *Feasts of the Blessed Virgin Mary.* The Word was made flesh: / O come, let us worship.
11. *Saints' Days.* The Lord is glorious in his Saints: / O come, let us worship.
12. *Dedication Festival.* The Lord is in his holy temple: / O come, let us worship.
13. *Other Sundays.* The Lord God omnipotent reigneth: / O come, let us worship.
14. *Other Weekdays.* The Lord is gracious and merciful: / O come, let us worship.

BENEDICITE, OMNIA OPERA.

The Song of the Three Children.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O LET the Earth bless the Lord: / 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.

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

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

Note that the words praise him, and magnify him for ever *may be sung at the end of each verse, or any group of verses, as desired.*

The following Canticles may be said or sung on occasion instead of the regular Canticles prescribed.

CANTATE DOMINO. Isaiah 42. 10.

SING unto the LORD a new song, / and his praise from the end of the earth;

Ye that go down to the sea, and all that is therein; / the isles, and the inhabitants thereof.

Let the wilderness and the cities thereof lift up their voice, / the villages that Kedar doth inhabit.

Let the inhabitants of the rock sing, / let them shout from the top of the mountains.

Let them give glory unto the LORD, / and declare
his praise in the islands.

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.

SURGE, ILLUMINARE. Isaiah 60. 1.

ARISE, shine, for thy light is come, / and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, / and gross darkness the people.

But the LORD shall arise upon thee, / and his glory shall be seen upon thee

And the Gentiles shall come to thy light, / and kings to the brightness of thy rising.

Thy gates shall be open continually; / they shall not be shut day nor night.

The sons also of them that afflicted thee / shall come bending unto thee;

And all they that despised thee / shall bow themselves down at the soles of thy feet.

And they shall call thee the City of the LORD, / the Zion of the Holy One of Israel.

Violence shall no more be heard in thy land, / wasting nor destruction within thy borders.

But thou shalt call thy walls Salvation, / and thy gates Praise.

The sun shall be no more thy light by day, / neither for brightness shall the moon give light unto thee,

But the LORD shall be unto thee an everlasting light, / and thy God thy glory.

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

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

THE LITANY

Which may be sung or said before the Holy Communion; or after the Creed at Morning or Evening Prayer, instead of the remaining part of the Service; or as a separate service, with Hymns, a Psalm, a Lesson, the Creed, and a Sermon, at the discretion of the Minister.

The Litany should always be used at least once a month on a Sunday, and is commended for use on Wednesdays, Fridays, and Rogation Days.

O GOD the Father, Creator of heaven and earth : have mercy upon us.
O God the Father, Creator of heaven and earth have mercy upon us.
O God the Son, Redeemer of the world : have mercy upon us.
O God the Son, Redeemer of the world : have mercy upon us.
O God the Holy Ghost, Sanctifier of the faithful: have mercy upon us.
O God the Holy Ghost, Sanctifier of the faithful : have mercy upon us.
O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us.
O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood.
Spare us, good Lord.

FROM all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting condemnation,
Good Lord, deliver us.
From all blindness of heart; from pride, vain-

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

Good Lord, deliver us.

From all uncleanness in thought, word, and deed; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

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

Good Lord, deliver us.

By thy glorious Resurrection and Ascension; by thy sending of the Holy Spirit; by thy heavenly Intercession; and by thy Coming again in glory,

Good Lord, deliver us.

In all times of tribulation; in all times of prosperity; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and

govern thy holy Church universal in the right way,

We beseech thee, good Lord.

To keep and strengthen in the true worshipping of thee, in holiness of life, and in devotion to her people, thy servant *ELIZABETH,* our most gracious Queen and Governor,

We beseech thee, good Lord.

To be her defender and keeper, giving her the victory over all her enemies,

We beseech thee, good Lord.

To bless and preserve [* . . . . . .] and all the Royal Family,

We beseech thee, good Lord.

To give to all Bishops, Priests, and Deacons, true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and show it accordingly,

We beseech thee, good Lord.

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

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

We beseech thee, good Lord.]

To send forth labourers into thy harvest; to prosper their work by thy Holy Spirit; to make thy saving health known unto all nations; and to hasten thy kingdom,

We beseech thee, good Lord.

To bless the people of our Country and the Commonwealth, and to endue those set in authority with grace, wisdom, and understanding,

We beseech thee, good Lord.

* *Here shall be named, as determined by authority from time to time, the several members of the Royal Family.*

To bless and guide the judges and Magistrates, giving them grace to execute justice, and to maintain truth,

We beseech thee, good Lord.

To bless and keep the Queen's forces by sea, and land, and air, and to shield them in all dangers and adversities,

We beseech thee, good Lord.

To give to all nations unity, peace, and concord, that they may serve thee without fear,

We beseech thee, good Lord.

To bless and protect all who serve mankind by their labour and learning,

We beseech thee, good Lord.

To preserve all that travel, all women labouring of child, all sick persons and young children; and to show thy pity upon all prisoners and captives,

We beseech thee, good Lord.

To defend, and provide for, all widows and orphans, and all who are desolate and oppressed,

We beseech thee, good Lord.

To bless and keep all thy people,

We beseech thee, good Lord.

To give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruit of the Spirit,

We beseech thee, good Lord.

To bring into the way of truth all who have erred and are deceived,

We beseech thee, good Lord.

To strengthen such as do stand; to encourage the faint-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech thee, good Lord.

To succour, help, and comfort all that are in danger, necessity, and tribulation,

We beseech thee, good Lord.

To have mercy upon all men,
We beseech thee, good Lord.

To give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them,
We beseech thee, good Lord.
To forgive our enemies, persecutors, and slanderers, and to turn their hearts,
We beseech thee, good Lord.
To give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word,
We beseech thee, good Lord.

SON of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.
O Lamb of God, that takest away the sin of the world;
Have mercy upon us.
O Lamb of God, that takest away the sin of the world;
Grant us thy peace.

O Christ, hear us.
O Christ, hear us.

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

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

Then shall follow the Collect of the day.

A Prayer of Saint Chrysostom.

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

2 Corinthians 13. 14.

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

When the Litany is read immediately before the Holy Communion, the Minister may proceed, after the Lord's Prayer of the Litany, to the Communion Service, which may begin with the Mutual Salutation and the Collect of the day.

A SUPPLICATION

Which may be used before the Prayer of Saint Chrysostom in the Litany, or at other Services, especially in the Penitential Seasons and in times of trouble.

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

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

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

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

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

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

From our enemies defend us, O Christ;
Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts;
Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers;
O Son of David, have mercy upon us.

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

Then shall be said one or both of these prayers, with the versicles preceding:

Minister. O Lord, let thy mercy be shown upon us;
People. As we do put our trust in thee.

Minister.

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

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

People. Neither reward us according to our iniquities.

Minister.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Other prayers from this Book may be added, concluding with the Prayer of Saint Chrysostom and the Grace.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS

Prayers

1. For the Church Universal.
2. For the Unity of all Christian People.
3. For the Extension of the Church.
4. For the Conversion of the Jews.
5. For all Missionary Workers.
6. For Missionary Societies.
7. For General, Provincial, or Diocesan Synods.
8. For a Diocese, Rural Deanery, or Parish.

9. For the Parish.
10. For a Parish Mission.
11. During the Vacancy of a See.
12. During the Vacancy of a Pastoral Charge.
13. For Universities, Colleges, and Schools.
14. For Theological Colleges.
15. For those who are to be admitted into Holy Orders.
16. For the Increase of the Ministry.
17. For Theological Students.
18. For Church and Sunday Schools.
19. For those being prepared for Confirmation.
20. For the Right Observance of Sunday.
21. For the Queen.
22. For the Royal Family.
23. For the Commonwealth.
24. For the Prime Minister of Canada and the Premiers of the Provinces.
25. For the Parliament of Canada and the Legislature of the Province.
26. For Civic Authorities.
27. Before an Election.
28. For Peace in the World.
29. For those who serve in the Queen's Forces.
30. For Agriculture.
31. For Fisheries.
32. For Seasonable Weather.
33. In Time of Dearth and Famine.
34. For Industry.
35. For Right Relations in Industry.
36. For those in Hazardous Occupations.
37. For those in Anxiety.
38. For Teachers in Schools.
39. For Travellers.
40. For Healing Ministries.
41. For the Recovery of a Sick Person.
42. For Help to bear Bereavement.
43. The Communion of Saints.
44. For Memorial Services and other Occasions.
45. A General Intercession.
46. At Eventide.

Thanksgivings

1. For Missions.
2. For our National Heritage.
3. For Confederation.
4. For the Commonwealth.
5. For Deliverance in Peril.
6. For Favourable Weather.
7. For the Ending of Civil or Industrial Strife.
8. For Recovery from Sickness.
9. For the Advancement of Medical Science.

Acts of Praise

PRAYERS

FOR THE CHURCH

1. *For the Church Universal.*

MOST gracious God, we humbly beseech thee for thy holy Catholic Church. Fill it with all truth; in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where any thing is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make it whole again; through Jesus Christ our Lord. *Amen.*

Or

O GOD of unchangeable power and eternal light: Look favourably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of men's salvation;

that things which were cast down may be raised up, and that all things may return into unity through him by whom all things were made, even thy Son Jesus Christ our Lord. *Amen.*

2. *For the Unity of all Christian People.*

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

Or

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

3. *For the Extension of the Church.*

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

of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through the same thy Son Jesus Christ our Lord. *Amen.*

Or

ALMIGHTY God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: Grant to us whom thou hast called into thy Church, a ready will to obey thy Word; and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations; through Jesus Christ our Lord. *Amen.*

Or

BLESSED Saviour, who didst look with compassion upon the multitudes: Raise up, we beseech thee, faithful men to seek and find thy sheep dispersed and lost, that they may be saved for ever; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

4. *For the Conversion of the Jews.*

O GOD, who didst choose Israel to be thine inheritance: Look, we beseech thee, upon thine ancient people; open their hearts that they may see and confess the Lord Jesus to be thy Son and their true Messiah, and, believing, they may have life through his Name. Take away all pride and prejudice in us that may hinder their understanding of the Gospel, and hasten the time when all Israel shall be saved; through the merits of the same Jesus Christ our Lord. *Amen.*

5. *For all Missionary Workers.*

O GOD, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, all those who labour in the Gospel at home and in distant lands [particularly . . .]; protect them in all perils, and support them in loneliness and in the hour of trial; give them thy grace to bear faithful witness unto thee; endue them with burning zeal and love, that they may turn many to righteousness; through Jesus Christ our Lord. *Amen.*

6. *For Missionary Societies.*

ALMIGHTY Saviour, who, being exalted by the right hand of God, didst receive gifts for men: Send down the grace of thy Holy Spirit upon thy people, and grant that they may give cheerfully of their substance for the evangelizing of the world. Bless all those who are banded together for the spread of the Gospel [especially...]; make them faithful and true witnesses in proclaiming thy glorious Name; and prosper the work of their hands upon them, that the light of thy truth may shine into the darkest corners of the earth. Hear us, O merciful Saviour, who with the Father and the Holy Spirit livest and reignest, ever one God, world without end. *Amen.*

7. *For General, Provincial, or Diocesan Synods.*

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod [*or* the Synod of

this Province, *or* the Synod of this Diocese] now [*or* about to be] assembled in thy Name. Save its members from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the kingdom of our Lord and Saviour enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. *Amen.*

Or

GUIDE, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of the Bishop[s], Clergy, and Laity at this time assembled in General [*or* Provincial, *or* Diocesan] Synod; that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

8. *For a Diocese, Rural Deanery, or Parish.*

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth: Mercifully hear our prayers, and grant to this *Diocese* all things needful for its spiritual welfare [ministers to labour in this portion of thy vineyard, churches complete in the beauty of holiness]. Strengthen and confirm the faithful; protect and guide the children; visit and relieve the sick; turn and soften the wicked; arouse the careless; recover the fallen; restore the penitent. Remove all hindrances to the advancement of thy truth; and bring us all to be of one heart and

mind within the fold of thy holy Church, to the honour and glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

9. *For the Parish.*

O GOD the Holy Ghost, Sanctifier of the faithful: Sanctify this parish by thine abiding presence. Bless those who minister in holy things. Enlighten the minds of thy people more and more with the light of the everlasting Gospel. Bring erring souls to the knowledge of God our Saviour; and those who are walking in the way of life, keep stedfast unto the end. Give patience to the sick and afflicted, and renew them in body and soul. Guard from forgetfulness of thee those who are strong and prosperous. Increase in us thy manifold gifts of grace, and make us all to be fruitful in good works; O blessed Spirit, whom with the Father and the Son together we worship and glorify, one God, world without end. *Amen.*

10. *For a Parish Mission.*

O GOD, our heavenly Father, we humbly pray thee to bless abundantly the efforts that are now being made to turn thy people *in this parish* to sincere repentance and a more lively faith. Prepare all hearts to receive the seed of thy Word. Grant that it may take deep root, and bring forth fruit to thy glory; through Jesus Christ our Lord. *Amen.*

11. *During the Vacancy of a See.*

ALMIGHTY God, the giver of all good gifts: Grant thy blessing, we humbly beseech thee, to the clergy and laity about to assemble [*or* now assembled] for the election of a Bishop; and

give them the spirit of wisdom and understanding, that a chief Pastor may be chosen who shall minister before thee to the glory of thy Name, the good government of the flock committed to his charge, and the welfare of thy holy Church; through Jesus Christ our Lord. *Amen.*

12. *During the Vacancy of a Pastoral Charge.*

ALMIGHTY God, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this parish; and give to them a faithful Pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ our Lord. *Amen.*

13. *For Universities, Colleges, and Schools.*

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

14. *For Theological Colleges.*

ALMIGHTY Father, grant that our schools of theology may be homes of faith and fruitful study; and that all their students may so learn truth as to bear its light along their ways, and so learn Christ as to be found in him; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

15. *For those who are to be admitted into Holy Orders.*

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

Or

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

16. *For the Increase of the Ministry .*

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

17. *For Theological Students.*

O HEAVENLY Father, whose blessed Son Jesus Christ did command his disciples to proclaim the glad tidings of thy saving love to all mankind: Pour out thy Holy Spirit, we beseech thee, on all who are now in training for the Ministry of thy Church; make them to be modest, humble, and constant in their labours, and to have a ready will to obey all spiritual discipline; that they may become faithful ministers of thy Word and Sacraments; through the same Jesus Christ our Lord. *Amen.*

18. *For Church and Sunday Schools.*

ALMIGHTY God, who hast committed to thy holy Church the care and nurture of thy children: Enlighten with thy wisdom those who teach and those who learn; that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life; through Jesus Christ our Lord. *Amen.*

19. *For those being prepared for Confirmation.*

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter: Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking the gifts of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may be filled with his power; through the same Jesus Christ our Lord. *Amen.*

Or

O ALMIGHTY God, without whom nothing is strong, nothing is holy: We humbly commend unto thee those who are about to renew before the Church the solemn vows of their Baptism, and to seek thy heavenly grace in the laying on of hands. Guard them from the temptations of the world, the flesh, and the devil, and give them grace to devote themselves wholly unto thee, body, soul, and spirit; through Jesus Christ our Lord. *Amen.*

20. *For the Right Observance of Sunday.*

ALMIGHTY God, who hast given a day of rest to thy people, and, through thy Spirit in the Church, hast consecrated the first day of the week to be a perpetual memorial of thy Son's resurrection: Grant that we may so use thy gift that, refreshed and strengthened in soul and body, we may serve thee faithfully all the days of our life; through the same Jesus Christ our Lord. *Amen.*

FOR THE STATE

21. *For the Queen.*

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *ELIZABETH* thy servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to

her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

22. *For the Royal Family.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our most gracious Sovereign Lady, Queen *ELIZABETH,* [* . . . . . .] and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

** Here shall be named, as determined by authority from time to time, the several members of the Royal Family.*

23. *For the Commonwealth.*

ETERNAL God, who rulest in the kingdoms of men: Grant, we most humbly beseech thee, honour and safety to our Sovereign Lady, Queen *ELIZABETH;* peace throughout the Commonwealth of her peoples; promotion of true religion; encouragement to learning and godly living; a patient service to the concord of the world; and, by all these, glory to thy holy Name; for his sake to whom thou hast given all power in heaven and earth, our Lord and Saviour Jesus Christ. *Amen.*

24. *For the Prime Minister of Canada and the Premiers of the Provinces.*

LORD of all power and mercy, we beseech thee to assist with thy favour the Prime Minister of this Dominion, *and the Premiers of the Provinces.* Cause *them,* we pray thee, to walk before thee in truth and righteousness, and to fulfil *their* office to thy glory and the public good; through Jesus Christ our Lord. *Amen.*

25. *For the Parliament of Canada and the Legislature of the Province.*

MOST gracious God, the author of all good things, we humbly beseech thee for the Parliament of Canada [*and* the Legislature of this Province, *or* the Council of this Territory] *at this time assembled;* that thou wouldest be pleased to direct and prosper all *their* counsels to the advancement of thy glory, the good of thy Church, and the safety, honour, and welfare of our people. All this we ask in the name of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

26. *For Civic Authorities.*

ALMIGHTY God, our heavenly Father, send forth, we beseech thee, upon thy servants who bear office in this city [*or* town, *or* village, *or* municipality] the spirit of prudence, charity, and justice; that they may in all things walk before thee with stedfast purpose and a single heart, and faithfully serve in their several offices; through Jesus Christ our Lord. *Amen.*

27. *Before an Election.*

ALMIGHTY God, the fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to elect fit persons to serve in the . . . . Grant that in the exercise of their choice they may promote thy glory, and the welfare of this Dominion [*or* Province, *or* Municipality]. And this we beg for the sake of our Lord and Saviour Jesus Christ. *Amen.*

28. *For Peace in the World.*

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

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

Or

ALMIGHTY God and merciful Father, who wouldest have the kingdoms of the world become the kingdom of thy Son Jesus Christ: Bestow thy blessing, we beseech thee, upon all who labour for peace and righteousness among the peoples [especially . . .]; that the day may be hastened when war shall be no more, and thy will only shall govern the nations upon earth; through the same Jesus Christ our Lord. *Amen.*

29. *For those who serve in the Queen's Forces.*

O LORD of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the Queen's forces in every peril of sea, and land, and air; shelter them in the day of battle, and ever keep them safe from all evil; endue them with loyalty and courage; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*

FOR AGRICULTURE FISHERIES AND INDUSTRY

30. *For Agriculture.*

ALMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful

hearts again give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Or

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the work of our farmers, and grant such seasonable weather that all may gather in the fruits of the earth, and proclaim thy great goodness with thanksgiving; through Jesus Christ our Lord. *Amen.*

See also pages 617 and 618.

31. *For Fisheries.*

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

32. *For Seasonable Weather.*

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

33. *In Time of Dearth and Famine.*

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

34. *For Industry.*

O LORD Jesus Christ, who in thy earthly life didst share man's toil, and hallow the labour of his hands: Prosper our brethren who maintain the industries of this land, and give to all who labour pride in their work, a just reward for their labours, and joy both in supplying need and in serving thee; who with the Father and the Holy Spirit livest and reignest, ever one God, world without end. *Amen.*

35. *For Right Relations in Industry.*

O GOD, who hast ordained that men should live and work together as brethren: We beseech thee to bless the industries of this land, that there be no strife among those who are engaged in the varied tasks of industry and commerce. Grant that all, seeking only what is right, may ever continue in brotherly union and concord, to their own well-being and the good of their fellow men; through Jesus Christ our Lord. *Amen.*

36. *For those in Hazardous Occupations.*

PROTECT and prosper, O Lord, all those who labour at tasks of danger and difficulty [especially . . .], that they may be preserved in safety and health; and grant that, knowing the dangers which beset them, they may ever take thought one for another, and be sustained by a sure trust in thee; through Jesus Christ our Lord. *Amen.*

GENERAL

37. *For those in Anxiety.*

ALMIGHTY God, who art afflicted in the afflictions of thy people: Regard with thy tender compassion those in anxiety and distress; bear their sorrows and their cares; supply all their manifold needs; and help both them and us to put our whole trust and confidence in thee; through Jesus Christ our Lord. *Amen.*

38. *For Teachers in Schools.*

GRANT, we beseech thee, O heavenly Father, to all who teach in our schools, the spirit of wisdom and grace, that they may lead their pupils to reverence truth, desire goodness, and rejoice in beauty; so that all may come to know and worship thee, the giver of all that is good; through Jesus Christ our Lord. *Amen.*

39. *For Travellers.*

O GOD our heavenly Father, who art present in thy power in every place: Preserve, we beseech thee, all who travel by land, water, or air [especially those for whom our prayers are desired]; surround them with thy loving care;

protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*

40. *For Healing Ministries.*

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

41. *For the Recovery of a Sick Person.*

ALMIGHTY and immortal God, the giver of life and health: We beseech thee to hear our prayers for thy *servant N.,* for whom we implore thy mercy, that by thy blessing upon *him* and upon those who minister to *him of* thy healing gifts, *he* may be restored, according to thy gracious will, to health *of* body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

42. *For Help to bear Bereavement.*

O HEAVENLY Father, help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud *of* witnesses by which we are compassed about. And grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. *Amen.*

43. *The Communion of Saints.*

O HEAVENLY Father, who in thy Son Jesus Christ hast given us a true faith and a sure hope: Help us, we pray thee, to live as those who believe in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting; and strengthen this faith and hope in us all the days of our life; through the love of thy Son Jesus Christ our Saviour. *Amen.*

Or

O GOD of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear [especially thy servant *N.*]; and we beseech thee that encouraged by their examples and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

Or

O ETERNAL Lord God, who holdest all souls in life: We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good example of those who have loved thee and served thee here and are now at rest, may at the last enter with them into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

44. *For Memorial Services and other Occasions.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful,

after they are delivered from the burden of the flesh, are in joy and felicity: We praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; and we most humbly beseech thee that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. *Amen.*

45. *A General Intercession.*

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

46. *At Eventide.*

O LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

A Prayer that may be said after any of the former.

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.*

THANKSGIVINGS

1. *For Missions.*

WE thank thee, most merciful Father, that it hath pleased thee to build thy Church in many lands. We praise thee for the light of the Gospel, the labours of thy servants, and the ministrations of thy Church. We also bless thy holy Name for those who have lived, and suffered, and died for thy sake; beseeching thee to give us grace so to follow their good examples, that with them we may at last attain thy heavenly promises ; through Jesus Christ our Lord. *Amen.*

2. *For our National Heritage.*

ALMIGHTY and merciful God, who in thy wisdom dost divide to the nations their inheritance: We yield thee hearty thanks for thy loving-kindness in appointing this good land of Canada to be our dwelling-place among the children of men; for the wealth and glory of its plains and mountains, its fruitful fields and teeming waters; for the precious things of heaven, the dew, the sunshine, snow and rain in their season, and the precious things of the earth and the fulness thereof; for a land wherein there is bread without scarceness. For all this, and the opportunities thus vouchsafed to us, we bless thee and magnify thy Name. And, we pray thee, grant us grace so to sanctify thee in our heritage that the world may know that thou art our God for ever and ever; through Jesus Christ our Lord. *Amen.*

3. *For Confederation.*

O GOD, the fountain of all wisdom, we bless and praise thy holy Name that thou didst move our rulers and statesmen to bring together under one government the scattered communities of this land, and to unite them into one Dominion from sea to sea. We beseech thee to grant that the heritage received from our fathers may be preserved in our time, and handed down unimpaired to our children; and that from generation to generation we may remain a united people, loyal to our Sovereign and our Country; through Jesus Christ our Lord. *Amen.*

4. *For the Commonwealth.*

O LORD God of hosts, who dost order all the kingdoms of the world according to thy good pleasure: We give thee humble thanks for thy favour and goodness to the Commonwealth, and for upholding us with thy mighty arm in all the ways by which from age to age thou hast led us. And we beseech thee to continue thy loving-kindness to us, that, united, free, and mindful of our stewardship, we may through thy grace so fulfil thy purpose, that our Commonwealth may be a witness to thee among the nations of the earth, to the advancement of thy glory and the good of all mankind; through Jesus Christ our Lord. *Amen.*

5. *For Deliverance in Peril.*

ALMIGHTY God, who art a strong tower of defence unto thy servants in the time of trouble: We yield thee praise and hearty thanks for our deliverance from the dangers which lately encompassed us [and for thy gracious gift of peace]. We confess that it is thy goodness alone that hath preserved us; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

6. *For Favourable Weather.*

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

7. *For the Ending of Civil or*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house: We bless thy holy Name, that it hath pleased thee to end the strife which hath lately prevailed among us; and we humbly beseech thee to grant us grace, that we may ever abide in unity before thee; through Jesus Christ our Lord. *Amen.*

8. *For Recovery from Sickness.*

MOST gracious God and Father, we render humble thanks for the restoration to health of thy servant *N.*, for whom we lately besought thy loving-kindness; and joyfully do we confess that, as thy power is infinite, so also is thy mercy toward them that call upon thee for succour, in the name of thy Son Jesus Christ our Lord. *Amen.*

9. *For the Advancement of Medical Science.*

O GOD, whose Spirit filleth all the world, revealing the wonders of nature through each succeeding day: We thank thee for the continual advance in medical science, whereby the bodies of men are made apt for thy service; beseeching thee that those who minister to thee in nature may be consecrated to thee by grace; through Jesus Christ our Lord. *Amen.*

ACTS OF PRAISE

Ephesians 3. 20, 21.

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

Jude 24, 25.

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

1 Timothy 1. 17.

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

Revelation 1. 5, 6.

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

A BIDDING PRAYER

To be used before Sermons, and on other occasions.
The Minister, in his discretion, may omit any of the clauses, or may add others, as occasion may require. There may be short periods for silent prayer after any of the clauses.

LET us pray for Christ's holy Catholic Church; that is, for the whole congregation of Christian people dispersed throughout the world; that

it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of it to which we belong; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

And herein let us pray most especially for our Sovereign Lady *ELIZABETH,* by the grace of God of the United Kingdom, Canada, and her other realms and territories, Queen, Head of the Commonwealth, Defender of the Faith. Let us also pray for all the members of the Royal Family.

Let us pray for the Ministers of God's holy Word and Sacraments, as well the Archbishops and Bishops [especially *N.*, Bishop of this Diocese] as other pastors and teachers, that they may minister faithfully and wisely, and in all things may adorn the doctrine of God our Saviour.

Let us pray for all that are set in authority over us; that all of them in their several callings may serve truly and faithfully to the glory of God, and the edifying and well-governing of his people; remembering always the strict and solemn account which they must one day give before the judgement-seat of Christ. Let us likewise pray for all municipal authorities, especially those who bear office in this city [*or* town, *or* district].

And that there may never be wanting a supply of persons duly qualified to serve God both in Church and State, let us implore his blessing on all schools, and universities, and seminaries of religious and useful learning, [especially on . . . ,] that in these and all places set apart for God's honour and service, true religion and sound learning may for ever flourish.

A BIDDING PRAYER

Let us pray for all the people of this Dominion, that they may live in the true faith and fear of God, in humble obedience to the Queen, and in brotherly charity one to another; and particularly for all who travel by land, water, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, specially need our prayers.

Finally, let us yield unto God most high praise and hearty thanks for all those who are departed out of this life in the faith of Christ; and for the wonderful grace and virtue declared in all his saints, who have been the chosen vessels of his grace, and lights of the world in their several generations; and let us pray unto God that we may have grace to direct our lives after their good example, that, this life ended, we may be partakers with them of the glorious resurrection in the life everlasting.

These prayers and praises let us humbly offer up before the throne of heaven, in the words which Christ himself hath taught us, saying:

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

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

THE HOLY COMMUNION OR HOLY EUCHARIST

WITH THE COLLECTS EPISTLES AND GOSPELS

It is the duty of every confirmed person, after due preparation, to partake of the holy Communion frequently, and particularly on the greater Holy-days, of which Easter is the chief.

It is the duty of every parishioner to contribute regularly of his substance, as God shall prosper him, to the maintenance of the worship of God and the spread of the Gospel.

In Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

The Minister shall frequently remind the people of what is required of those who come to receive the Lord's Supper, as set forth in the Catechism and the Exhortations.

It shall also be his duty to warn individually any whom he knows to be living in grievous sin, that they presume not to come to the Lord's Table until they give evidence that they truly repent; and if they do not heed his warning, he shall refuse to administer the Communion to them.

He shall deal in the same manner with those between whom he perceives malice and hatred to exist, not allowing them to be partakers of the Lord's Table until they be reconciled. But if one of the parties is willing to forgive and, to the best of his ability, to make whatever amends may be proper, and the other party refuses to do so, the Minister shall admit the penitent person to the holy Communion and refuse him that is obstinate.

Before repelling any from the Lord's Table under the provisions of this rubric, the Minister should consult with the Bishop or the Archdeacon.

After so repelling any, he shall within fourteen days give a written account to the Bishop, who shall take such action as he deems necessary.

There shall be no Celebration of the Lord's Supper, except there be at least one person present to communicate with the Priest.

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

OR

HOLY COMMUNION

The Lord's Table, at the Communion time, shall have a fair white linen cloth upon it.

An Introit (see pages I to liv) may be sung or said as the Priest proceeds to the holy Table.

The Priest, standing at the Table, shall say in an audible voice the Lord's Prayer with the Collect following, the people kneeling.

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

THE COLLECT.

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

Then shall the Priest, facing the people, rehearse the TEN COMMANDMENTS *or else the Two Great Commandments of the Law. The Ten Commandments shall always be read at least once in each month on a Sunday at the chief Service of the day.*

It shall suffice to read the first paragraph of the Second and of the Fourth Commandment.

The people, still kneeling, shall after every Commandment sing or say the Kyrie, asking God's mercy for their transgressions in the past, and grace to keep his laws in time to come.

Minister.

HEAR the Law of God which was given to Israel in old time. God spake these words and said: I am the LORD thy God; Thou shalt have none other gods but me.

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

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

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

Minister. Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltless, that taketh his Name in vain.

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

Minister. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God.

In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

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

Minister. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

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

Minister. Thou shalt do no murder.

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

Minister. Thou shalt not commit adultery.

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

Minister. Thou shalt not steal.

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

Minister. Thou shalt not bear false witness against thy neighbour.

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

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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

Or he may rehearse, instead of the Commandments, the following:

Minister.

OUR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it:

Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

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

Then may be sung or said:

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

Then the Priest shall say:

The Lord be with you;
People. And with thy spirit.
Let us pray.

Then may follow this Collect for the Queen.

ALMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *ELIZABETH*, our Queen and Governor, that she, knowing whose minister she is, may above all things seek thy honour and glory: and that we and all her subjects, duly considering whose authority she hath, may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Then shall be said THE COLLECT OF THE DAY, *together with any other Collects appointed to be said.*

Then, the people being seated, the Priest or the other person appointed shall read THE EPISTLE, *saying:* The Epistle [*or* The Lesson] is written in the . . . chapter of . . . beginning at the . . . verse. *And the reading ended, he shall say:* Here endeth the Epistle [*or* the Lesson].

Here may follow a Psalm (see pages I to liv) or a Hymn.

Then shall the people stand for THE GOSPEL; *and the Deacon or Priest who reads shall say:* The Holy Gospel is written in the . . . chapter of the Gospel according to Saint . . . beginning at the . . . verse.

Then shall the people sing or say:

Glory be to thee, O Lord.

And after the reading of the Gospel they shall sing or say:

Praise be to thee, O Christ.

Then shall be sung or said this Creed by the Priest and people. It may, however, at the discretion of the Minister, be omitted on weekdays which are not Holy-days.

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

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

And I believe in the Holy Ghost, The Lord, The Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who

spake by the Prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Here on Sundays the Minister shall announce what Holy-days and what days of Fasting, Abstinence, and Solemn Prayer are to be observed during the week, and publish Banns of Marriage and such other communications as are enjoined by lawful authority.

THE SERMON

Then shall the Priest, standing at the Lord's Table, begin

THE OFFERTORY

saying one or more of the following Sentences:

OFFER unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. *Psalm 50. 14.*

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering. *Exodus 35. 21.*

Blessed is he that considereth the poor and needy: the LORD shall deliver him in the time of trouble. *Psalm 41. 1.*

Give unto the LORD the honour due unto his Name; bring an offering and come into his courts. *Psalm 96. 8.*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts 20. 35.*

To do good and to distribute forget not; for with such sacrifices God is well pleased.
Hebrews 13. 16.

The following Sentences may be used instead at the seasons named, and also at other times.

Advent. As we have opportunity, let us do good unto all men; and especially unto them that are of the household of faith. *Galatians 6. 10.*

Christmas. Brethren, you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.
2 Corinthians 8. 9.

Epiphany. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
St Matthew 5. 16.

Lent. I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Romans 12. 1.*

Passiontide. Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God. *Ephesians 5. 2.*

Maundy Thursday. Our Lord Jesus Christ saith: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. *St John 13. 34.*

Easter and Festivals. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Revelation 5. 12.*

Ascension Day. Lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also. *St Matthew 6. 20, 21.*

Whitsunday. Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.
St Matthew 7. 12.

Trinity. Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St Matthew 7. 21.*

Rogation and Harvest. He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.
2 Corinthians 9. 6, 7.

The Churchwardens, or others appointed by them, shall collect the offerings of the people, and reverently bring them to the Priest, who shall humbly present and place them upon the holy Table.

The Priest shall also at the time of the Offertory present and place on the Lord's Table so much Bread and Wine as he shall think sufficient, the same being brought to him, if so desired, by the Churchwardens or other representatives of the people.

The Bread shall be the best and purest wheat bread, whether leavened or unleavened, and the Wine pure grape wine, with which a little water may be mingled.

Then may be said or sung:

BLESSED be thou, LORD God of Israel, for ever and ever. All that is in the heaven and in the earth is thine.

All things come of thee, and of thine own have we given thee. *1 Chronicles 29. 10, 11, 14.*

Then shall one of the Ministers ask the prayers of the people, using always either the first or the last of the following Biddings, together with one or more others if so desired; and he may provide short periods for silent prayer.

Let us pray for Christ's holy Catholic Church.

Let us pray for peace on earth and for the unity of all Christian people.

Let us pray for our missionaries at home and abroad.

Let us remember before God those of our brethren who have departed this life and are at rest.

Let us pray for the whole state of Christ's Church militant here in earth.

Then the Priest shall say THE INTERCESSION.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully *to accept our alms and oblations, and* to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, that thy people may enjoy the blessings of freedom and peace: And grant unto thy servant *ELIZABETH* our Queen, and to all that are put in authority under her, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and specially to thy servant N. our Bishop,* that they may both by their life

and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations: And to all thy people give thy heavenly grace, and specially to this congregation here present, that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall the Priest or one of the Ministers say:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by all those that are minded to receive the holy Communion, both Priest and people humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop if he be present) stand up, and turning himself to the people, pronounce this Absolution:

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Then shall the Priest say:

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that labour and are heavy laden, and I will refresh you.

St Matthew 11. 28.

THE COMMUNION

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal life.

St John 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St John 2. 1, 2.*

The Priest shall then proceed with the holy Eucharist in

THANKSGIVING AND CONSECRATION

as follows:

THE Lord be with you;
People. And with thy spirit.
Priest. Lift up your hearts;
People. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God;
People. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

THE COMMUNION

Here shall follow the Proper Preface, if there be any specially appointed, or else immediately shall be said or sung:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. *Priest and People.*

PROPER PREFACES.

Upon Christmas Day, and during the Octave thereof, and upon the Feast of the Annunciation.

BECAUSE thou didst give Jesus Christ thine only Son to be born *as at this time* for us; who, by the operation of the Holy Spirit, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

After the Octave of Christmas to the Eve of the Epiphany, and upon the Feasts of the Purification and of the Transfiguration.

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

Upon the Epiphany, and seven days after.

THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, *etc.*

Upon Passion Sunday and until Maundy Thursday inclusive.

FOR the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross for us sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. Therefore with Angels, *etc.*

Upon Easter Day, and until the Eve of Ascension Day inclusive, and at memorial services.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension Day, and until the Eve of Whitsunday inclusive.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon Whitsunday, and six days after, and at Ordinations and Synods.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down *as at this time* from heaven, lighting upon the disciples to teach them, and to lead them into all truth; giving them both the gift of tongues,

and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon Trinity Sunday.

WHOM with thy co-eternal Son and Holy Spirit we confess as one God, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Spirit. Therefore with Angels, *etc.*

Upon All Saints' Day and other Festivals of Saints.

WHO in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship, may run with patience the race that is set before us, and together with them may receive the crown of glory that fadeth not away. Therefore with Angels, *etc.*

After each of which shall be said or sung:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. *Priest and People.*

Either here, or immediately before the Communion, the Priest and people may say or sing:

BLESSED is he that cometh in the Name of the Lord: Hosanna in the highest.

THE COMMUNION

Then shall the Priest proceed with the Prayer of Consecration and the Breaking of the Bread before the people.

BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, [a]took Bread; and, when he had given thanks, [b]he brake it; and gave it to his disciples, saying, Take, eat; [c]this is my Body which is given for you: Do this in remembrance of me. Likewise after supper [d]he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for [e]this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

a *Here the Priest is to take the Paten into his hands:*
b *And here to break the Bread*
c *And here to lay his hand upon all the Bread:*
d *Here he is to take the Cup into his hands:*
e *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy

beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

And all the people shall answer:

Amen.

After a short period of silence the Priest shall say:

THE peace of the Lord be always with you;
People. And with thy spirit.

Then shall the Priest kneel down at the Lord's Table, and shall, together with all that shall recieve the Communion, humbly say this prayer following:

WE do not presume to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to

eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

Then shall the Preist first receive

THE COMMUNION

in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, as he delivers the Bread, he shall say:

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivers the Cup shall likewise say:

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

In the Communion time, Hymns or Anthems such as the following may be used;

O LAMB of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

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

If the consecrated Bread or Wine be all spent before all have communicated, the Priest shall conscrate more according to the manner before prescribed; saying for the blessing of the Bread:

Hear, O merciful Father, we bessech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who, in the same night *etc*.

If it is necessary to consecrate in both kinds, the Priest shall continue: Likewise after supper he took the Cup; and, when he had given thanks, etc.

For the blessing of the Cup only, he shall say:

Hear, O merciful Father, we beseech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who after supper took the Cup; and, when he had given thanks, *etc.*

And he shall always continue to in remembrance of me.

When all have communicated, then shall the Priest say the Lord's Prayer, the people repeating with him every petition.

Let us pray.

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

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

Then shall the Priest say

ALMIGHTY and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.

And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung Gloria in Excelsis. On a weekday which is not a festival it may be omitted.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

If any of the consecrated Bread and Wine remain, the Priest and other Communicants shall reverently eat and drink the same,

either when all have communicated, or immediately after the Blessing. In the latter case, immediately after the Communion the Priest shall reverently place the same upon the holy Table, and cover them with a fair linen cloth.

If there be no Communion, the Priest or Deacon may say all that is appointed, until the end of the Intercession, together with one or more of these Collects and the Lord's Prayer, concluding with the Grace.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun,

continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

THE EXHORTATIONS

At the time of the Celebration of the Communion, either immediately before the Sermon or before Ye that do truly *etc., the Priest may say this Exhortation, the people standing. This Exhortation shall always be said on a Sunday in Advent and a Sunday in Lent.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with

a true penitent heart and living faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own condemnation, not discerning the Lord's Body. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Spirit, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Spirit, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

THE COMMUNION

When the Minister gives warning for the Celebration of the holy Communion, he may read this Exhortation following, or the first paragraph thereof, at his discretion; provided always, that he read the whole Exhortation upon some Sunday before Christmas Day, Easter Day, and Whitsunday, the people all standing.

DEARLY beloved, on . . . I intend, through God's assistance, to celebrate the Lord's Supper; and to administer to all such as shall be devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the need of devout preparation for the receiving thereof, so that ye may come holy and clean to such a heavenly Feast, in the marriage- arment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to

have been against your neighbours, then ye shall reconcile yourselves to them, being ready to make restitution. Ye must also be ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins; else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet Minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and the avoiding of all scruple and doubtfulness.

The Minister may add the following:

I FOR my part shall be ready to celebrate the holy Eucharist; and according to mine office, I call you in Christ's behalf to come to this heavenly Feast. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted before God. If any one say, I am a grievous sinner, and therefore I am afraid to come; wherefore then do ye not repent and amend? For as the Son of God willingly yielded up his soul by death upon

the Cross for your salvation; so it is your duty to receive the holy Communion, in remembrance of the sacrifice of his death, as he himself commanded.

Wherefore I bid you in God's Name not to separate yourselves from your brethren, but to prepare yourselves, and to come to feed upon the banquet of this most heavenly Food.

Whereas it is ordained in this office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

THE CHRISTIAN YEAR WITH THE COLLECTS EPISTLES AND GOSPELS

Part 1. Christmas and Epiphany.

The four weeks of ADVENT.
CHRISTMAS DAY: December 25.
The Christmas Holy-days.
Sundays after Christmas: one or two.
EPIPHANY: January 6.
Sundays after Epiphany: according to the date of Easter.

Part 2. Easter and Pentecost.

Three Sundays before Lent.
Ash Wednesday: beginning the Forty Days of Lent.
The Forty Days of LENT (Sundays not included in the reckoning).
PALM SUNDAY: The sixth Sunday in Lent.
HOLY WEEK: including GOOD FRIDAY.
EASTER DAY being the first Sunday after the Full Moon which happens upon, or next after, the Spring Equinox, March 21.
Five Sundays after Easter.
ASCENSION DAY: the fortieth day after Easter.
One Sunday after Ascension.
PENTECOST or WHITSUNDAY: being the fiftieth day after Easter.
The Sunday after Pentecost: called TRINITY SUNDAY.
Sundays after Trinity: according to the date of Easter.

Part 3. Holy-days throughout the Year.

See page 260.

Part 4. Supplementary Collects, Epistles, and Gospels.

See page 309.

THE
COLLECTS EPISTLES AND GOSPELS
TO BE USED THROUGHOUT THE YEAR

GENERAL RUBRICS

The Collect appointed for any Sunday or other Feast shall be used at the Evening Service next before, except in the case of Easter Day.

The Collect, Epistle, and Gospel of the Sunday shall serve all the week after, except when other provision is made.

On any weekday for which no special Collect, Epistle, and Gospel is appointed, the Priest may use the Collects, Epistles, and Gospels which are provided for lesser commemorations and weekdays, in accordance with the directions given on pages 309 and following.

The Collect appointed for any Holy-day may be said after the Sunday Collect during the seven days following; and the Collect, Epistle, and Gospel appointed for any Holy-day which has an Octave may be used on any day in the Octave for which no special provision has been made.

A Holy-day falling on a Sunday in Advent or Lent, or on Ash Wednesday or Ascension Day, shall be transferred to the following Tuesday. A Holy-day falling between Palm Sunday and Easter I shall be transferred to the Tuesday after Easter I; one falling between Whitsunday and Trinity Sunday shall be transferred to the Tuesday after Trinity Sunday. If any such Tuesday is not free, the Holy-day shall be transferred to some convenient day following.

But in the case of the Sundays after Christmas, Epiphany, and Trinity, and from Easter II to Easter V: the Collect, Epistle, and Gospel of the Holy-day shall be used, the Collect of the Sunday being said after the Collect of the Holy-day.

In the case of Holy-days falling on Septuagesima, Sexagesima, or Quinquagesima: the Service of the Purification of St Mary the Virgin shall be used on the Sunday, the Collect of the Sunday being said after that of the Feast; but the Conversion of St Paul, and St Matthias, shall be transferred to the following Tuesday.

Any Holy-day falling on a Monday (except the days from Christmas to Epiphany) may be transferred to the following Tuesday.

In reading any Collect ending with the words through Jesus Christ our Lord, *the Priest may add the ascription* who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

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

THE FIRST SUNDAY IN ADVENT

BEING THE FOURTH SUNDAY BEFORE CHRISTMAS DAY

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

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

THE EPISTLE. Romans 13. 8.

OWE no man any thing, but to love one another: for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when

Introit Ps. 25. 1-7 p. 358. Between Lections: Ps. 85. 4-7, p. 438

we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St Matthew 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying,

Tell ye the daughter of Sion,
Behold, thy King cometh unto thee,
Meek, and sitting upon an ass,
And a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude

said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT

THE COLLECT.

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

THE EPISTLE. Romans 15. 4.

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

Introit: Ps. 80. 1-7, p. 433, or Ps. 119, Pt 17, p.493. Between Lections: Ps. 50. 1-6, p. 392.

made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written,

For this cause I will give praise to thee among the Gentiles,
And sing unto thy Name.

And again he saith,

Rejoice, ye Gentiles, with his people.

And again,

Praise the Lord, all ye Gentiles,
And laud him, all ye people.

And again, Isaiah saith,

There shall be a root of Jesse,
And he that shall rise to reign over the Gentiles,
In him shall the Gentiles hope.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

THE GOSPEL. St Luke 21. 25.

JESUS said unto his disciples, There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily

I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT

THE COLLECT.

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

THE EPISTLE. 1 Corinthians 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. I know nothing against myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. St Matthew 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come,

Introit: Ps. 33. 1-6, p. 367. Between Lections: Ps. 80. 1-3, p. 433.

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

Behold, I send my messenger before thy face,
Which shall prepare thy way before thee.

THE ADVENT EMBER DAYS

BEING THE WEDNESDAY FRIDAY AND SATURDAY AFTER THE THIRD SUNDAY IN ADVENT

On Ember Days the Collect, Epistle, and Gospel, page 210, shall always be used first. The following Collect, Epistle, and Gospel for PEACE IN THE WORLD *may be used, with the Ember Collect added, at a second Ember Day Service during the week; and are also suitable for Advent and other weekdays for which no special provision has been made in this Book.*

THE COLLECT.

ALMIGHTY Lord and everlasting Father, who wouldest have the kingdoms of the world become the kingdom of thy Son Jesus Christ: Bestow thy blessing, we beseech thee, upon all who labour for peace and righteousness

Introit: Ps. 72. 1-7, p. 419. Between Lections: Ps. 85. 8-13, p. 439.

among the nations, that the day may be hastened when war shall be no more, and thou shalt take the nations for thine inheritance; through the same Jesus Christ our Lord. *Amen.*

THE LESSON. Micah 4. 1.

AND it shall come to pass that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, and he shall teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it.

THE GOSPEL. St Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. And she was troubled at this saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest;
And the Lord God shall give unto him the throne of his father David.
And he shall reign over the house of Jacob for ever;
And of his kingdom there shall be no end.

THE FOURTH SUNDAY IN ADVENT

THE COLLECT.

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

THE EPISTLE. Philippians 4. 4.

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

Introit: Ps. 19. 1-6, p. 351. Between Lections: Ps. 145. 18-22, p. 517.

THE GOSPEL. St John 1. 19.

THIS is the witness of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: he it is who cometh after me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

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

COMMONLY CALLED

CHRISTMAS DAY

These Anthems shall be sung or said instead of Venite at Morning Prayer, and may be used at the Holy Communion except when the latter Service is combined with Morning Prayer.

BEHOLD a virgin shall conceive and bear a son, / and shall call his name Immanuel.
Isaiah 7. 14.

Unto us a child is born, / unto us a son is given.
Isaiah 9. 6.

In this was manifested the love of God toward us, / because that God sent his only-begotten Son into the world that we might live through him.
1 St John 4. 9.

Blessed be the God and Father of our Lord Jesus Christ, / who hath blessed us with all spiritual blessings in heavenly places in Christ. *Ephesians 1. 3.*

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

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

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

December 25.

Introit: Ps. 98. 1-4, p. 455. Between Lections: Ps. 98. 5-17, p. 456.

THE EPISTLE. Hebrews 1. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?

And again,

I will be to him a Father,
And he shall be to me a Son?

And again, when he bringeth the first-born into the world, he saith,

And let all the angels of God worship him.

And of the angels he saith,

Who maketh his angels spirits,
And his ministers a flame of fire.

But unto the Son he saith,

Thy throne, O God, is for ever and ever;
A sceptre of righteousness is the sceptre of thy kingdom:
Thou hast loved righteousness, and hated iniquity;
Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.

And again he saith,

Thou, Lord, in the beginning hast laid the foundation of the earth;
And the heavens are the works of thine hands:
They shall perish, but thou remainest;
And they all shall wax old as doth a garment;
And as a vesture shalt thou fold them up,
And they shall be changed;
But thou art the same,
And thy years shall not fail.

THE GOSPEL. St John 1. 1.

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

The Collect of Christmas Day shall be said continually unto the Eve of the Epiphany. The following additional Collect may also be used during these twelve days.

O GOD, who makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: Grant that as we joyfully receive him as our Redeemer, we may with sure confidence behold him when he shall come again to be our Judge; who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

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

THE EPISTLE. Titus 2. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak; and exhort, and rebuke with all authority. Let no man despise thee.

THE GOSPEL. St Luke 2. 1.

NOW it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,

** Introit: Ps. 2. 7-8, p. 332. Between Lections: Ps. 110. 1-4, p. 477.*

unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace, good will toward men.

SAINT STEPHEN THE MARTYR

THE COLLECT.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Spirit, may learn to love and bless our persecutors, by the example

December 26.

Introit: Ps. 119. Pt. 3, p. 486. Between Lections: Ps. 119. Pt. 21, p. 496.

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

THE LESSON. Acts 55.

STEPHEN, being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen calling upon God and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when, he had said this, he fell asleep.

THE GOSPEL. St Matthew 23. 34.

JESUS spake unto the Scribes and Pharisees, saying, Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah the son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that

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

SAINT JOHN THE EVANGELIST

THE COLLECT.

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

THE EPISTLE. 1 St John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen, and bear witness, and declare unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all.

December 27

Introit: Ps. 92. 1-4, p. 449. Between Lections: Ps. 92. 12-15, p. 450.

THE GOSPEL. St John 21. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which beareth witness of these things, and wrote these things, and we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

THE INNOCENTS

THE COLLECT.

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

December 28.

Introit: Ps. 8. 1-2, p. 337. Between Lections: Ps.124. 5-7, p. 499.

THE LESSON. Revelation 14. 1.

I SAW, and behold the Lamb standing on the mount Sion, and with him an hundred and forty and four thousand, having his Name, and the Name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping upon their harps; and they sing as it were a new song before the throne, and before the four living creatures, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

THE GOSPEL. St Matthew 2. 13.

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

and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

In Ramah was there a voice heard,
Lamentation, and weeping, and great mourning,
Rachel weeping for her children,
And would not be comforted, because they are not.

If there be any further weekdays, the Service of Christmas Day shall be used.

THE SUNDAY AFTER CHRISTMAS DAY

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Galatians 4. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but

Introit: Ps. 93, p. 450.. Between Lections: Ps. 110. 1-4, p. 477.

when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

THE GOSPEL. St Matthew 1. 18.

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

Behold, a Virgin shall be with child, and shall bring forth a Son,
And they shall call his name Emmanuel,

which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

THE OCTAVE DAY OF CHRISTMAS

AND THE CIRCUMCISION OF CHRIST BEING NEW YEAR'S DAY

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The following additional Collects may be used for the Circumcision and for New Year's Day.

Of the Circumcision.

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

For the New Year.

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

January 1.

Introit: Ps. 8, p. 337. Between Lections: Ps. 145. 18-22, p. 517.

THE LESSON. Isaiah 9. 2.

THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

THE GOSPEL. St Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the

shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

This Service shall be used until the Epiphany.

THE EPIPHANY OF OUR LORD

OR THE MANIFESTATION OF CHRIST TO THE GENTILES

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, who know thee now by faith, may be led onward through this earthly life, until we see the vision of thy heavenly glory; through the same thy Son Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

This Collect is to be repeated every day throughout the Octave.

THE EPISTLE. Ephesians 3. 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given unto me for your sakes: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit;

January 6.
Introit: Ps. 72. 1-7, p. 418. Between Lections: Ps. 72. 8-11, p. 418.

That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God, who created all things: to the intent that now unto the principalities and powers in heavenly places might be made known, through the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. St Matthew 2. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where the Christ was to be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou, Bethlehem, in the land of Judah,
Art not the least among the princes of Judah:
For out of thee shall come a Governor
That shall rule my people Israel.

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

The Collect, Epistle, and Gospel of the Epiphany shall serve for all weekdays in the Octave, except when other provision has been made.
The following Collect, Lesson, and Gospel may be used on any weekday in the Octave, or at a second service on the Epiphany.

THE BAPTISM OF OUR LORD

THE COLLECT.

O HEAVENLY Father, whose blessed Son Jesus Christ did take our nature upon him, and was baptized for our sakes in the river Jordan: Mercifully grant that we being regenerate, and made thy children by adoption and grace, may also be partakers of thy Holy Spirit; through him whom thou didst send to be our Saviour and Redeemer, even the same thy Son Jesus Christ our Lord. *Amen.*

Introit: Ps. 98. 1-4, p. 445. Between Lections: Ps. 98. 8-10, p. 456.

THE LESSON. Isaiah 42. 1.

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth. He shall not fail nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

THE GOSPEL. St Mark 1. 1.

THE beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets,

Behold, I send my messenger before thy face,
Which shall prepare thy way before thee.
The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the forgiveness of sins.

And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

The following Collect, Epistle, and Gospel may be used throughout the Epiphany season on weekdays, for THE MISSIONARY WORK OF THE CHURCH OVERSEAS.

THE COLLECT.

ALMIGHTY and everlasting God, who desirest not the death of sinners, but rather that they may turn unto thee and live: Deliver the nations of the world from superstition and unbelief, and gather them all into thy holy Church, to the praise and glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 10. 8.

WHAT saith the Scripture?

Near is the word, in thy mouth and in thy heart, even the word which we proclaim. If thou shalt confess with thy mouth that Jesus is

Introit: Ps. 67, p. 409. Between Lections: Ps. 117, p. 482.

Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith,

> Whosoever believeth on him shall not be put to shame.

For there is no difference between Jew and Greek; for the same Lord of all is rich unto all that call upon him; for

> Whosoever shall call upon the Name of the Lord shall be saved.

How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written,

> How beautiful are the feet of them that bring glad tidings of good things!

THE GOSPEL. St Matthew 28. 16.

THEN the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spoke to them, saying, All authority is given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the world. Amen.

THE FIRST SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 12. 11.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. St Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him

Introit: Ps. 100, p. 457. Between Lections: Ps. 84. 1-4, p. 437.

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

THE SECOND SUNDAY AFTER THE EPIPHANY

THE COLLECT.

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

THE EPISTLE. Romans 12. 6.

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

Introit: Ps. 98. 1-4, p. 445. Between Lections: Ps. 98. 8-10, p. 456.

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

THE GOSPEL. St John 2. 1.

AND the third day there was a wedding in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the wedding. And when the wine failed, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, O woman, what is that to thee and to me? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had

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

THE THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT.

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

THE EPISTLE. Romans 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Introit: Ps. 148. 1-6, p. 519. Between Lections: Ps. 102. 15-18, p. 459.

THE GOSPEL. St Matthew 8. 1.

WHEN Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

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

THE EPISTLE. Romans 13. 1.

LET every man be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves judgement. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. And for this cause too ye pay taxes; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

Introit: Ps. 98. 1-7, p. 455. Between Lections: Ps. 98. 8-10, p. 456.

THE GOSPEL. St Mark 4. 35.

AND the same day, when the even was come, Jesus saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

THE FIFTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 3. 12.

PUT on therefore, as the elect of God, holy and beloved, mercy and compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one

Introit: Ps. 98. 1-4, p. 445. Between Lections: Ps. 98. 8-10, p. 456.

another, if any man have a complaint against any; even as the Lord forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

THE GOSPEL. St Matthew 13. 24.

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

THE SIXTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 St John 3. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and so we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Introit: Ps. 99. 1-5, p. 456. Between Lections: Ps. 99. 6-9, p. 456.

THE GOSPEL. St Matthew 24. 23.

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

THE SUNDAY CALLED SEPTUAGESIMA

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of

Introit: Ps. 18. 1-7, p. 397. Between Lections: Ps. 119. 8-10, Pt 4, p. 486.

thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Corinthians 9. 24.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

THE GOSPEL. St Matthew 20. 1.

AND Jesus spake unto them another parable, saying, The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard

saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have worked but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA

THE COLLECT.

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

THE EPISTLE. 2 Corinthians 11. 21.

WHEREINSOEVER any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am 1. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more:

Introit: Ps. 44. 24-27, p. 386. Between Lections: Ps. 17. 6-9, p. 346.

in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. St Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the

mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA

BEING THE FIFTIETH DAY BEFORE EASTER

THE COLLECT.

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

THE EPISTLE. 1 Corinthians 13. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Introit: Ps. 31. 1-6, p. 364. Between Lections: Ps. 31. 22-26, p. 366.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three: but the greatest of these is charity.

THE GOSPEL. St Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge

him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

This Collect, Epistle, and Gospel shall be used every day in the week following, except upon Ash Wednesday or any Holy-day for which other provision is made.

THE FIRST DAY OF LENT
COMMONLY CALLED
ASH WEDNESDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging

Introit: Ps. 57. 1-7, p. 400. Between Lections: Ps. 103. 8-14, p. 460.

our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent after the Collect appointed for the day until Holy Week.

THE EPISTLE. St James 4. 6.

GOD bestoweth abundant grace; wherefore the Scripture saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren.

THE GOSPEL. St Matthew 6. 16.

AND Jesus spake unto his disciples, saying, When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall recompense thee. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

THE FIRST SUNDAY IN LENT

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. 2 Corinthians 6. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith,

I have heard thee in a time accepted,
And in the day of salvation have I succoured thee:

behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God; by the armour of righteousness on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Introit: Ps. 98. 1-4, p. 445. Between Lections: Ps. 98. 8-10, p. 456.

THE GOSPEL. St Matthew 4. 1.

THEN was Jesus led up by the Spirit into the wilderness, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written,

Man shall not live by bread alone,
But by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written,

He shall give his angels charge concerning thee,
And in their hands they shall bear thee up,
Lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again,

Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written,

Thou shalt worship the Lord thy God,
And him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him.

THE LENTEN EMBER DAYS

BEING THE WEDNESDAY FRIDAY AND SATURDAY AFTER THE FRIST SUNDAY IN LENT

On Ember Days the Collect, Epistle, and Gospel, page 210, shall always be used first. The following Collect, Epistle, and Gospel for MISSIONARY WORK IN OUR OWN COUNTRY *may be used, with the Ember Collect added, at a second Ember Day Service during the week; and are also suitable for Lenten and other weekdays for which no special provision has been made in this Book.*

THE COLLECT.

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

THE EPISTLE. 1 Thessalonians 1. 1.

PAUL and Silvanus and Timothy unto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election by God. For our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became

Introit: Ps. 98. 1-4, p. 445. Between Lections: Ps. 98. 8-10, p. 456.

followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: so that ye were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith towards God is spread abroad.

THE GOSPEL. St Mark 1. 32.

AT even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of manifold diseases, and cast out devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon Peter and they that were with him followed after him. And when they had found him, they said unto him, All men are seeking for thee. And he said unto them, Let us go into the neighbouring towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

THE SECOND SUNDAY IN LENT

THE COLLECT.

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

SECOND SUNDAY IN LENT

THE EPISTLE. 1 Thessalonians 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what charges we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to keep his own body in holiness and honour; not in the lust of concupiscence, even as the Gentiles who know not God; that no man transgress, and wrong his brother in this matter; because the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness.

THE GOSPEL. St Matthew 15. 231.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and knelt before him, saying, Lord, help me. But he answered and said, It is not right to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the little dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT

THE COLLECT.

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

THE EPISTLE. Ephesians 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not befitting; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the light is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Therefore it is said,

Introit: Ps. 25. 8-15, p. 358. Between Lections: Ps. 25. 16-22, p. 359.

Awake, thou that sleepest, and arise from the dead,
And Christ shall give thee light.

THE GOSPEL. St Luke 11. 14.

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

THE FOURTH SUNDAY IN LENT

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Galatians 4. 26.

JERUSALEM which is above is free; which is the mother of us all. For it is written,

Rejoice, thou barren that bearest not;
Break forth and cry, thou that travailest not:
For the desolate hath many more children
than she which hath an husband.

Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free.

THE GOSPEL. St John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

Introit: Ps. 122, p. 498. Between Lections: Ps. 125, p. 499.

There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the sign that Jesus did, said, This is of a truth that Prophet that should come into the world.

THE FIFTH SUNDAY IN LENT
COMMONLY CALLED
PASSION SUNDAY

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. HEBREWS 9. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of

Introit: Ps. 43, p.384. Between Lections: Ps. 143. 1-10, p. 513.

goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling those who are unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purify your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. St Matthew 20. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE SUNDAY NEXT BEFORE EASTER
COMMONLY CALLED
PALM SUNDAY

THE COLLECT.

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

THE EPISTLE. Philippians 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be equal to God, but emptied himself, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him the name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Ps. 118. 19-29, p. 484
Introit: Ps. 22. 1-11, p. 354. Between Lections: Ps. 22. 12-21, p. 355.

and that every tongue should confess JESUS CHRIST IS LORD, to the glory of God the Father.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST MATTHEW

THE GOSPEL. St Matthew 27. 1.

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

And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate

unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to a single charge, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ? For he knew that for envy they had delivered him. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Which of the two will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called the Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that the tumult increased, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had

platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

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

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My

God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elijah will come to save him. Jesus, when he had cried again with a loud voice, gave up the spirit. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God.

MONDAY IN HOLY WEEK

THE COLLECT.

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

THE LESSON. Isaiah 63. 7.

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

Introit: Ps. 35. 1-3, p. 370. Between Lections: Ps. 79. 8-10, p. 432.

his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old.

THE BEGINNING OF THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST MARK

THE GOSPEL. St Mark 14. 1.

AFTER two days was the feast of the passover, of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more t1han three hundred pieces of silver, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they were eating, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for

many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto

them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

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

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

him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan. But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY IN HOLY WEEK

THE COLLECT.

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

THE LESSON. Isaiah 50. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me?

THE CONTINUATION OF THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST MARK

THE GOSPEL. St Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him

Introit: Ps. 69. 17-22, p.414. Between Lections: Ps- 35. 11-16, p.371.

to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him,

and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elijah will come to take him down. And Jesus cried with

a loud voice, and gave up the spirit. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the spirit, he said, Truly this man was the Son of God.

WEDNESDAY IN HOLY WEEK

THE COLLECT.

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

THE EPISTLE. Hebrews 9. 15.

WHEREFORE Christ is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions which were under the first covenant, they which are called might receive the promise of an eternal inheritance. For where a covenant or testament is, there must also, of necessity, be the death of the testator; for a testament is of force after men are dead; it is of no strength at all while the testator liveth. And therefore the first testament also was dedicated with blood; for when Moses had spoken every commandment to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the

Introit: Ps. 102. 1-11, p. 458 Between Lections: Ps.55. 12-15, p.398.

people, saying, This is the blood of the covenant or testament, which God hath commanded you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. And according to the law, almost all things are purified with blood, and without shedding of blood there is no forgiveness. It was necessary therefore that these symbols of heavenly things should be purified thus; but the heavenly things themselves with better sacrifices; for Christ hath not entered into holy places made with hands, which are only figures of the true, but into heaven itself, now to appear in the presence of God for us. Nor need he offer himself many times like the high priest who entereth into the holy place every year with blood that is not his own: for then must he often have suffered since the foundation of the world; but now, once for all, at the end of time, he hath appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time apart from sin unto salvation.

THE BEGINNING OF THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST LUKE

THE GOSPEL. St Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains,

how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

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

And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth

as it was determined; but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For which is the greater, he that sitteth at the table, or he that serveth? is not he that sitteth at the table? but I am among you as he that serveth. Ye are they that have continued with me in my temptations. And I make a covenant with you, as my Father hath made a covenant with me, even a kingdom; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the trans-

gressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him.

And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Then took they him, and led him, and brought

him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied it, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

THURSDAY IN HOLY WEEK
COMMONLY CALLED
MAUNDY THURSDAY

THE COLLECTS.

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

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

THE EPISTLE. 1 Corinthians 11. 23.

BRETHREN, I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he

Introit: Ps. 67, p. 409. Between Lections: Ps. 22. 22-26, p. 355.

come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh condemnation to himself, not discerning the Lord's body.

THE CONTINUATION OF THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST LUKE

THE GOSPEL. St Luke 23. 1.

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

And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And

the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. Neither hath Herod: for he sent him back to us. Behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. And they cried out all together, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified; and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also

bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen one of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And

it was about the sixth hour: and there was a darkness over all the land until the ninth hour, the sun's light failing; and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the spirit. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

At a second service, instead of the Gospel of the day, there may be read that appointed for a Harvest Thanksgiving, page 621.

GOOD FRIDAY

These Anthems shall be sung or said instead of Venite at Morning Prayer.

BEHOLD the Lamb of God, / which taketh away the sin of the world. *St John 1. 29.*

He was wounded for our transgressions, / he was bruised for our iniquities:

The chastisement of our peace was upon him; / and with his stripes we are healed.

Isaiah 53. 5.

Herein is love, not that we loved God, but that he loved us, / and sent his Son to be the propitiation for our sins. *1 St John 4. 10.*

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, / and honour, and glory, and blessing.

Revelation 5. 12.

Good Friday. Between Lections: Ps. 54, p. 397.

THE COLLECTS.

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

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

THE EPISTLE. Hebrews 10. 1.

THE law of Moses, having as it were a shadow of good things which were to come, but not the very image of those things, can never with those sacrifices which they offered continually, year by year, make the comers thereunto perfect; for then would they not have ceased to be offered? since the worshippers, once they had been purified, should have had no more consciousness of sins. But in those sacrifices a remembrance of sins is made over again every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith,

> Sacrifice and offering thou wouldest not,
> But a body hast thou prepared me:
> In burnt-offerings and sacrifices for sin thou
> hast had no pleasure:

Then said I, Lo, I come
(In the volume of the book it is written of me)
To do thy will, O God.

Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein, (which are offered according to the law;) then said he, Lo, come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily in his ministry offering many times those same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God, waiting from henceforth till his enemies be made his footstool. For by one single offering he hath perfected for ever those who are sanctified; whereof the Holy Spirit also is a witness to us. For after saying,

This is the covenant that I will make with them
After those days, saith the Lord,
I will put my laws into their hearts,
And in their minds will I write them;

then saith he,

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies

washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see +the day approaching.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST JOHN

THE GOSPEL. St John 18. 33.

THEN Pilate entered into the judgement-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king: to this end was I born and came into the world, that I should witness to the truth: every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all; but ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and came unto him, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your

King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith,

They parted my raiment among them,
And for my vesture they did cast lots.

These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy

mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bore witness, and his witness is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

EASTER EVEN
OR HOLY SATURDAY

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St Peter 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was being prepared; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

Introit: Ps. 42. 1-7, p. 383. Between Lections: Ps. 42. 8-14, p. 383.

THE GOSPEL. St Matthew 27. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

EASTER DAY

These Anthems shall be sung or said instead of Venite at Morning Prayer, and may be used at the Holy Communion except when the latter Service is combined with Morning Prayer.

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

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

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

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

Likewise reckon ye also yourselves to be dead indeed unto sin, / but alive unto God, through Jesus Christ our Lord. *Romans 6. 9.*

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

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

For as in Adam all die, / even so in Christ shall all be made alive. *1 Corinthians 15. 20.*

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

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

THE COLLECT.

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

Introit: Ps. 139. 1-5, 17-18, p. 509. Between Lections: Ps. 118. 22-25, p. 484.

who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Colossians 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your minds on things above, not on earthly things; for you have died, and your life is hid with Christ in God. When Christ, who is your life, shall be made manifest, then shall you also be made manifest with him in glory. Mortify, therefore, your mem- bers which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry; because of which cometh the wrath of God; in which you once walked yourselves when you lived in such things. But now you must put it all off: wrath, anger, malice, slander, and filthy talk out of your mouth; lie not to one another; cast off the old self with its evil deeds, and put on the new, which is being refashioned unto knowledge according to the image of its creator; in whom there is neither Greek nor Jew, neither circumcision nor uncircumcision, barbarian or Scythian, bond or free, but Christ is all in all.

THE GOSPEL. St John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together;

and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen cloths lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloths lie; and the napkin that was about his head, not lying with the linen cloths, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The following additional Collect may be used on Easter Day and throughout the Octave.

O GOD, who makest us glad with the yearly remembrance of the resurrection from the dead of thy only Son Jesus Christ: Grant that we who celebrate this Paschal feast may die daily unto sin, and live with him evermore in the glory of his endless life; through the same Jesus Christ our Lord. *Amen.*

The following Epistle and Gospel may be used at a second service on Easter Day, or on the Wednesday, Thursday, Friday, or Saturday, in Easter Week.

THE EPISTLE. 2 Timothy 2. 8.

REMEMBER Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory. This is a faithful saying: For if we be dead with him, we shall also live with him. If we endure, we shall also reign with him. If we deny him, he also will

Introit: Ps. 30. 1-5, p. 363. Between Lections: Ps. 118. 22-25, p. 484.

deny us. If we believe not, yet he abideth faithful; he cannot deny himself. Of these things put them in remembrance.

THE GOSPEL. St Mark 16. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who will roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there will ye see him, as he said unto you.

MONDAY IN EASTER WEEK

THE COLLECT.

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

Introit: Ps. 105. 1-6, p. 464. Between Lections: Ps. 118. 22-25, p. 484.

THE LESSON. Acts 10. 34

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all); that word, I say, ye know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed by the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to bear witness that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive forgiveness of sins.

THE GOSPEL. St Luke 24. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes

were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have with one another, as ye walk? And they stood still, looking sorrowful. But one of them, whose name was Cleopas, answered and said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, Foolish ones, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread,

and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of the bread.

TUESDAY IN EASTER WEEK

THE COLLECT.

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

THE LESSON. Acts 13. 26.

AND Paul stood up and said, Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem and their rulers knew him not, nor did they understand the voices of the prophets which are read every sabbath day, but fulfilled

Introit: Ps. 106, 1-5, p. 467. Between Lections: Ps. 118. 22-25, p.484.

them by condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days by them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

THE GOSPEL. St Luke 24. 36.

AND as they spake these things, Jesus himself stood in the midst of his disciples, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any food? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their

understanding, that they might understand the Scriptures, and said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance unto forgiveness of sins should be preached in his name unto all nations, beginning from Jerusalem; and ye are witnesses of these things.

THE OCTAVE DAY OF EASTER

BEING THE SUNDAY AFTER EASTER DAY

THE COLLECT.

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

THE EPISTLE. 1 St John 5. 4.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and by blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath borne concerning his Son. He that believeth on the Son of God hath the witness in himself: he that believeth

Introit: Ps. 81. 1-4, p. 434. Between Lections: Ps. 118. 22-25, p. 484.

not God, hath made him a liar, because he believeth not the witness that God gave of his Son; and this is the witness, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

THE GOSPEL. St John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER

THE COLLECT.

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

Introit: Ps. 33. 1-9, p. 367. Between Lections: Ps. 63. 1-4, p. 405.

THE EPISTLE. 1 St Peter 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. St John 10. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

THE THIRD SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, who showest to them that it be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may forsake those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Let your conduct among the Gentiles be honourable; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punish- ment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free men, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

THE GOSPEL. St John 16. 16.

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

Introit: Ps. 66. 1-6, p. 408. Between Lections: Ps. 66. 7-8, p. 409.

among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered, she remembereth no more the anguish, for joy that a child is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Introit: Ps. 98. 1-4, p. 455. Between Lections: Ps. 118. 15-18, p. 484.

THE EPISTLE. St James 1. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will he brought us to birth by the word of truth, that we should be a kind of first-fruits of all his creation. Ye know this, my beloved brethren; and so let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. And therefore lay aside all filthiness and residue of wickedness, and receive with meekness the implanted word, which is able to save your souls.

THE GOSPEL. St John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall

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

THE FIFTH SUNDAY AFTER EASTER
COMMONLY CALLED
ROGATION SUNDAY

THE COLLECT.

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

THE EPISTLE. St James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Introit: Ps. 107. 1-9, p. 471. Between Lections: Ps. 66. 15-19, p. 409.

THE GOSPEL. St John 16. 23.

JESUS said unto his disciples, Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in parables: the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no parable. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

THE ROGATION DAYS

BEING THE THREE DAYS BEFORE ASCENSION DAY

THE COLLECT.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Timothy 2. 1.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

THE GOSPEL. St Luke 11. 1.

IT came to pass, that, as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said

Monday. Introit: Ps 4, p. 333. Between Lections: Ps. 23, p. 356.
Tuesday. Introit: Ps. 18. 1-7, p. 347. Between Lections: Ps. 118. 1-4, p. 483
Wednesday. Introit: Ps. 65. 10-15, p. 408. Between Lections: Ps. 23, p. 356.

unto them, When ye pray, say, Father, Hallowed be thy Name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or the following Collect, Lesson, and Gospel may be used, for
THE FRUITS OF THE EARTH AND THE LABOURS OF MEN.

THE COLLECT.

ALMIGHTY and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord. *Amen.*

THE LESSON. Genesis 1. 26.

AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the

Introit: Ps. 65. 10-15, p. 408. Between Lections: Ps. 23, p. 356.

birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for food. And to every beast of the earth, and to every bird of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so. And God saw every thing that he had made, and, behold, it was very good.

THE GOSPEL. St Mark 4. 26.

JESUS said unto his disciples, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it hath been sown, it groweth up, and becometh greater than all

herbs, and shooteth out great branches; so that the birds of the air may lodge under the shadow of it. And with many such parables spake he the word unto them, as they were able to hear it.

THE ASCENSION DAY

BEING THE FORTIETH DAY AFTER EASTER SOMETIMES CALLED HOLY THURSDAY

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE LESSON. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many proofs, appearing unto them durine forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. When they

Introit: Ps. 47. 1-7, p. 389. Between Lections: Ps. 68. 17-20, p. 411.

therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

THE GOSPEL. St Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name shall they cast out evil spirits; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the

Lord working with them, and confirming the word with signs following.

The same Collect, Lesson, and Gospel shall serve for every week-day after, unto the next Sunday, or unto the Octave Day if so desired except upon the Feast of Saint Philip and Saint James.

SUNDAY AFTER ASCENSION DAY

THE COLLECT.

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

THE EPISTLE. 1 St Peter 4. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL. St John 15. 26.

AND Jesus said unto his disciples, When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth,

Introit: Ps. 27.1-12, p. 360. Between Lections: Ps. 47. 5-10, p.389.

which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

THE DAY OF PENTECOST

BEING THE FIFTIETH DAY AFTER EASTER COMMONLY CALLED

WHITSUNDAY

These Anthems shall be sung or said instead of Venite at Morning Prayer, and may be used at the Holy Communion except when the latter Service is combined with Morning Prayer.

O SING unto the LORD a new song; / for he hath done marvellous things. *Psalm 98. 1.*

Christ, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, / hath shed forth this, which ye now see and hear. *Acts 2. 33.*

And because ye are sons, / God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. *Galatians 4. 6.*

We all, with open face / beholding as in a glass the glory of the Lord,

Are changed into the same image from glory to glory, / even as by the Spirit of the Lord. *2 Corinthians 3. 18.*

Whitsunday. Introit: Ps. 68. 1-6, p. 410, or Ps. 122, p. 498. Between Lections: Ps. 68, 7-10, p. 411, or Ps. 125, p. 499.

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

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

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The Collect of Pentecost is to be used daily until Trinity Sunday.

The following additional Collect may be used on Whitsunday and the six days following.

O GOD, who makest us glad with the yearly remembrance of the coming of the Holy Spirit upon thy disciples in Jerusalem: Grant that we who celebrate before thee the Feast of Pentecost may continue thine for ever, and daily increase in thy Holy Spirit, until we come to thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

THE LESSON. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it rested upon each of them: and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem

Jews, devout men, out of every nation under heaven. Now when this sound was heard, the multitude came together, and were bewildered, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers from Rome, both Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. St John 14. 15.

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

unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

At a second service the Collect, Epistle, and Gospel for THE UNITY OF THE CHRISTIAN CHURCH, *page 213, may be used, the Collect of Pentecost preceding the Collect for Unity.*

MONDAY AFTER PENTECOST

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same, Spirit, one God, world without end. *Amen.*

THE LESSON. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching good tidings of peace by Jesus

Introit: Ps. 81. 13-16, p. 435. Between Lections: Ps. 104. 28-31, p. 464.

Christ (he is Lord of all); that word, I say, ye know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed by the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to bear witness that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive forgiveness of sins. While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St John 3. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. For God sent not his Son into the world to judge the world, but that the world through him might be saved. He that believeth on him is not judged: but he that believeth not is judged already; because he hath not believed in the name of the only-begotten Son of God. And this is the judgement, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY AFTER PENTECOST

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

THE LESSON. Acts 8. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit.

Introit: Ps. 78. 1-8, p. 426. Between Lections: Ps. 23. 1-4, p. 356.

THE GOSPEL. St John 10. 1.

JESUS said unto his disciples, Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

THE EMBER DAYS

BEING THE WEDNESDAY FRIDAY AND SATURDAY IN THE OCTAVE OF PENTECOST

THE COLLECT.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church: Give thy grace, we

Ember Days.
Advent. Introit: Ps. 119, Pt 19, p. 494. Between Lections: Ps. 85. 1-3, p. 438.
Lent. Introit: Ps. 84. 8-13, p. 438. Between Lections: Ps. 141. 1-4, p. 512.

humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and to the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Romans 12. 3.

FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward

Ember Days

Pentecost. Introit: Ps. 132. 7-10, p.503. Between Lections: Ps. 135. 19-21, p. 506.
Autumn. Introit: Ps. 81. 1-10, p. 434. Between Lections: Ps. 150. 1-6, p. 464.

another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

THE GOSPEL. St Luke 10. 2.

THEREFORE said Jesus unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

This Collect, Epistle, and Gospel shall serve for the other Ember Seasons throughout the year. The Collects, Epistles, and Gospels for the Ordination Services may also be used during the Ember Seasons.

EMBER DAYS

On Ember Days the Collect, Epistle, and Gospel, page 210, shall always be used first. The following Collect, Epistle, and Gospel for THE UNITY OF THE CHRISTIAN CHURCH *may be used at a second service on Whitsunday or on any of the six days following, the Whitsunday Collect preceding; the Ember Day Collect also being used on the appointed days.*

THE COLLECT.

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

THE EPISTLE. Ephesians 4. 4.

THERE is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. And unto every one of us is given grace, according to the measure of the gift of Christ; wherefore it is said,

> He ascended up on high, he led captivity captive,
> He gave gifts unto men.

And when it is said, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints for the work of the ministry, for the building up of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the falness of Christ.

Introit: Ps. 122, p. 498. Between Lections: Ps. 133, p. 504.

THE GOSPEL. St John 17. 20.

AND Jesus said, Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also, whom b thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou didst love me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy Name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

THE OCTAVE DAY OF PENTECOST
COMMONLY CALLED
TRINITY SUNDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hast it 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

Introit: Ps. 8, p. 337. Between Lections: Ps. 136. 1-3, p. 506.

thee, that this holy faith may evermore be our defence against all adversities; who livest and reignest, one God, world without end. *Amen.*

THE LESSON. Revelation 4. 1.

AFTER this I saw, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardius stone: and a rainbow round about the throne, in sight like unto an emerald. And round about the throne four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and on their heads crowns of gold: and out of the throne proceed lightnings and thunderings and voices. And seven lamps of fire burning before the throne, which are the seven spirits of God; and before the throne as it were a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind; the first one like a lion, and the second like a calf, and the third having a face like a man, and the fourth like a flying eagle; and every one of them had six wings; around and within they are full of eyes; and they rest not day or night, saying,

> Holy, Holy, Holy, Lord God the Almighty,
> Which was, and which is, and which is to come.

And when those living beings give glory and honour and thanks to him that sitteth upon the throne, who liveth for ever and ever, the four and

twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord,
To receive glory and honour and power;
For thou hast created all things,
And for thy pleasure they are, and were created.

THE GOSPEL. St John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have

seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

THE SECOND SUNDAY AFTER PENTECOST

COMMONLY CALLED

THE FIRST SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the strength of all them that put their trust in thee: Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St John 4. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us,

Introit: Ps. 13, p. 343. Between Lections: Ps. 41. 1-4, p. 382.

and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

THE GOSPEL. St Luke 16. 19.

AND Jesus spake a parable unto them, saying, There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man

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

THE SECOND SUNDAY AFTER TRINITY

THE COLLECT.

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

Introit: Ps. 18. 18-21, p. 348. Between Lections: Ps. 23. 5-6, p. 357.

THE EPISTLE. 1 St John 3. 13.

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

THE GOSPEL. St Luke 14. 15.

AND one of them that sat at meat with Jesus said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him) A certain man made a great supper, and bade many; and sent his servant at supper-time

to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St Peter 5. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble

Introit: Ps. 25. 16-22, p. 359. Between Lections: Ps. 7. 9-12, p. 336.

yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. And the God of all grace, who hath called you into his eternal glory in Christ, after that ye have suffered a while, shall himself restore, stablish, strengthen you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL. St Luke 15. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Re-

joice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

THE FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Romans 8. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed unto us; for the earnest expectation of the whole creation is waiting for the revelation of the sons of God. For the creation was not made subject to vanity of its own will, but in accordance with the will of him who made it subject in hope; for the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but we ourselves, who have the first-fruits of the Spirit, groan within ourselves, waiting for our full adoption as sons, even the redemption of our body.

Introit: Ps. 27. 1-7, p. 360. Between Lections: Ps. 9. 9-12, p. 339.

THE GOSPEL. St Luke 6. 36.

JESUS said unto his disciples, Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY

THE COLLECT.

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

Introit: Ps. 27. 8-16, p. 361. Between Lections: Ps. 84. 8-13, p. 438.

THE EPISTLE. 1 St Peter 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For

He that will love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
Let him forsake evil, and do good;
Let him seek peace, and follow after it.
For the eyes of the Lord are over the righteous,
And his ears are open unto their prayers:
But the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify Christ as Lord in your hearts.

THE GOSPEL. St Luke 5. 1.

IT came to pass that as the people pressed upon him to hear the word of God, Jesus stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him,

Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Romans 6. 3.

KNOW ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death; that like as Christ was raised

Introit: Ps. 28. 7-10, p. 362. Between Lections: Ps. 90. 14-18, p. 447.

up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted with him in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old Adam was crucified with him, that our sinful self might be destroyed, that we should never again be the slaves of sin. For he who hath died is freed from sin. Now if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. St Luke 6. 27.

JESUS said, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great,

and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

THE SEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Romans 6. 17.

THANKS be to God that you, who were once slaves to sin, have obeyed from the heart that pattern of teaching whereunto you were delivered; you were set free from sin, and have become servants of righteousness. I speak after the manner of men because of the weakness of your human nature; for just as you once offered your bodily members to serve uncleanness, and to iniquity after iniquity, even so you now offer them as servants of righteousness unto holiness. For when you were the servants of sin, you were free from righteousness. What fruit had you then in those things whereof you are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the free gift of God is eternal life, through Jesus Christ our Lord.

Introit: Ps. 47. 1-4, p. 389. Between Lections: Ps. 34. 11-15, p. 370.

THE GOSPEL. St Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for many of them came from a distance. And his disciples answered him, How can any one satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they ate, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth: We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

Introit: Ps. 48. 1-12, p. 390. Between Lections: Ps. 48. 13-15, p. 390.

EIGHTH SUNDAY AFTER TRINITY

THE EPISTLE. Romans 8. 12.

MY brethren, we are debtors, not to the flesh, to live after the manner of the flesh; for if you live after the manner of the flesh, you will die; but if through the Spirit you mortify the deeds of the body, you will live. For as many as are led by the Spirit of God, they are the sons of God. For you have not received a spirit of servitude again unto fear; you have received a spirit of sonship, in which we cry aloud, Abba, Father; the Spirit himself bearing witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and fellow-heirs with Christ: if so be that we suffer with him, that we may also be glorified with him.

THE GOSPEL. St Matthew 7. 15.

JESUS said unto his disciples, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. 1 Corinthians 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual food, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The

Introit: Ps. 54, p. 397. Between Lections: Ps. 105. 39-43, p. 467.

bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

THE GOSPEL. St Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his master's debtors unto him, and said unto the first, How much owest thou to my master? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And his master praised the unrighteous steward, because he had acted with prudence: for the children of this age are in their generation more prudent than the children of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; and when it fails you, they will receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unrighteous in that which is least is unrighteous also in much.

THE TENTH SUNDAY AFTER TRINITY

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Corinthians 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. You know that when you were Gentiles, you were carried away unto these dumb idols, even as you were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say JESUS IS LORD, but by the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man for the common good. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

Introit: Ps. 55. 1-8, 22, p. 397. Between Lections: Ps. 137, p. 508.

THE GOSPEL. St Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. 1 Corinthians 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which

Introit: Ps. 111, p. 477. Between Lections: Ps. 51. 15-17, p. 395.

also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen by Peter; then by the twelve: after that, he was seen by above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St Luke 18. 9.

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

justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Corinthians 3. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is from God, who hath even made us worthy to be ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be even more glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Introit: Ps. 70, p. 415. Between Lections: Ps. 34. 1-5, p. 369.

THE GOSPEL. St Mark 7. 31.

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

THE THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Galatians 5. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the desire of the flesh. For the desire of the flesh is against the Spirit, and the Spirit is

Introit: Ps. 90. 1-13, p. 446. Between Lections: Ps. 90. 14-18, p. 447.

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

THE GOSPEL. St Luke 10. 25.

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at

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

For the Autumn Ember Days see page 245.

THE FOURTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Galatians 5. 25.

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou be also tempted. Bear ye one another's burdens,

Introit: Ps. 84, p. 437. Between Lections: Ps. 95. 1-3, p. 452.

and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden.

THE GOSPEL. St Luke 17. 11.

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

For the Autumn Ember Days see page 245.

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep

Introit: Ps. 86. 1-7, p. 439. Between Lections: Ps. 92. 1-4, p. 449.

us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Galatians 6. 11.

YE see with what large letters I write unto you with my own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. St Matthew 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious about your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not

much better than they? Which of you by being anxious can add one cubit unto his stature? And why be ye anxious concerning raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be ye not therefore anxious about the morrow; for the morrow shall take care for itself: sufficient unto the day is the evil thereof.

For the Autumn Ember Days see page 245,

THE SIXTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Ephesians 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father, from whom the whole family in heaven and earth is named, that

Introit: Ps. 146. 1-6, p. 517. Between Lections: Ps. 146. 7-10, p. 518.

he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. St Luke 7. 11.

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

For the Autumn Ember Days see page 245.

THE SEVENTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Ephesians 4. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. St Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked

Introit: Ps. 119, Pt 18, p. 494. Between Lections: Ps. 131, p. 503.

how they chose out the chief seats, saying unto them, When thou art bidden of any man to a wedding, sit not down in the chief seat; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest seat. But when thou art bidden, go and sit down in the lowest seat; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have glory in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE AUTUMN EMBER DAYS

BEING THE WEDNESDAY FRIDAY AND SATURDAY AFTER HOLY CROSS DAY (SEPTEMBER 14)

On Ember Days the Collect, Epistle, and Gospel, page 210, shall always be used first. The following Collect, Epistle, and Gospel for LABOUR AND INDUSTRY *may be used, with the Ember Collect added, at a second Ember Day Service during the week; and are also suitable for Labour Day and for other week-days for which no special provision has been made in this Book.*

THE COLLECT.

O LORD Jesus Christ, who in thy earthly life didst share man's toil, and thereby hallow the labour of his hands: Prosper all those who maintain the industries of this land; and give them pride in their work, a just reward for their labour, and joy both in supplying the needs of others and in serving thee their Saviour; who with the Father and the Holy Spirit livest and reignest, ever one God, world without end. *Amen.*

Introit: Ps. 113, p. 479. Between Lections: Ps. 127, p. 500.

THE EPISTLE. Thessalonians 3. 6.

NOW we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nothing; but worked with labour and toil, night and day, that we might not be chargeable to any of you; not because we have not the power, but to make ourselves an example unto you to follow us. For even when we were with you, we gave you this command, that if any man would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness and eat their own bread. And ye, brethren, be not weary of well-doing.

THE GOSPEL. St Luke 6. 31.

JESUS said to his disciples, As ye would that men should do to you, do ye also to them likewise. For if ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and ye shall be

the children of the Highest: for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you use for measuring, it shall be measured to you again.

THE EIGHTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Corinthians 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of Christ was confirmed in you; so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ, who also shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Introit: Ps. 122. 1-5, p. 498. Between Lections: Ps. 122. 6-9, p. 498.

THE GOSPEL. St Mark 12. 28.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment; and the second is like it, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is better than all the burnt offerings and sacrifices. And when Jesus saw that he answered intelligently, he said unto him, Thou art not far from the kingdom of God. And after that no one dared to ask him any question. And Jesus answered and said, while he was teaching in the temple, How say the scribes that the Christ is the son of David? For David himself saith by the Holy Spirit,

> The LORD said unto my lord, Sit thou on my right hand,
> Until I make thine enemies thy footstool.

David himself calleth him his lord; how then can he be his son? And the common people heard him gladly.

THE NINETEENTH SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Ephesians 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning your former manner of life, the old manhood, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new manhood, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and yet sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal.no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no evil speech proceed out of your mouth, but that which is good to the use of edifying, that it may

Introit: Ps. 138, p. 508. Between Lections: Ps. 103. 1-5, p. 460.

minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St Matthew 9. 1.

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

THE TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we,

Introit: Ps. 145. 1-13, p. 516. Between Lections: Ps. 145. 14-17, p. 517.

being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. St Matthew 22. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall

find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they .may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth;

Introit: Ps. 119, Pt 1, p. 485. Between Lections: Ps. 114. 1-4, p. 479.

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

THE GOSPEL. St John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second sign that Jesus did, when he was come out of Judæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Philippians 1. 3.

THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my witness, how greatly I long after you all in the mercies of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgement: that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

THE GOSPEL. St Matthew 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not

Introit: Ps. 130, p. 502. Between Lections: Ps. 133, p. 504.

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

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE COLLECT.

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

THE EPISTLE. Philippians 3. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change this lowly body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. St Matthew 22. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypo-

Introit: Ps. 121, p. 497. Between Lections: Ps. 24. 7-10, p.357.

crites? show me the tribute-money. And they brought unto him a penny. And he saith unto them Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Colossians 1. 3.

WE give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit and increaseth, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is a faithful minister of Christ on our behalf; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you

Introit: Ps. 147. 1-11, p. 518. Between Lections: Ps. 147. 12-15, p. 519.

and make request that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St Matthew 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

If there be an additional Sunday preceding the Sunday before Advent, the Service of the Sixth Sunday after the Epiphany shall be used; if there be two additional Sundays, the Services of the Fifth and Sixth.

THE SUNDAY NEXT BEFORE ADVENT

THE COLLECT.

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

THE LESSON. Jeremiah 23. 5.

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

THE GOSPEL. St John 1. 35.

JOHN the Baptist stood, with two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is, being interpreted, Master), where dwellest thou? He saith

Introit: Ps. 85. 1-7, p. 438. Between Lections: Ps. 85. 8-13, p. 439.

unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, the Christ). And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of John: thou shalt be called Cephas (which is, by interpretation, A stone). The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

HOLY-DAYS THROUGHOUT THE YEAR

SAINT ANDREW THE APOSTLE

THE COLLECT.

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

November 30.

Introit: Ps. 92. 1-4, p. 449. Between Lections: Ps. 92. 12-15, p. 450.

THE EPISTLE. Romans 10. 8.

WHAT saith the Scripture?

Near is the word, in thy mouth and in thy heart, even the word which we proclaim. If thou shalt confess with thy mouth that Jesus is Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith,

> Whosoever believeth on him shall not be put to shame.

For there is no difference between Jew and Geek; for the same Lord of all is rich unto all that call upon him; for

> Whosoever shall call upon the Name of the Lord shall be saved.

How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? As it is written,

> How beautiful are the feet of them that bring glad tidings of good things!

But they have not all obeyed the Gospel; for Isaiah saith,

> Lord, who hath believed our report?

So then faith cometh by hearing, and hearing by the word of God. And yet I say, Have they not heard? Yea, verily,

> Their sound went out into all the earth,
> And their words unto the ends of the world.

THE GOSPEL. St Matthew 4. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

SAINT THOMAS THE APOSTLE

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, 0 Lord, through the same Jesus Christ, to whom, with thee and the Holy Spirit, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephesians 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;

December 21.

Introit: Ps. 139. 1-11, p. 509. Between Lections: Ps. 30. 1-5, p. 363.

in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

THE GOSPEL. St John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

CHRISTMAS DAY: see page 104.

ST STEPHEN THE MARTYR: see page :108.

ST JOHN THE EVANGELIST: see page 110.

THE INNOCENTS: see page 111.

THE OCTAVE DAY OF CHRISTMAS AND THE CIRCUMCISION OF CHRIST: see page 115.

THE EPIPHANY OF OUR LORD: see page 117.

THE CONVERSION OF SAINT PAUL

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

THE LESSON. Acts 21. 40.

PAUL stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you. And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith, I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from

heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

THE GOSPEL. St Luke 21. 10.

AND Jesus said unto his disciples, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And

it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

THE PRESENTATION OF CHRIST IN THE TEMPLE

COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN

THE COLLECT.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

THE LESSON. Malachi 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like

fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

THE GOSPEL. St Luke 2. 22.

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

Lord, now lettest thou thy servant depart in peace,

According to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

SAINT MATTHIAS THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the

February 24.

Introit: Ps. 16. 1-7, p. 345. Between Lections: Ps. 80. 8-11, p. 433.

twelve Apostles: Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

THE LESSON. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Akeldama, that is to say, The field of blood. For it is written in the book of Psalms,

Let his habitation be desolate,
And let no man dwell therein;

and,

His bishopric let another take.

Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show which of these two thou hast chosen; that he may take his place in this ministry and

apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. St John 15. 1.

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

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

THE COLLECT.

WE beseech thee, OLord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE LESSON. Isaiah 7. 10.

MOREOVER, the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL. St Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. And she was troubled at this saying, and cast in her mind what manner of salutation this should be. And the

angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest;
And the Lord God shall give unto him the throne of his father David.
And he shall reign over the house of Jacob for ever;

And of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her,

The Holy Spirit 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. And the angel departed from her.

SAINT MARK THE EVANGELIST

THE COLLECT.

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

April 25.

Introit: Ps. 45. 1-4, p. 386. Between Lections: Ps. 119, Pt 2, p. 485.

blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephesians 4. 11.

AND he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints for the work of the ministry, for the building up of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the building up of itself in love.

THE GOSPEL. St Mark 13. 1.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations.

SAINT PHILIP AND SAINT JAMES THE APOSTLES

WITH SAINT JAMES THE BROTHER OF THE LORD MARTYR

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life: Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

May 1.

Introit: Ps. 33. 1-6, p. 367. Between Lections: Ps. 89. 5-8, p. 443.

The following additional Collect, of the Brethren of the Lord, may be said at the discretion of the Priest.

O HEAVENLY Father, with whom is no variableness, neither shadow of turning: We bless thy holy Name for the witness of James and Jude, the kinsmen of the Lord, and pray that we may be made true members of thy heavenly family; through him who willed to be the first-born among many brethren, even the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. St James 1. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into manifold temptations; knowing this, that the trying of your faith work-eth patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and up-braideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that en-dureth temptation; for when he is tried, he shall

receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

SAINT BARNABAS THE APOSTLE

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Spirit: Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

THE LESSON. Acts 11. 22.

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

THE GOSPEL. St John 15. 12.

AND Jesus spake unto his disciples, saying, This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things

that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

THE NATIVITY OF SAINT JOHN THE BAPTIST

THE COLLECT.

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

With the following, for CANADA, *if desired.*

O GOD, who didst lead the fathers of our nation into this land of Canada, and hast increased us by thy favour: Grant, we beseech thee, that we who now enter into their inheritance, may prove ourselves a people mindful of thy mercies and ready to do thy will; through Jesus Christ our Lord. *Amen.*

THE LESSON. Isaiah 40. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is

accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. St Luke 1. 57.

ELIZABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the

name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

Blessed be the Lord God of Israel:
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David;
As he spake by the mouth of his holy prophets,
Which have been since the world began;
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us, that we, being delivered out of the hands of our enemies,
Might serve him without fear,
In holiness and righteousness before him all the days of our life.

And thou, child, shalt be called the Prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people,
By the remission of their sins,
Through the tender mercy of our God,
Whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness and in the shadow of death;
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit; and was in the deserts till the day of his showing unto Israel.

The following Collect, Epistle, and Gospel may be used on any day from that of St John the Baptist (anniversary of the landing of John Cabot in Newfoundland, 1497) to Dominion Day, July 1 (anniversary of the Confederation of Canada, 1867); or on the Accession Day, or on such other national occasions as may be appointed by proper authority, the Collect of the day always being used.

THE COLLECT.

O GOD, who providest for thy people by thy power, and rulest over them in love: Vouchsafe so to bless thy servant our Queen, and her Government in this Dominion of Canada, that thy people may dwell in peace and safety, and thy Church serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

Or the Collect for Canada, page 278.

THE EPISTLE. 1 St Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Let your

Introit: Ps. 46. 1-8, p. 388. Between Lections: Ps. 46. 9-12, p. 388, or Ps. 72. 8-11, p. 418.

conduct among the Gentiles be honourable; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free men, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

THE GOSPEL. St Matthew 22. 16.

AND the Pharisees sent unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

SAINT PETER AND SAINT PAUL
THE APOSTLES

THE COLLECTS.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we, having his manifold labours in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St Peter 1. 1.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an

June 29.

Introit: Ps. 87, p. 441. Between Lections: Ps. 31. 1-4, p. 364.

inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

THE GOSPEL. St Matthew 16. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon son of John: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

SAINT PETER AND SAINT PAUL

The same Collects, Epistle, and Gospel may be used on any week-day in the Octave; or the following Collect, Epistle, and Gospel may be used in their place.

THE COLLECT.

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

THE EPISTLE. 1 Corinthians 3. 18.

LET no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

THE GOSPEL. St John 21. 15.

SO when they had dined, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the

Introit: Ps. 18. 1-7, p. 347. Between Lections: Ps. 80. 14-15, p. 434.

second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

SAINT MARY MAGDALENE

THE COLLECT.

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

THE LESSON. Acts 13. 27.

FOR those who dwell in Jerusalem, and their rulers, though they found no cause of death in Jesus, yet desired they Pilate that he should be

July 22.

Introit: Ps. 139. 1-11, p. 509. Between Lections: Ps. 30. 1-5, p. 363.

slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days by them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

THE GOSPEL. St John 20. 11.

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

SAINT JAMES THE APOSTLE

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

THE LESSON. Acts 11. 27.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there would be a great famine throughout all the world; which came to pass in the days of the Emperor Claudius. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in judoea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to do evil to certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. St Mark 10. 32.

AND they were in the way going up to Jerusalem; and Jesus was going before them; and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem;

and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it hath been prepared.

THE TRANSFIGURATION OF OUR LORD

THE COLLECT.

O GOD, who on the holy mount didst reveal to chosen witnesses thy well-beloved Son wonderfully transfigured: Mercifully grant-unto us such a vision of his divine majesty, that we, being purified and strengthened by thy grace, may be transformed into his likeness from glory to glory; through the same thy Son Jesus Christ our Lord. *Amen.*

August 6.

Introit: Ps. 84, 1-7, p. 437. Between Lections: Ps. 84. 8-13, p. 438.

TRANSFIGURATION OF OUR LORD

THE EPISTLE. 2 St Peter 1. 16.

WE have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory,

This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.

THE GOSPEL. St Matthew 17. 1.

AFTER six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elijah talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased;
Hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

SAINT BARTHOLOMEW THE APOSTLE

THE COLLECT.

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

THE LESSON. Acts 1. 10.

AND while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode Peter and James and

John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphocus and Simon the Zealot, and Jude the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

THE GOSPEL. St Luke 22. 24.

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

SAINT MATTHEW THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

September 21.

Introit: Ps. 119, Pt 9, p. 489. Between Lections: Ps. 119, Pt 12, p.. 491.

THE EPISTLE. 2 Corinthians 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

THE GOSPEL. St Matthew 9. 9.

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

SAINT MICHAEL AND ALL ANGELS

THE COLLECT.

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

THE LESSON. Revelation 12. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

THE GOSPEL. St Matthew 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said,

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST

THE COLLECT.

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

October 18.

Introit: Ps. 45. 1-4, p. 386. Between Lections: Ps. 37. 31-32, p. 376.

THE EPISTLE. 2 Timothy 4. 5.

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord', the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing. Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Gaatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is helpful to me in the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments.

THE GOSPEL. St Luke 24. 44.

JESUS said unto his apostles, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and forgiveness of sins should be preached in his name among all nations, beginning from Jerusalem; and ye are witnesses of these things. And behold, I send the promise of

my Father upon you; but tarry ye in the city of Jerusalem, until ye be clothed with power from on high. And he led them out as far as Bethany, and he lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

SAINT SIMON THE ZEALOT AND SAINT JUDE APOSTLES

WITH SAINT JUDE THE BROTHER OF THE LORD

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Priest may then at his discretion read the Collect of the Brethren of the Lord, page 275.

THE LESSON. Revelation 21. 10.

AND he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written

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

Or

THE EPISTLE. St Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

THE GOSPEL. St John 14. 21.

HE that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's

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

ALL SAINTS' DAY

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

This Collect is to be repeated every day throughout the Octave.

THE LESSON. Revelation 7. 9.

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

November 1.
Introit: Ps. 33. 1-5, p. 367. Between Lections: Ps. 34. 8-10, p. 369.

honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

THE GOSPEL. St Matthew 5. 1.

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

falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Collect, Lesson, and Gospel of All Saints' Day may be used on any weekday after in the Octave; or else the following of THE COMMEMORATION OF THE FAITHFUL DEPARTED.

THE COLLECT.

MOST merciful Father, who hast been pleased to take unto thyself our brethren departed: Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee faithfully in this world, we may, with all faithful Christian souls, be joined hereafter to the company of thy blessed Saints in glory; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE LESSON. Wisdom 3. 1.

THE Souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastened, they shall be greatly rewarded; for God proved them and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt-offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble; they shall judge the nations and have dominion over the people, and their Lord shall reign for ever and ever.

Introit: Ps. 65. 1-5, p. 407. Between Lections: Ps. 112. 4-7, p. 478.

THE GOSPEL. St John 10. 22.

IT was at Jerusalem, at the feast of the dedication, and it was winter; and Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them to me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Or else the following of THE FOUNDERS AND BENEFACTORS, AND MISSIONARIES,, *or other worthies of the Church in Canada, either on the Octave Day (if a Sunday, at a second service) or otherwise, in accordance with the Calendar, or such local custom as may be sanctioned by authority.*

THE COLLECT.

ALMIGHTY God, our heavenly Father, we it remember before thee all thy servants who have served thee faithfully in their generation, and have entered into rest, especially *N. and N.;* beseeching thee to give us grace so to follow in their steps, that with them we may be partakers of thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Hebrews 11. 13.

THESE all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them,

and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and hath sat down on the right hand of the throne of God.

THE GOSPEL. St John 4. 32.

JESUS said unto his disciples, I have food to eat that ye know not of Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My food is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye have entered into their labours.

OCTAVE OF ALL SAINT'S DAY

The following Collect, Lesson, and Gospel, OF ANY SAINT, *may be used on any weekday after in the Octave, or for a Patronal Festival for which no other provision is made in this Book, or for a lesser Saint's Day for which no provision is made.*

THE COLLECT.

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

THE LESSON. Revelation 5. 6.

I BEHELD, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

Introit: Ps. 145. 8-13, p. 516. Between Lections: Ps. 97. 12-15, p. 450.

THE GOSPEL. St Matthew 25. 31.

WHEN the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an-hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an-hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

DEDICATION FESTIVAL

THE COLLECT.

O MOST blessed Saviour, who didst vouchsafe thy gracious presence at the Feast of Dedication: Be present with us at this time by thy Holy Spirit, and so possess our souls by thy grace, that we may be living temples, holy and acceptable unto thee; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Introit: Ps. 84. 1-7, p. 437. Between Lections: Ps. 138. 1-3, p. 508.

THE EPISTLE. 1 St Peter 2. 1.

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes, desire the sincere milk of the word, that ye may grow thereby unto salvation; if so be that ye have tasted that the Lord is good; to whom you come, as unto a living stone, rejected indeed by men, but chosen by God and precious, and are built up yourselves as living stones into a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable unto God through Jesus Christ. Wherefore also it is contained in the Scripture,

Behold, I lay in Sion a chief corner-stone, chosen and precious,
And he who believeth on him shall not be put to shame.

To you therefore who believe, he is precious, but to them that are disobedient it saith,

The stone which the builders rejected,
The same is made the head of the corner;

and,

A stone of stumbling, and a rock of offence;

for those who stumble at the word in their disobedience; whereunto also it was appointed. But you are a chosen generation, a royal priesthood, an holy nation, a people for his own possession; that ye should declare the praises of him who called you out of darkness into his own marvellous light; which in times past were no people, but are now the people of God; which once had not obtained mercy, but have now obtained mercy.

THE GOSPEL. St Matthew 21. 10.

AND when Jesus was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all those who sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of those who sold doves; and he said u nto them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children shouting in the temple and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea: have ye never read,

Out of the mouth of babes and sucklings thou hast perfected praise?

THANKSGIVING DAY

THE COLLECT.

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us; for life and health and safety; for power to work and leisure to rest; for all that is beautiful in creation and in the lives of men; but above all we thank thee for our spiritual mercies in Christ Jesus our Lord; who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Introit: Ps. 111, p. 477. Between Lections: Ps. 75. 1-2, p. 423.

THE LESSON. Deuteronomy 8. 6.

THOU shalt keep the commandments of the LORD thy God, to walk in his ways and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley and vines and fig-trees and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments and his judgements and his statutes, which I command thee this day.

THE GOSPEL. St Luke 17. 11

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

There are not found that returned to give glory to God, save only this stranger. And he said unto him, Arise, go thy way, thy faith hath saved thee.

THE SUPPLEMENTARY COLLECTS EPISTLES AND GOSPELS

The following may be used on the appropriate commemorations and other occasions as directed hereunder, provided that no special provision has been made for the day in this Book, in which case the Collect may be used after the Collect of the day.

I. OTHER COMMEMORATIONS THROUGHOUT THE YEAR

Of the Blessed Virgin Mary.

The Collect, Lesson, and Gospel of the Annunciation, or the following:

THE COLLECT.

O GOD Most High, who didst endue with wonderful virtue and grace the Blessed Virgin Mary, the Mother of our Lord: Grant that we, who now call her blessed, may be made very members of the heavenly family of him who was pleased to be called the first-born among many brethren; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE LESSON. Acts 1. 12.

THEN the Apostles returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room, where abode Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus and

Introit: Ps. 85. 8-13, p. 439. Between Lections: Ps. 66. 15-19, p. 409.

Simon the Zealot, and Jude the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

THE GOSPEL. St Luke 1. 39.

AND Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit; and she spake with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
For he hath regarded the low estate of his handmaiden.
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath magnified me;
And holy is his Name.

Of a Martyr.

THE COLLECT.

ALMIGHTY God, by whose grace and power thy Martyr *N.* was enabled to witness to the truth and to be faithful unto death: Grant that

we, who now remember *him* before thee, may likewise so bear witness unto thee in this world, that we may receive with *him* the crown of glory that fadeth not away; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

Or this.

O GOD, who didst bestow upon thy Saints such marvellous virtue, that they were able to stand fast, and have the victory against the world, the flesh, and the devil: Grant that we, who now commemorate thy Martyr *N.,* may ever rejoice in their fellowship, and also be enabled by thy grace to fight the good fight of faith and lay hold upon eternal life; through our Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

THE EPISTLE. 1 St Peter 4. 12.

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of the sufferings of Christ; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, blessed are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as a busybody in other men's matters; but if any man suffer as a Christian, let himnot be ashamed; but let him glorify God in this name. For the time is come that judgement must begin at the house of God; and if it first begin at us, what

shall the end be of them that obey not the Gospel of God? And

If the righteous scarcely be saved,
Where shall the ungodly and the sinner appear?

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him, in well-doing, as unto a faithful Creator.

THE GOSPEL. St Matthew 16. 24.

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works.

Of a Bishop or Archbishop.

THE COLLECT.

O GOD, our heavenly Father, who didst raise up thy faithful servant *N.* to be a Bishop in thy Church and to feed thy flock: We beseech thee to send down upon all thy Bishops, the Pastors of thy Church, the abundant gift of thy Holy Spirit, that they, being endued with power from on high, and ever walking in the footsteps of thy holy Apostles, may minister before thee in thy household as true servants of Christ and stewards of thy divine mysteries; through the

Introit: Ps. 132. 11-18, p. 504, or Ps. 23, p- 356. . Between Lections: Ps. I35. 1-4, p. 505.

same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE. 1 Timothy 6. 11.

BUT thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee c harge in the sight of God, who giveth life to all, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen.

THE GOSPEL. St Luke 12. 37.

BLESSED are those servants, whom their lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore

ready also; for the Son of Man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

In some cases the Service for Founders and Benefactors, or for a Doctor of the Church, may be appropriate.

Of a Missionary.

THE COLLECT.

O GOD, our heavenly Father, who by thy Son Jesus Christ didst call thy blessed Apostles and send them forth to preach thy Gospel of salvation unto all the nations: We bless thy holy Name for thy servant N., whose labours we commemorate this day, and we pray thee, according to thy holy Word, to send forth many labourers into thy harvest; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

THE LESSON. Acts 12. 24.

NOW the word of God grew and multiplied, and Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. And there were in the Church which was at Antioch certain prophets and teachers; as Barnabas, and Symeon that was called Niger, and Lucius

Introit: Ps. 96. 1-9, p. 453, or Ps. 67, P. 409. Between Lections: Ps. 96. 10-13, p. 454.

of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed and laid their hands upon them, they sent them away. And they, being sent forth by the Holy Spirit, departed unto Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John Mark as their minister.

THE GOSPEL. St Matthew 4. 13.

AND Jesus left Nazareth, and came and dwelt in Capernaum, which is upon the sea-coast in the land of Zabulon and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying,

Land of Zabulon and land of Naphtali,
The way of the sea, beyond Jordan,
Galilee of the Gentiles;
The people which sat in darkness have seen a great light;
To them which sat in the region and shadow of death, light is arisen.

From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other

two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria.

Of a Virgin or Matron.

THE COLLECT.

O GOD Most High, the creator of all mankind, we bless thy holy Name for the virtue and grace which thou hast given unto holy women in all ages, especially thy servant *N.*; and we pray that the example of her faith and purity, *and courage unto death,* may inspire many souls in this generation to look unto thee, and to follow thy blessed Son Jesus Christ our Saviour; who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE LESSON. Acts 9. 36.

NOW there was in joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with

Introit: Ps. 119, Pt 1, p. 485. Between Lections: Ps. 34. 7-10, p. 369.

them; and when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the garments and cloaks which Dorcas had made while she was with them. And Peter put them out of the chamber, and kneeled down and prayed; and turning towards the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up; and he gave her his hand, and lifted her up; and when he had called the brethren and the widows, he presented her to them alive. And it was known throughout all joppa, and many believed in the Lord.

THE GOSPEL. St Luke 10. 38.

NOW it came to pass, as they went on their journey, that Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who was sitting at Jesus' feet and listening to his word. But Martha was distracted with much serving; and she came up to him and said, Lord, dost thou not care that my sister hath left me alone to serve? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha; thou art anxious and troubled about a multitude of things; one thing is needful; and Mary hath chosen the good portion, which shall not be taken away from her.

Of a Doctor of the Church, Poet, or Scholar.

THE COLLECT.

O GOD, who by thy Holy Spirit hast given unto one man a word of wisdom, and to another a word of knowledge, and to another the gift of tongues: We praise thy Name for the gifts

Introit: Ps. 1. 1-4, p. 331, or Ps. 45. 1-4, p. 386. Between Lections: Ps. 37. 31-32, p. 376, or Ps. 98. 5-7, p. 456.

of grace manifested in thy servant *N.,* and we pray that thy Church may never be destitute of the same; through Jesus Christ our Lord. *Amen.*

THE LESSON. Daniel 2. 17.

THEN Daniel went to his house, and made the thing known to Ananias, Azarias, and Misael, his companions; that they should seek mercies from the God of heaven concerning this mystery; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the mystery revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in darkness, and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me what we desired of thee; for thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went in and said unto him, Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

THE GOSPEL. St Matthew 13. 9.

JESUS said, He who hath ears to hear, let him ear. And his disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have in abundance; but whosoever hath not, from him shall be taken even that he hath. Therefore speak I unto them in parables, because they see and see not, and they hear and hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah which saith,

Hearing, ye shall hear and shall not understand,
And seeing, ye shall see and not perceive;
For the heart of this people is become fat,
And with their ears they hardly hear,
And their eyes they have shut,
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart,
And should turn, and I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen; and to hear those things which ye hear, and have not heard.

Of St Joseph of Nazareth.

THE COLLECT.

O GOD Most High, who from the family of thy servant David didst raise up Joseph the carpenter to be protector of the Blessed Virgin Mary, the Mother of our Lord: Grant that we may so labour in our earthly vocations, that they may become labours of love and service offered unto thee, our Father; through the same our

March 19. Introit: Ps. 145. 8-13, p. 516. Between Lections: Ps. 92. 12-15, p. 450.

Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

With the Epistle and Gospel of the Sunday after Christmas, page 113, if desired.

Of the Name of Jesus.

THE COLLECT.

ALMIGHTY God, who by thy blessed Apostle it hast taught us that there is none other name given among men whereby we must be saved, but only the Name of our Lord Jesus Christ: Grant, we beseech thee, that we may ever glory in this Name, and strive to make thy salvation known unto all mankind; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

With the Lesson and Gospel of the Octave Day of Christmas, page 116, if desired.

Of the Beheading of St John the Baptist.

THE COLLECT.

O GOD, who didst send thy messenger, John the Baptist, to be the forerunner of the Lord, and to glorify thee by his death: Grant that we, who have received the truth of thy most holy Gospel, may bear our witness thereunto, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

With the Lesson and Gospel of his Nativity, page 278, if desired.

August 7. Introit: Ps. 8, p. 337. Between Lections: Ps. 145. 18-22, p. 517.
August 29. Introit: Ps. 119, Pt 21, p. 496. Between Lections: Ps. 116. 11-14, p. 482.

Of Holy Cross Day.

THE COLLECT.

O BLESSED Saviour, who by thy cross and passion hast given life unto the world: Grant that we thy servants may be given grace to take up the cross and follow thee through life and death; whom with the Father and the Holy Spirit we worship and glorify, one God, for ever and ever. *Amen.*

With the Epistle and Gospel of Passion Sunday, page 148, if desired.

Of Any Saint: see the Octave of All Saints' Day, page 304.

Of Founders, Benefactors, and Missionaries of the Church in Canada, or on historical anniversaries: see the Octave of All Saints' Day, page 302.

Of All Souls' Day: see the Octave of All Saints' Day, page 301.

II. SPECIAL OCCASIONS

In these Services the Collect of the day shall always be used.

At a Service for the Sick.

THE COLLECT.

GOD of all grace and power: Behold, visit, and relieve *this* thy *servant N.;* look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

September 14. Introit: Ps. 43, p. 384. Between Lections: Ps. 143. 1-6, p. 513.
For the Sick. Introit: Ps. 6. 1-9, p. 335. Between Lections: Ps. 28. 7-10, p. 362.

THE EPISTLE. 1 St Peter 5. 5.

MY brethren, God resisteth the proud, and giveth grace unto the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil goeth about like a roaring lion, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren who are in the world. And the God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have suffered a little, will himself make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

THE GOSPEL. St Matthew 8. 13.

AND Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee; and his servant was healed in the self-same hour. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose and ministered unto them. And when the even was come, they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet,

> Himself took our infirmities, and bare our sicknesses.

At a Conference or Retreat.

THE COLLECT.

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

THE EPISTLE. Ephesians 3. 14.

FOR this cause I bow my knees unto the Father, from whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. St Matthew 11. 25.

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

Introit: Ps. 121, p. 497. Between Lections: Ps. 123, p. 498.6

and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

At a Conference or Retreat for the Clergy, or at an Anniversary of an Ordination, or similar occasion, the Collect, Epistle, and Gospel from the Ordinal, page 646, may be used.

At a Synod or Rural Deanery.

THE COLLECT.

GUIDE, we beseech thee, Almighty God, by the light of thy Holy Spirit, the counsels of the *Bishop[s], Clergy, and Laity* at this time assembled in *General* [*Provincial, Diocesan*] *Synod;* that thy Church may dwell in peace, and fulfil all the mind of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. *Amen.*

Or this.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Introit: Ps. 68. 7-10, p. 411. Between Lections: Ps. 68. 29-32, p. 412.

THE LESSON. Acts 2. 38.

THEN Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this crooked generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship, and in the breaking of the bread, and in the prayers. And fear came upon every soul; and many wonders and signs were done by the Apostles. And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their food with gladness and singleness of heart, praising God, and having favour with all the people.

THE GOSPEL. St John 16. 5.

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

world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

This Service may be used at the meeting of a Rural Deanery or Archdeaconry by adapting the first Collect; or on other appropriate occasions by using the second Collect.

For a Parochial Mission.

THE COLLECT.

STIR up, we beseech thee, O Lord, thy power and come among us; that by thy protection we may be rescued from the bondage of our sins, and saved by thy mighty deliverance; who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

Or this.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Introit: Ps. 51. 1-7, p. 394. Between Lections: Ps. 51. 10-13, p. 395.

THE EPISTLE. Romans 3. 19.

WHATSOEVER things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world be made subject to the judgement of God; for no flesh shall be accounted righteous in his sight by the works of the law; for by the law cometh knowledge of sin; but now the righteousness of God hath been revealed apart from the law, being witnessed to by the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ for all them that believe. For there is no distinction made; for all have sinned, and come short of the glory of God, and are granted righteousness as a free gift through the redemption which is in Christ Jesus, whom God hath set forth to be an atonement, through faith, by his blood.

THE GOSPEL. St Luke 15. 11.

AND he spake to them another parable, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread

enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

In a Mission which covers a whole week or more, the Services appointed for Advent Sunday, Christmas, Holy Week, Easter, Ascension, Pentecost, and All Saints, could be taken successively, day by day; with the sanction of the Bishop on every occasion.

At a Memorial Service, including Remembrance Day: see Commemoration of the Faithful Departed, page 301, or the Burial Service, page 608.

At a Dedication Festival or the Consecration of a Church: see pages 305 and 689.

At a Patronal Festival: see Octave of All Saints' Day, page 304.

At a Harvest Thanksgiving: see page 620.

On a National Occasion, such as Dominion Day, the Accession Day: see the Nativity of St John the Baptist, page 281.

At a Wedding: see the Solemnization of Matrimony, page 571.

At a Burial see the Order for the Burial of the Dead, page 608.

III. SERVICES FOR WEEKDAYS

On any weekday for which no special provision has been made, the Priest may at his discretion use any of the Services for Special Occasions as set out in the section of this Book immediately preceding; or as follows:

Monday or Tuesday: the Services appointed for Monday and Tuesday in Holy Week, Easter Week, and Whitsun Week.

Wednesday: for Ash Wednesday, Wednesday in Holy Week, and Rogation Days.

Thursday: for Maundy Thursday and Ascension Day.

Friday: for Holy Cross Day and Good Friday.

Saturday: for Easter Even and the Commemoration of the Faithful Departed.

Or, at his discretion, the Services appointed for special seasons of Prayer and Fasting:

For Peace in the World: the Advent Ember Days, page 100.

For Missionary Work Overseas: in the Epiphany Octave, page 121.

For Missionary Work in our own Country: the Lenten Ember Days, page 142.

For Rural Life and Work: the Rogation Days, page 199.

For the Clergy and Ordination Candidates: the Whitsun Ember Days, page 210.

For the Unit of the Christian Church: the second Service for Pentecost, page 213.

For National Welfare: the Octave of St John the Baptist, page 281.

For Labour and Industry: the Autumn Ember Days, page 245.

For the Commemoration of the Faithful Departed, and for the Commemoration of Benefactors etc.: the Octave of All Saints' Day, pages 301 and 302.

On a Day of Prayer: the Rogation Days, page 198.

On a Day of Thanksgiving: Thanksgiving Day, page 307.

THE PSALTER

AS IT IS APPOINTED TO BE SAID OR SUNG IN CHURCHES

THE FIRST DAY

Morning Prayer

PSALM 1. *Beatus vir, qui non abift.*

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

2 But his delight is in the law of the LORD; / and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the water-side, / that bringeth forth his fruit in due season,

4 Whose leaf also doth not wither; / and look, whatsoever he doeth, it shall prosper.

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

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

7 For the LORD knoweth the way of the righteous; / but the way of the ungodly shall perish.

PSALM 2. *Quare fremuerun gentes?*

WHY do the nations so furiously rage together, / and why do the peoples imagine a vain thing?

2 The kings of the earth stand up, and the

rulers take counsel together, / against the LORD, and against his anointed:
3 'Let us break their bonds asunder, / and cast away their cords from us.'
4 HE that dwelleth in heaven shall laugh them to scorn; / the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, / and vex them in his sore displeasure:
6 'Yet have I set my king / upon my holy hill of Sion.'

7 I WILL tell of the decree of the LORD, wherein he hath said unto me, / 'Thou art my son, this day have I begotten thee.
8 Desire of me, and I shall give thee the nations for thine inheritance, / and the utmost parts of the earth for thy possession.
9 Thou shalt bruise them with a rod of iron, / and break them in pieces like a potter's vessel.'

10 BE wise now therefore, O ye kings; / be warned, ye that are judges of the earth.
11 Serve the LORD with fear, / and bow down unto him with reverence;
12 Lest he be angry, and ye perish in the way; for his wrath is quickly kindled. / Blessed are all they that put their trust in him.

PSALM *3. Domine, quid multiplicati?*

LORD, how are they increased that trouble me! / many are they that rise against me.
2 Many there be that say of my soul, / 'There is no help for him in his God.'

3 BUT thou, O LORD, art my defender; / thou art my glory, and the lifter up of my head.

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

5 I LAID me down and slept; / I rose up again, for the LORD sustained me.
6 1 will not be afraid for ten thousands of the people, / that have set themselves against me round about.

7 UP, LORD, and help me, O my God, / for thou smitest all mine enemies upon the cheek; thou hast broken the teeth of the ungodly.
8 Salvation belongeth unto the LORD; / let thy blessing be upon thy people.

PSALM 4. *Cum invocarem.*

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

2 O YE sons of men, how long will ye blaspheme mine honour, / and have such pleasure in vanity, and seek after falsehood?
3 Know this also, that the LORD hath chosen to himself the man that is godly; / when I call upon the LORD, he will hear me.
4 Stand in awe, and sin not; / commune with your own heart, and in your chamber, and be still.
5 Offer the sacrifice of righteousness, / and put your trust in the LORD.

6 THERE be many that say, 'Who will show us any good?' / LORD, lift thou up the light of thy countenance upon us.
7 Thou hast put gladness in my heart, / more than men have when their grain and wine increase.

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

PSALM 5. *Verba mea auribus.*

PONDER my words, O LORD; / consider my meditation.

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

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

4 FOR thou art the God that hath no pleasure in wickedness;/neither shall any evil dwell with thee.

5 Such as are boastful shall not stand in thy sight; / for thou hatest all them that work iniquity.

6 Thou shalt destroy them that speak lies; / the LORD abhorreth both the bloodthirsty and deceitful man.

7 BUT as for me, I will come into thy house through the multitude of thy mercies; / and in thy fear will I worship toward thy holy temple.

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

9 FOR there is no faithfulness in their mouth; / their inward parts are very wickedness.

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

11 Give sentence upon them, O God; / let them perish through their own imaginations:

12 Cast them out in the multitude of their ungodliness; / for they have rebelled against thee.

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

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

THE FIRST DAY

Evening Prayer

PSALM 6. *Domine, ne in furore.*

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

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

3 My soul also is sore troubled: / but thou, O LORD, how long?

4 TURN thee, O LORD, and deliver my soul; / O save me for thy mercy's sake.

5 For in death no man remembereth thee; / and who will give thee thanks in the pit?

6 I AM weary of my groaning; / every night wash I my bed, and water my couch with my tears.

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

8 AWAY from me, all ye that work iniquity; / for the LORD hath heard the voice of my weeping.

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

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

PSALM 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust: / save me from all them that persecute me, and deliver me;
2 Lest mine enemy devour my soul like a lion, / and tear it in pieces, while there is none to help.

3 O LORD my God, if I have done any such thing; / or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me; / (yea rather, I have delivered him that without any cause is mine enemy;)
5 Then let mine enemy persecute my soul, and take me; / yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 STAND up, O LORD, in thy wrath, and lift up thyself against the fury of mine enemies; / arise up for me in the judgement that thou hast commanded.
7 And let the congregation of the peoples come about thee; / and over it take thy seat on high.
8 The LORD shall judge the peoples: give sentence for me, O LORD, / according to my righteousness, and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end; / but guide thou the just.
10 For the righteous God / trieth the very minds and hearts.

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

12 God is a righteous judge, strong and patient; / and God is provoked every day.
13 If a man will not turn, he will whet his sword; / he hath bent his bow and made it ready.
14 He hath prepared for him the instruments of death; / he maketh his arrows fiery darts.

15 BEHOLD, the ungodly travaileth with iniquity; / he hath conceived mischief, and brought forth falsehood.
16 He hath graven and digged up a pit, / and is fallen himself into the snare that he hath made.
17 For his mischief shall come upon his own head, / and his wickedness shall fall on his own pate.
18 I will give thanks unto the LORD according to his righteousness; / and I will praise the Name of the LORD Most High.

PSALM 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world, / thou that hast set thy glory above the heavens!
2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies, / that thou mightest still the enemy and the avenger.

3 WHEN I consider thy heavens, even the work of thy fingers; / the moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him, / and the son of man, that thou visitest him?
5 Thou hast made him but little lower than the angels, / and dost crown him with glory and worship.

6 Thou makest him to have dominion over the works of thy hands; / and thou hast put all things in subjection under his feet;
7 All sheep and oxen; / yea, and the beasts of the field;
8 The birds of the air, and the fishes of the sea; / and whatsoever moveth through the paths of the seas.

9 O LORD our Governor, / how excellent is thy Name in all the world!

THE SECOND DAY

Morning Prayer

PSALM 9. *Confitebor tibi.*

I WILL give thanks unto thee, O LORD, with my whole heart; / I will speak of all thy marvellous works.
2 I will be glad and rejoice in thee; / yea, my songs will I make of thy Name, O thou Most High.

3 WHILE mine enemies are driven back, / they shall fall and perish at thy presence.
4 For thou hast maintained my right and my cause; / thou art set on the throne, thou that judgest right.

5 THOU hast rebuked the nations, / and destroyed the ungodly; / thou hast put out their name for ever and ever.
6 The enemy are come to a perpetual end, and left desolate for ever: / even as the cities which thou hast destroyed, the remembrance of them is perished.

7 BUT the LORD shall endure for ever; / he hath also prepared his throne for judgement.
8 For he will judge the world in righteousness, / and minister true judgement unto the peoples.

9 THE LORD also will be a defence for the oppressed, / even a refuge in the time of trouble.
10 And they that know thy Name will put their trust in thee; / for thou, LORD, hast never failed them that seek thee.

11 O PRAISE the LORD who dwelleth in Sion; / show the people of his doings.
12 For he that avengeth blood remembereth them, / and forgetteth not the complaint of the poor.

13 HAVE mercy upon me, O LORD; consider the trouble which I suffer of them that hate me, / thou that liftest me up from the gates of death;
14 That I may show all thy praises within the gates of the daughter of Sion: / I will rejoice in thy salvation.

15 THE nations are sunk down in the pit that they made; / in the same net that they hid is their foot taken.
16 The LORD hath made himself known; he hath executed judgement; / the ungodly is trapped in the work of his own hands.

17 THE wicked shall be turned into hell, / and all the nations that forget God.
18 For the poor shall not alway be forgotten; / the patient abiding of the meek shall not perish for ever.

19 Up, LORD, and let not man have the upper hand; / let the nations be judged in thy sight.
20 Put them in fear, O LORD, / that the nations may know themselves to be but men.

PSALM 10. *Ut quid, Domine?*

WHY standest thou so far off, O LORD, / and hidest thy face in the needful time of trouble?
2 The ungodly in his pride doth persecute the poor: / let them be taken in the crafty wiliness that they have imagined.

3 FOR the ungodly maketh boast of his own heart's desire, / and the covetous man renounceth, yea scorneth the LORD.
4 The ungodly in his pride thinketh that God will not punish, / neither is God in all his thoughts.

5 His ways are always prosperous; / thy judgements are far above out of his sight, and therefore defieth he all his enemies.
6 For he hath said in his heart, 'Tush, I shall not be cast down; / no harm shall ever happen unto me.'

7 His mouth is full of cursing, deceit, and fraud; / under his tongue is ungodliness and iniquity.
8 He sitteth lurking in the thievish corners of the streets, / and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 HE lieth waiting secretly, as it were a lion in his den; / he lurketh that he may ravish the poor.
10 He doth ravish the poor, / when he getteth him into his net.

11 HE stoopeth down and croucheth, / that the poor may fall into the hands of his captains.
12 He hath said in his heart, 'Tush, God hath forgotten; / he hideth away his face, and he will never see it.'

13 ARISE, O LORD God, and lift up thine hand;/ forget not the poor.
14 Wherefore should the wicked blaspheme God, / while he doth say in his heart, 'Tush, thou God wilt not seek it out?

15 SURELY thou hast seen it; for thou beholdest trouble and sorrow, / that thou mayest take the matter into thy hand.
16 The poor committeth himself unto thee; / for thou art the helper of the friendless.

17 BREAK thou the power of the ungodly and malicious; / seek out his wickedness until thou find none.
18 The LORD is King for ever and ever, / and the nations are perished out of his land.

19 LORD, thou hast heard the desire of the poor; / thou dost establish their heart, and thine ear hearkeneth thereto;
20 To help the fatherless and the oppressed unto their right, / that the men of the earth be no more exalted against them.

PSALM 11. *In Domino confido.*

IN the LORD put I my trust; / how say ye then unto my soul, that she should flee as a bird unto the hill?
2 For lo, the ungodly bend their bow, and make ready their arrows upon the string, / that

they may privily shoot at them that are true of heart.

3 If the foundations are destroyed, / what can the righteous do?

4 THE LORD is in his holy temple; the LORD'S throne is in heaven: / his eyes behold, his eyelids try the children of men.

5 The LORD approveth the righteous: / but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

6 Upon the ungodly he shall rain brimstone and coals of fire; / storm and tempest shall be their portion to drink.

7 For the LORD is righteous; he loveth righteous deeds; / the upright shall behold his face.

THE SECOND DAY

Evening Prayer

PSALM 12. *Salvum me fac.*

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

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

3 THE LORD shall cut off all flattering lips, / and the tongue that speaketh proud things;

4 Who have said, 'With our tongue will we prevail; / we are they that ought to speak; who is lord over us?'

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

6 I will up,' saith the LORD, / 'and will set him in the safety for which he longeth.'

7 THE words of the LORD are pure words; / even as the silver, which from the earth is tried, and purified seven times in the fire.
8 Thou shalt keep us, O LORD;/ thou shalt preserve us from this generation for ever.
9 The ungodly walk on every side, / when wickedness is exalted among the children of men.

PSALM 13. *Usque quo, Domine?*

How long wilt thou forget me, O LORD, for ever? / how long wilt thou hide thy face from me?
2 How long shall I seek counsel in my soul, and be so vexed in my heart? / how long shall mine enemy 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.

5 BUT my trust is in thy mercy, / and my heart is joyful in thy salvation.
6 1 will sing unto the LORD, because he hath dealt so lovingly with me; / yea, I will praise the Name of the LORD Most High.

PSALM 14. *Dixit insipiens.*

THE fool hath said in his heart, / 'There is no God.'
2 They are corrupt, and become abominable in their doings; / there is none that doeth good, no not one.

3 The LORD looked down from heaven upon the children of men, / to see if there were any that would understand, and seek after God.
4 But they are all gone out of the way, they are altogether become abominable; / there is none that doeth good, no not one.

5 HAVE they no knowledge, that they are all such workers of mischief, / eating up my people as it were bread, and call not upon the LORD?
6 There were they brought in great fear, even where no fear was; / for God is in the generation of the righteous.
7 As for you, ye have made a mock at the counsel of the poor; / because he putteth his trust in the LORD.

8 O THAT salvation for Israel were come out of Sion! / When the LORD restoreth the fortunes of his people,
9 Then shall Jacob rejoice, / and Israel shall be right glad.

THE THIRD DAY

Morning Prayer

PSALM 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle? / or who shall rest upon thy holy hill?

2 EVEN he that leadeth an uncorrupt life, and doeth the thing which is right, / and speaketh the truth from his heart.
3 He that hath used no deceit in his tongue, nor done evil to his neighbour, / and hath not slandered his neighbour.
4 He in whose eyes an ungodly man is de-

spised, / but he 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 a bribe against the innocent.

7 WHOSO doeth these things / shall never fall.

PSALM 16. *Conserva me, Domine.*

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

2 I have said unto the LORD, 'Thou art my God: / I have no good apart from thee.'

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

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

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

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

7 The lines are fallen unto me in pleasant places: / yea, I have a goodly heritage.

8 I WILL thank the LORD for giving me counsel; / my heart also instructeth me in the night-season.

9 I have set the LORD always before me; / for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart is glad, and my glory rejoiceth; / my flesh also shall dwell in safety.

11 For why? thou wilt not leave my soul to hell; / neither wilt thou suffer thy holy one to see corruption.

12 Thou shalt show me the path of life; in thy presence is the fulness of joy, / and at thy right hand there are pleasures for evermore.

PSALM 17. *Exaudi, Domine.*

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

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

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me; / for I am utterly purposed that my mouth shall not offend.

4 As for the works of men, by the word of thy lips / I have kept me from the ways of the destroyer.

5 My steps have held fast to thy paths, / and my feet have not slipped.

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

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

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

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

10 They close their heart to pity, / and their mouth speaketh proud things.

11 They lie waiting in our way on every side, / watching to cast us down to the ground;

12 Like as a lion that is greedy of his prey, /

and as it were a lion's whelp lurking in secret places.

13 UP, LORD, confront him, and cast him down;/ deliver my soul from the ungodly by thy sword;
14 By thy hand from men, O LORD, from men of the world; / who have their portion in this life, and whose bellies thou fillest with thy treasure.
15 They have children at their desire, / and leave the rest of their substance for their babes.
16 But as for me, I shall behold thy presence in righteousness; / and when I awake, I shall be satisfied with thy likeness.

THE THIRD DAY

Evening Prayer

PSALM 18. *Diligam te, Domine.*

PART 1

I LOVE thee, O LORD, my strength. / The LORD is my stony rock, my defence, and my Saviour;
2 My God, and my might, in whom I will trust; / my shield, the horn also of my salvation, and my refuge.
3 I will call upon the LORD, who is worthy to be praised; / so shall I be saved from mine enemies.

4 THE waves of death compassed me, / and the floods of ungodliness made me afraid.
5 The cords of hell came about me; / the snares of death overtook me.
6 In my trouble I called upon the LORD, / and complained unto my God.
7 So he heard my voice out of his holy temple, / and my complaint before him entered into his ears.

8 THE earth trembled and quaked; / the very foundations also of the hills shook, and were moved, because he was wroth.
9 There went up a smoke out of his nostrils, and a consuming fire out of his mouth, / so that coals were kindled at it.
10 He bowed the heavens also, and came down, / and it was dark under his feet.
11 He rode upon the cherubim, and did fly; / he came flying upon the wings of the wind.
12 He made darkness his secret place, and his pavilion round about him, / with dark water and thick clouds to cover him.
13 At the brightness of his presence his clouds removed; / hail-stones and coals of fire.
14 The LORD also thundered out of heaven, and the Highest uttered his voice; / hail-stones and coals of fire.
15 He sent out his arrows, and scattered them; he cast forth his lightnings, and destroyed them.
16 The springs of waters were seen, / and the foundations of the round world were uncovered,
17 At thy chiding, O LORD, / at the blasting of the breath of thy displeasure.

18 HE sent from on high, and took me, / and he drew me out of many waters.
19 He delivered me from my strongest enemy, / and from them that hate me, for they were too mighty for me.
20 They came upon me in the day of my trouble; / but the LORD was my upholder.
21 He brought me forth also into a place of liberty; / he delivered me, even because he had a favour unto me.

22 THE LORD rewarded me after my righteous

dealing; / according to the cleanness of my hands did he recompense me.

23 Because I have kept the ways of the LORD, / and have not forsaken my God, as the wicked doth.

24 For I had an eye unto all his laws, / and did not cast out his commandments from me.

25 I was also uncorrupt before him, / and kept myself from mine own wickedness.

26 Therefore the LORD rewarded me after my righteous dealing, / and according to the cleanness of my hands in his eyesight.

27 WITH the merciful thou shalt show thyself merciful; / and with a perfect man thou shalt be perfect.

28 With the pure thou shalt show thyself pure; / and with the perverse thou shalt deal accordingly.

29 For thou shalt save the people that are lowly, / and shalt bring down the high looks of the proud.

30 Thou also shalt light my candle; / the LORD my God shall make my darkness to be light.

31 For in thee I can discomfit an host of men, / and with the help of my God I can leap over the wall.

32 The way of God is an undefiled way: / the word of the LORD also is tried in the fire; he is the defender of all them that put their trust in him.

PART 2

FOR who is God but the LORD? / or who hath any strength except our God?

34 It is God that girdeth me with strength, / and maketh my way perfect.

35 He maketh my feet like hinds' feet, / and setteth me up on high.
36 He teacheth my hands to fight, / so that mine arms can bend even a bow of steel.
37 Thou hast given me the defence of thy salvation; / thy right hand also hath held me up, and thy loving correction hath made me great.
38 Thou hast made room enough under me for to go, / that my footsteps did not slide.
39 I followed upon mine enemies and overtook them; / neither did I turn again till I had destroyed them.
40 I smote them, that they were not able to stand, / but fell under my feet.
41 Thou hast girded me with strength unto the battle; / thou hast thrown down mine enemies under me.
42 Thou didst make mine enemies also to turn their backs upon me, / and I destroyed them that hated me.
43 They cried, but there was none to help them; / yea, even unto the LORD did they cry, but he did not hear them.
44 I beat them as small as the dust before the wind: / I cast them out as the clay in the streets.
45 Thou hast delivered me from the strivings of the people, and hast made me the head of the nations; / a people whom I had not known did serve me.
46 As soon as they heard of me, they obeyed me; / and strangers humbled themselves before me.
47 The strangers lost heart, / and came trembling out of their strongholds.

48 THE LORD liveth, and blessed be my strong helper, / and praised be the God of my salvation;

49 Even the God that seeth that I be avenged, / and subdueth the peoples under me.

50 It is thou that deliverest me from my cruel enemies, and settest me up above mine adversaries: / thou dost rid me from the wicked man.

5 I For this cause will I give thanks unto thee, O LORD, among the nations, / and sing praises unto thy Name.

52 Great deliverance giveth he unto his king, / and showeth loving-kindness unto his anointed, unto David and unto his seed for evermore.

THE FOURTH DAY

Morning Prayer

PSALM 19. *Caeli enarrant.*

THE heavens declare the glory of God; / and the firmament showeth his handy-work.

2 One day telleth another; / and one night certifieth another.

3 There is neither speech nor language; / their voice cannot be heard;

4 Yet their sound is gone out into all lands; / and their words into the ends of the world.

5 IN them hath he set a tabernacle for the sun; / which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; / and there is nothing hid from the heat thereof.

7 THE law of the LORD is an undefiled law, restoring the soul; / the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The precepts of the LORD are right, and rejoice the heart; / the commandment of the LORD is pure, and giveth light unto the eyes.
9 The fear of the LORD is clean, and endureth for ever; / the judgements of the LORD are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold; / sweeter also than honey, and the honey-comb.
11 Moreover, by them is thy servant taught; / and in keeping of them there is great reward.
12 Who can tell how oft he offendeth? / O cleanse thou me from my secret faults.
13 Keep thy servant also from presumptuous sins, lest they get the dominion over me; / so shall I be undefiled and innocent from the great offence.

14 LET the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, / O LORD, my strength and my redeemer.

PSALM 20. *Exaudiat te Dominus.*

THE LORD hear thee in the day of trouble; / the Name of the God of Jacob defend thee;
2 Send thee help from the sanctuary, / and strengthen thee out of Sion;
3 Remember all thy offerings, / and accept thy burnt sacrifice;
4 Grant thee thy heart's desire, / and fulfil all thy mind.
5 We will rejoice in thy salvation, and triumph in the Name of our God: / the LORD perform all thy petitions.

6 NOW know I that the LORD helpeth his anointed, and will hear him from his holy

heaven, / even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses; / but we will remember the Name of the LORD our God.

8 They are brought down, and fallen; / but we are risen and stand upright.

9 O LORD, save the king, / and mercifully hear us when we call upon thee.

PSALM 21. *Domine, in virtute tua.*

THE king shall rejoice in thy strength, O LORD; / exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire, / and hast not denied him the request of his lips.

3 For thou dost meet him with the blessings of goodness, / and settest a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest it to him, / even length of days for evermore.

5 His honour is great in thy salvation; / glory and great worship dost thou lay upon him.

6 For thou dost give him everlasting felicity, / and makest him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the LORD;/ and in the mercy of the Most High he shall not miscarry.

8 ALL thine enemies shall feel thy hand; / thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: / the LORD shall destroy them in his displeasure, and the fire shall consume them.

10 Their offspring shalt thou root out of the earth, / and their seed from among the children of men.

11 For they intended mischief against thee, / and imagined such a device as they were not able to perform.

12 Therefore shalt thou put them to flight, / and the strings of thy bow shalt thou make ready against the face of them.

13 BE thou exalted, LORD, in thine own strength; / so will we sing, and praise thy power.

THE FOURTH DAY

Evening Prayer

PSALM 22. *Deus, Deus meus.*

MY God, my God, why hast thou forsaken me, / and art so far from my help, and from the words of my complaint?

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

3 And thou continuest holy, / O thou worship of Israel.

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

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

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

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

8 Saying, ‘He trusted in God, that he would deliver him; / let him deliver him, if he delighteth in him.’

9 But thou art he that took me from the womb; / thou wast my hope, when I hanged yet upon my mother's breasts.
10 I have been left unto thee ever since I was born; / thou art my God even from my mother's womb.
11 O go not from me, for trouble is hard at hand, / and there is none to help me.

12 MANY oxen are come about me; / strong bulls of Bashan close me in on every side.
13 They gape upon me with their mouths, / as it were a ramping and a roaring lion.
14 I am poured out like water, and all my bones are out of joint; / my heart also in the midst of my body is even like melting wax.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums, / and thou bringest me into the dust of death.
16 For many dogs are come about me, / and the council of the wicked layeth siege against me.
17 They pierced my hands and my feet; I may count all my bones: / they stand staring and looking upon me.
18 They part my garments among them, / and cast lots upon my vesture.
19 But be not thou far from me, O LORD;/ thou art my succour, haste thee to help me.
20 Deliver my soul from the sword, / and my life from the power of the dog.
21 Save me from the lion's mouth; / thou hast heard me also from among the horns of the wild oxen.

22 I WILL declare thy Name unto my brethren; / in the midst of the congregation will I praise thee.

23 O praise the LORD, ye that fear him: / magnify him, all ye of the seed of Jacob, and stand in awe of him, all ye seed of Israel.

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

25 Of thee cometh my praise in the great congregation; / my vows will I perform in the sight of them that fear him.

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

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

28 For the kingdom is the LORD'S, / and he is the Governor among the nations.

29 Surely to him shall all the proud of the earth bow down; / and before him shall kneel all that go down into the dust, and he that cannot keep his soul alive.

30 Their posterity shall serve him; / it shall be told of the Lord unto a generation yet to come.

31 And men shall declare his righteousness / unto a people that shall be born, that he hath done it.

PSALM 23. *Dominusregitme.*

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

2 He shall feed me in a green pasture, / and lead me forth beside the waters of comfort.

3 He shall restore my soul, / and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil; / for thou art with me; thy rod and thy staff comfort me.

5 THOU shalt prepare a table before me in the presence of them that trouble me; / thou hast anointed my head with oil, and my cup shall be full.

6 Surely thy loving-kindness and mercy shall follow me all the days of my life; / and I will dwell in the house of the LORD for ever.

THE FIFTH DAY

Morning Prayer

PSALM 24. *Domini est terra.*

THE earth is the LORD'S, and all that therein is; / the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, / and established it upon the floods.

3 WHO shall ascend into the hill of the LORD? / or who shall stand in his holy place?

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

5 He shall receive a blessing from the LORD, / and righteousness from the God of his salvation.

6 This is the generation of them that seek him; / even of them that seek thy face, O God of Jacob.

7 LIFT up your heads, O ye gates, and be ye lift up, ye everlasting doors; / and the King of glory shall come in.

8 Who is the King of glory? / it is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift

up, ye everlasting doors; / and the King of glory shall come in.

10 Who is the King of glory? / even the LORD of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

UNTO thee, O LORD, do I lift up my soul; / my God, I have put my trust in thee.

2 O let me not be confounded, / neither let mine enemies triumph over me.

3 For all they that hope in thee shall not be ashamed; / but such as transgress without a cause shall be put to confusion.

4 Show me thy ways, O LORD, / and teach me thy paths.

5 Lead me forth in thy truth and teach me: / for thou art the God of my salvation; in thee is my hope all the day long.

6 Call to remembrance, O LORD, thy tender mercies, / and thy loving-kindnesses, which have been ever of old.

7 O remember not the sins and offences of my youth; / but according to thy mercy think thou upon me, O LORD, for thy goodness.

8 GRACIOUS and righteous is the LORD; /therefore will he teach sinners in the way.

9 Them that are meek shall he guide in judgement; / and such as are gentle, them shall he teach his way.

10 All the paths of the LORD are mercy and truth, / unto such as keep his covenant and his testimonies.

11 For thy Name's sake, O LORD,/ be merciful unto my sin, for it is great.

12 What man is he that feareth the LORD? / him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease, / and his seed shall inherit the land.
14 The secret of the LORD is for them that fear him; / and he will show them his covenant.
15 Mine eyes are ever looking unto the LORD; / for he shall pluck my feet out of the net.

16 TURN thee unto me, and have mercy upon me; / for I am desolate and in misery.
17 Relieve thou the sorrows of my heart: / O bring thou me out of my troubles.
18 Look upon my adversity and misery, / and forgive me all my sins.
19 Consider mine enemies, how many they are; / and they bear a tyrannous hate against me.
20 O keep my soul, and deliver me; / let me not be confounded, for I have put my trust in thee.
21 Let perfectness and righteous dealing preserve me; / for my hope is in thee.

22 DELIVER Israel, O God, / out of all his troubles.

PSALM 26. *Judica me, Domine.*

BE thou my judge, O LORD, for I have walked innocently: / my trust hath been also in the LORD, therefore shall I not fall.
2 Examine me, O LORD, and prove me: / try me in heart and mind.
3 For thy loving-kindness is ever before mine eyes; / and I have walked in thy truth.

4 I HAVE not sat with vain persons; / neither will I have fellowship with the deceitful.
5 I hate the congregation of the wicked, / and I will not sit among the ungodly.

6 I WILL wash my hands in innocency, O LORD, / and so will I go to thine altar;
7 That I may show the voice of thanksgiving, / and tell of all thy wondrous works.
8 LORD, I love the habitation of thy house, / and the place where thine honour dwelleth.

9 O TAKE not away my soul with the sinners, / nor my life with the bloodthirsty;
10 In whose hands is wickedness, / and their right hand is full of bribes.
11 But as for me, I will walk innocently; / O deliver me, and be merciful unto me.
12 My foot standeth right: / I will praise the LORD in the congregations.

THE FIFTH DAY

Evening Prayer

PSALM 27. *Dominus illuminatio.*

THE LORD is my light and my salvation; whom then shall I fear? / the LORD is the strength of my life; of whom then shall I be afraid?
2 When the wicked came upon me to eat up my flesh, / even mine enemies and my foes, they stumbled and fell.
3 Though an host of men were laid against me, yet shall not my heart be afraid; / and though there rose up war against me, yet will I put my trust in him.

4 ONE thing have I desired of the LORD, which I will require: / even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle; / yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall my head be lifted up / above mine enemies round about me.

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

8 HEARKEN unto my voice, O LORD, when I cry unto thee; / have mercy upon me and hear me.

9 My heart hath talked with thee: 'Seek ye my face'; / 'Thy face, LORD, will I seek.'

10 O hide not thy face from me, / nor cast thy servant away in displeasure.

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

12 When my father and my mother forsake me, / the LORD taketh me up.

13 TEACH me thy way, O LORD, / and lead me in the right way, because of mine enemies.

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

15 I believe that I shall see the goodness of the LORD / in the land of the living.

16 O tarry thou the LORD's leisure; / be strong, and let thy heart take courage, and wait upon the LORD.

PSALM 28. *Ad te, Domine.*

UNTO thee will I cry, O LORD my strength; be not deaf to my prayer; / lest, if thou make as though thou hearest not, I become like them that go down into the pit.

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

3 O pluck me not away with the ungodly and wicked doers, / who speak friendly to their neighbours, but imagine mischief in their hearts.

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

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

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

7 PRAISED be the LORD;/ for he hath heard the voice of my humble petitions.

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

9 THE LORD is the strength of his people; / and he is the wholesome defence of his anointed.

10 O LORD, save thy people, and bless thine heritage: / govern them, and lift them up for ever.

PSALM 29. *AfferteDomino.*

ASCRIBE unto the LORD, O ye mighty, / ascribe unto the LORD worship and strength.

2 Give unto the LORD the honour due unto his Name; / worship the LORD with holy worship.

3 THE voice of the LORD is upon the waters; / it is the glorious God that maketh the thunder, even the LORD upon many waters.

4 The voice of the LORD is mighty in operation; / the voice of the LORD is a glorious voice.
5 The voice of the LORD breaketh the cedar-trees; / yea, the LORD breaketh the cedars of Lebanon.
6 He maketh Lebanon to skip like a calf, / and Sirion like a young ox.
7 The voice of the LORD divideth the flames of fire; the voice of the LORD shaketh the wilderness; / yea, the LORD shaketh the wilderness of Kadesh.
8 The voice of the LORD maketh the hinds to bring forth young, and strippeth bare the forests: / in his temple doth every thing speak of his honour.

9 THE LORD sitteth above the water-flood, / and the LORD remaineth a King for ever.
10 The LORD shall give strength unto his people; / the LORD shall give his people the blessing of peace.

THE SIXTH DAY

Morning Prayer

PSALM 30. *Exaltabo te, Domine.*

I WILL magnify thee, O LORD, for thou hast set me up, / and not made my foes to triumph over me.
2 O LORD my God, I cried unto thee, / and thou hast healed me.
3 Thou, LORD, hast brought up my soul from hell: / thou hast kept my life from them that go down to the pit.

4 SING praises unto the LORD, O ye saints of his; / and give thanks unto his holy Name.

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

6 As for me, in my prosperity I said, 'I shall never be moved'; / thou, LORD, of thy goodness hadst made my hill so strong.
7 But thou didst turn thy face from me, / and I was troubled.
8 Then cried I unto thee, O LORD, / and gat me to my Lord right humbly:
9 'What profit is there in my blood, / when I go down to the pit?
10 Shall the dust give thanks unto thee? / or shall it declare thy truth?
11 Hear, O LORD, and have mercy upon me; / LORD, be thou my helper.'

12 THOU hast turned my heaviness into joy; / thou hast put off my sackcloth, and girded me with gladness;
13 That my soul may sing of thy praise without ceasing. / O LORD my God, I will give thanks unto thee for ever.

PSALM 31. *In te, Domine, speravi.*

IN thee, O LORD, have I put my trust; / let me never be put to confusion; deliver me in thy righteousness.
2 Bow down thine ear to me; / make haste to deliver me,
3 And be thou my strong rock and house of defence, / that thou mayest save me.
4 For thou art my strong rock and my castle: / be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have hidden for me; / for thou art my strength.
6 Into thy hands I commend my spirit; / for thou hast redeemed me, O LORD, thou God of truth.
7 I hate them that hold of superstitious vanities; / but as for me, my trust is in the LORD.
8 I will be glad and rejoice in thy mercy; / for thou hast considered my trouble, and hast known my soul in adversities.
9 Thou hast not shut me up into the hand of the enemy; / but hast set my feet in a broad place.

10 HAVE mercy upon me, O LORD, for I am in trouble, / and mine eye is consumed for very heaviness; yea, my soul and my body.
11 For my life is waxen old with sorrow, / and my years with mourning.
12 My strength faileth me because of my adversity, / and my bones are consumed.
13 I am become a reproach because of all mine enemies, / and especially unto my neighbours;
14 And they of mine acquaintance are afraid of me; / and they that see me in the street flee from me.
15 I am clean forgotten, as a dead man out of mind; / I am become like a broken vessel.
16 For I have heard the whispering of the multitude, and fear is on every side; / while they conspire together against me, and plot to take away my life.
17 But my hope hath been in thee, O LORD; / I have said, 'Thou art my God.'
18 My times are in thy hand; / deliver me from the hand of mine enemies, and from them that persecute me.
19 Show thy servant the light of thy countenance, / and save me for thy mercy's sake.

20 Let me not be confounded, O LORD, for I have called upon thee; / let the ungodly be put to confusion, and be put to silence in the grave.
21 Let the lying lips be put to silence, / which cruelly, disdainfully, and despitefully, speak against the righteous.

22 O HOW plentifal is thy goodness, which thou hast laid up for them that fear thee, / and that thou hast wrought for them that put their trust in thee, even before the sons of men!
23 Thou hidest them in the secret place of thine own presence from the plottings of men: / thou keepest them secretly in thy tabernacle from the strife of tongues.
24 Thanks be to the LORD;/ for he hath showed me his marvellous loving-kindness in a strong city.
25 But as for me, I said in my haste, / 'I am cast out of the sight of thine eyes.'
26 Nevertheless, thou heardest the voice of my prayer, / when I cried unto thee.

27 O LOVE the LORD, all ye his saints; / for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.
28 Be strong, and let your heart take courage, / all ye that put your trust in the LORD.

THE SIXTH DAY

Evening Prayer

PSALM 32. *Bead, quorum.*

BLESSED is he whose unrighteousness is forgiven, / and whose sin is covered.
2 Blessed is the man unto whom the LORD

imputeth no sin, / and in whose spirit there is no guile.

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

4 For thy hand was heavy upon me day and night, / and my moisture was changed as with the drought of summer.

5 I acknowledged my sin unto thee; / and mine unrighteousness have I not hid.

6 I said, 'I will confess my sins unto the LORD'; / and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found; / when the great waters overflow, they shall not come nigh him.

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

9 I WILL inform thee, and teach thee in the way wherein thou shalt go; / and I will guide thee with mine eye upon thee.

10 Be ye not like to horse and mule, which have no understanding; / whose mouths must be held with bit and bridle, else they will not come nigh thee.

11 Great plagues remain for the ungodly; / but whoso putteth his trust in the LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD; / and be joyful, all ye that are true of heart.

PSALM 33. *ExultateJusti.*

REJOICE in the LORD, O ye righteous; / for it becometh well the just to be thankful.

2 Praise the LORD with harp: / sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the LORD a new song: / sing praises lustily with a good courage.

4 FOR the word of the LORD is true, / and all his works are faithful.
5 He loveth righteousness and judgement: / the earth is full of the goodness of the LORD.
6 By the word of the LORD were the heavens made, / and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were in a bottle, / and layeth up the deep, as in a treasure-house.
8 Let all the earth fear the LORD; / stand in awe of him, all ye that dwell in the world.
9 For he spake, and it was done: / he commanded, and it stood fast.

10 THE LORD bringeth the counsel of the nations to nought, / and maketh the devices of the peoples to be of none effect.
11 The counsel of the LORD shall endure for ever, / and the thoughts of his heart from generation to generation.
12 Blessed is the nation whose God is the LORD, / and blessed are the folk that he hath chosen for his own inheritance.

13 THE LORD looketh down from heaven, / and beholdeth all the children of men;
14 From the habitation of his dwelling / he considereth all them that dwell on the earth.
15 He fashioneth all the hearts of them, / and understandeth all their works.
16 There is no king that can be saved by the multitude of an host, / neither is any mighty man delivered by much strength.
17 A horse is counted but a vain thing to save

a man, / neither shall he deliver any man by his great strength.

18 Behold, the eye of the LORD is upon them that fear him, / and upon them that put their trust in his mercy;

19 To deliver their soul from death, / and to feed them in the time of dearth.

20 OUR soul hath patiently tarried for the LORD; / for he is our help and our shield.

21 For our heart shall rejoice in him; / because we have hoped in his holy Name.

22 O LORD, let thy mercy lighten upon us, / like as we do put our trust in thee.

PSALM 34. *Benedicam Domino.*

I WILL alway give thanks unto the LORD; / his praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD; / the humble shall hear thereof and be glad.

3 O praise the LORD with me, / and let us magnify his Name together.

4 I sought the LORD, and he heard me; / yea, he delivered me out of all my fears.

5 O look unto him and be lightened; / and your faces shall not be ashamed.

6 This poor man cried, and the LORD heard him; / yea, and saved him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear him, / and delivereth them.

8 O taste and see how gracious the LORD is: / blessed is the man that trusteth in him.

9 O fear the LORD, ye that are his saints; / for they that fear him lack nothing.

10 The lions do lack, and suffer hunger; / but they who seek the LORD shall want no manner of thing that is good.

11 COME, ye children, and hearken unto me; / I will teach you the fear of the LORD.
12 What man is he that desireth to live, / and would fain see good days?
13 Keep thy tongue from evil, / and thy lips, that they speak no guile.
14 Depart from evil, and do good; / seek peace, and pursue it.
15 The eyes of the LORD are over the righteous, / and his ears are open unto their prayers.
16 The countenance of the LORD is against them that do evil, / to root out the remembrance of them from the earth.
17 The righteous cry, and the LORD heareth them, / and delivereth them out of all their troubles.
18 The LORD is nigh unto them that are of a contrite heart, / and will save such as be of an humble spirit.
19 Great are the troubles of the righteous; / but the LORD delivereth him out of all.
20 He keepeth all his bones, / so that not one of them is broken.
21 But misfortune shall slay the ungodly; / and they that hate the righteous shall be desolate.
22 The LORD delivereth the souls of his servants; / and all they that put their trust in him shall not be destitute.

THE SEVENTH DAY

Morning Prayer

PSALM 35. *Judica, Domine.*

PLEAD thou my cause, O LORD, with them that strive with me, / and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, / and stand up to help me.
3 Bring forth the spear and stop the way against them that pursue me: / say unto my soul, 'I am thy Salvation.'
4 Let them be confounded and put to shame, that seek after my soul; / let them be turned back and brought to confusion, that imagine mischief for me.
5 Let them be as the chaff before the wind, / with the angel of the LORD scattering them.
6 Let their way be dark and slippery, / with the angel of the LORD pursuing them.
7 For they have hidden their net for me without a cause; / yea, without a cause have they dug a pit for my soul.
8 Let a sudden destruction come upon him unawares, and his net that he hath hid catch himself, / that he may fall into his own mischief.
9 And my soul shall be joyful in the LORD; / it shall rejoice in his salvation.
10 All my bones shall say, 'LORD, who is like unto thee, who deliverest the poor from him that is too strong for him; / yea, the poor, and him that is in misery from him that spoileth him?'

11 FALSE witnesses did rise up; / they laid to my charge things that I knew not.
12 They rewarded me evil for good, / to the great discomfort of my soul.
13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting; / and my prayer shall return into mine own bosom.
14 I behaved myself as though it had been my friend or my brother; / I went heavily, as one that mourneth for his mother.

15 But when I stumbled they rejoiced and gathered themselves together; / yea, the very abjects and those whom I knew not came together against me, and slandered me without ceasing.

16 Like ungodly men they mocked continually, / and gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this? / O deliver my soul from the calamities which they bring upon me, and my life from the lions.

18 So will I give thee thanks in the great congregation; / I will praise thee among much people.

19 O LET not them that are mine enemies wrongfully rejoice over me; / neither let them wink with eyes that hate me without a cause.

20 And why? their communing is not for peace; / but they imagine deceitful words against them that are quiet in the land.

21 They gape upon me with their mouths, / and say, 'Fie on thee, fie on thee, we saw it with our eyes.'

22 This thou hast seen, O LORD; / hold not thy tongue then; go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: / avenge thou my cause, my God and my Lord.

24 Give sentence for me, O LORD my God, according to thy righteousness; / and let them not rejoice over me.

25 Let them not say in their hearts, 'There, there, so would we have it"; / neither let them say, 'We have devoured him.'

26 Let them be put to confusion and shame together, that rejoice at my trouble: / let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing; / yea, let them say alway,

'Blessed be the LORD, who hath pleasure in the prosperity of his servant.'

28 And as for my tongue, it shall be talking of thy righteousness, / and of thy praise all the day long.

PSALM 36. *Dixit injustus.*

SIN speaketh to the wicked deep in his heart; / there is no fear of God before his eyes.

2 For he flattereth himself in his own sight/ that his iniquity shall not be found out and be hated.

3 The words of his mouth are unrighteous and full of deceit: / he hath left off to behave himself wisely and to do good.

4 He imagineth mischief upon his bed, and setteth himself in no good way; / neither doth he abhor any thing that is evil.

5 THY mercy, O LORD, reacheth unto the heavens, / and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: / thy judgements are like the great deep.

7 Thou, LORD, shalt save both man and beast; how excellent is thy mercy, O God! / and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house; / and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life; / and in thy light shall we see light.

10 O CONTINUE forth thy loving-kindness unto them that know thee, / and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me; and let not the hand of the ungodly drive me away.
12 There are they fallen, that work wickedness; / they are cast down, and shall not be able to stand.

THE SEVENTH DAY

Evening Prayer

PSALM 37. *Noli aemulari.*

PART 1

FRET not thyself because of the ungodly; / neither be thou envious against the evil doers.
2 For they shall soon be cut down like the grass, / and be withered even as the green herb.

3 PUT thou thy trust in the LORD, and be doing good; / dwell in the land, and verily thou shalt be fed.
4 Delight thou in the LORD, / and he shall give thee thy heart's desire.

5 COMMIT thy way unto the LORD, and put thy trust in him, / and he shall bring it to pass.
6 He shall make thy righteousness as clear as the light, / and thy just dealing as the noon-day.

7 REST in the LORD, and abide patiently upon him: / but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 LEAVE off from wrath, and let go displeasure: / fret not thyself, else shalt thou be moved to do evil.
9 For wicked doers shall be rooted out; / but

they that patiently abide the LORD, those shall inherit the land.

10 YET a little while, and the ungodly shall be clean gone: / thou shalt look upon his place, and he shall be away.
11 But the meek-spirited shall possess the land, / and shall be refreshed in the multitude of peace.

12 THE ungodly seeketh counsel against the just, / and gnasheth upon him with his teeth.
13 The Lord shall laugh him to scorn; / for he hath seen that his day is coming.

14 THE ungodly have drawn out the sword, and have bent their bow, / to cast down the poor and needy, and to slay such as walk uprightly.
15 Their sword shall go through their own heart, / and their bow shall be broken.

16 A SMALL thing that the righteous hath / is better than great riches of the ungodly.
17 For the arms of the ungodly shall be broken, / but the LORD upholdeth the righteous.

18 THE LORD knoweth the days of the godly; and their inheritance shall endure for ever.
19 They shall not be confounded in the perilous time; / and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the flowers of the field; / yea, even as the smoke shall they consume away.

21 THE ungodly borroweth, and payeth not again; / but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land; / and they that are cursed of him shall be rooted out.

PART 2

THE LORD ordereth a good man's going, / and hath pleasure in his way.
24 Though he fall, he shall not be cast away, / for the LORD upholdeth him with his hand.

25 I HAVE been young, and now am old; / and yet saw I never the righteous forsaken, nor his children begging their bread.
26 The righteous is ever merciful and lendeth; / and his children are blessed.

27 FLEE from evil, and do the thing that is good; / and dwell for evermore.
28 For the LORD loveth the thing that is right; / he forsaketh not his that be godly.

29 THE unrighteous shall be destroyed forever; / as for the seed of the ungodly, it shall be rooted out.
30 The righteous shall inherit the land, / and dwell therein for ever.

31 THE mouth of the righteous is exercised in wisdom, / and his tongue will be talking of judgement.
32 The law of his God is in his heart, / and his goings shall not slide.

33 THE ungodly watcheth the righteous, / and seeketh occasion to slay him.
34 The LORD will not leave him in his hand, / nor condemn him when he is judged.

35 HOPE thou in the LORD, and keep his way, and he shall promote thee that thou shalt possess the land; / when the ungodly shall perish, thou shalt see it.

36 I MYSELF have seen the ungodly in great power, / and flourishing like a green bay-tree.
37 I went by, and lo, he was gone: / I sought him, but his place could no where be found.

38 KEEP innocency, and take heed unto the thing that is right; / for that shall bring a man peace at the last.
39 As for the transgressors, they shall perish together; / and the end of the ungodly is, they shall be rooted out.

40 BUT the salvation of the righteous cometh of the LORD;/ who is also their refuge in the time of trouble.
41 And the LORD shall stand by them and save them: / he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

THE EIGHTH DAY

Morning Prayer

PSALM 38. *Domine, ne in furore.*

PUT me not to rebuke, O LORD, in thine anger; / neither chasten me in thy heavy displeasure.
2 For thine arrows stick fast in me, / and thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure; / neither is there any rest in my bones, by reason of my sin.
4 For my wickednesses are gone over my head, / and are like a sore burden, too heavy for me to bear.

5 MY wounds stink and are corrupt, / through my foolishness.
6 I am brought into so great trouble and misery, / that I go mourning all the day long.
7 For my loins are filled with burning, / and there is no sound part in my body.
8 I am feeble, and sore smitten; / I have roared for the very disquietness of my heart.
9 Lord, thou knowest all my desire; / and my groaning is not hid from thee.
10 My heart panteth, my strength hath failed me, / and the light of mine eyes is gone from me.
11 My friends and my neighbours did stand looking upon my trouble, / and my kinsmen stood afar off.
12 They also that sought after my life laid snares for me; / and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not; / and as one that is dumb, who doth not open his mouth.
14 I became even as a man that heareth not, / and in whose mouth is no defence.
15 But for thee, O LORD, do I wait; / thou shalt answer for me, O Lord my God.
16 I have required that they, even mine enemies, should not triumph over me; / for when my foot slippeth, they rejoice greatly against me.

17 AND I, truly, am ready to fall, / and my heaviness is ever in my sight.
18 For I will confess my wickedness, / and be sorry for my sin.
19 But mine enemies live, and are mighty; / and they that hate me wrongfully are many in number.

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

21 Forsake me not, O LORD; / O my God, be not thou far from me.

22 Haste thee to help me, / O Lord God of my salvation.

PSALM 39. *Dixi, Custodiam.*

I SAID, 'I will take heed to my ways, / that I offend not in my tongue;

2 I will keep my mouth as it were with a bridle, / while the ungodly is in my sight.'

3 I held my tongue, and spake nothing: / I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled, / and at the last I spake with my tongue:

5 'LORD,let me know mine end, and the number of my days: / let me know how frail I am.

6 Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; / and verily every man living is altogether vanity.

7 For man walketh as a vain shadow, and disquieteth himself in vain; / he heapeth up riches, and cannot tell who shall gather them.'

8 AND now, Lord, what is my hope? / truly my hope is even in thee.

9 Deliver me from all mine offences; / make me not the reproach of the foolish.

10 I became dumb, and opened not my mouth; / for it was thy doing.

11 Take thy plague away from me: / I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment; / every man therefore is but vanity.

13 Hear my prayer, O LORD, and with thine ears consider my calling; / hold not thy peace at my tears.

14 For I am a stranger with thee, / and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength, / before I go hence, and be no more seen.

PSALM 40. *Expectans expectavi.*

I WAITED patiently for the LORD, / and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay, / and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, / even a thanksgiving unto our God.

4 Many shall see it and fear, / and shall put their trust in the LORD.

5 BLESSED is the man that hath set his hope in the LORD, / and turned not unto the proud, and to such as go about with lies.

6 O LORD my God, many are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward; / and there is none to be compared unto thee.

7 If I should declare them and speak of them, / they should be more than I am able to express.

8 SACRIFICE and offering thou wouldest not, / but mine ears hast thou opened.

9 Burnt offering and sacrifice for sin hast thou not required; / then said I, ‘Lo, I come;

10 In the volume of the book it is written of me; I delight to fulfil thy will, O my God; / yea, thy law is within my heart.'

11 I have declared thy righteousness in the great congregation; / lo, I will not refrain my lips, O LORD, and that thou knowest.

12 I have not hid thy righteousness within my heart; / my talk hath been of thy truth and of thy salvation.

13 I have not kept back thy loving mercy and truth / from the great congregation.

14 WITHDRAW not thou thy mercies from me, O LORD; / let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; / my sins have taken such hold upon me that I am not able to look up;

16 Yea, they are more in number than the hairs of my head, / and my heart hath failed me.

17 O LORD, let it be thy pleasure to deliver me; / make haste, O LORD, to help me.

18 Let them be ashamed and confounded together, that seek after my soul to destroy it: / let them be driven backward and put to rebuke, that wish me evil.

19 Let them be desolate, and rewarded with shame, / that say unto me, 'Fie upon thee, fie upon thee.'

20 Let all those that seek thee be joyful and glad in thee; / and let such as love thy salvation say alway, 'The LORD be praised.'

21 As for me, I am poor and needy; / but the LORD careth for me.

22 Thou art my helper and redeemer; / make no long tarrying, O my God.

THE EIGHTH DAY

Evening Prayer

PSALM 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy;/ the LORD shall deliver him in the time of trouble.

2 The LORD preserve him, and keep him alive, that he may be blessed in the land; / and deliver not thou him into the will of his enemies.

3 The LORD comfort him when he lieth sick upon his bed; / thou makest all his bed in his sickness.

4 I SAID, "LORD, be merciful unto me; / heal my soul, for I have sinned against thee.'

5 Mine enemies speak evil of me, / saying, 'When shall he die, and his name perish?'

6 And if he come to see me, he speaketh vanity, / and his heart conceiveth falsehood within himself, and when he goeth forth he telleth it.

7 All mine enemies whisper together against me; / even against me do they imagine this evil.

8 'Some deadly thing', say they, 'hath laid hold upon him; / and now that he lieth, he shall rise up no more.'

9 Yea, even mine own familiar friend, whom I trusted, / who did also eat of my bread, hath lift up his heel against me.

10 BUT be thou merciful unto me, O LORD; / raise thou me up, and I shall reward them.

11 By this I know thou favourest me, / that mine enemy doth not triumph against me.

12 And as for me, because of mine innocency

thou hast upheld me, / and hast set me before thy face for ever.

13 BLESSED be the LORD, the God of Israel, / world without end. Amen and Amen.

PSALM 42. *Quemadmodum.*

LIKE as the hart desireth the water-rooks, / so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: / when shall I come to appear before the presence of God?

3 My tears have been my food day and night, / while all day long they say unto me, ‘ Where is now thy God?’

4 These things will I remember as I pour out my soul within me: / how I went with the multitude, and brought them forth into the house of God,

5 With the voice of praise and thanksgiving, / a multitude keeping holy-day.

6 Why art thou so full of heaviness, O my soul? / and why art thou so disquieted within me?

7 O put thy trust in God, for I will yet give him thanks, / who is the help of my countenance, and my God.

8 My soul is vexed within me; therefore will I remember thee / from the land of Jordan, from Hermon, and the Little Hill.

9 One deep calleth another, because of the noise of thy torrents; / all thy waves and thy billows are gone over me.

10 The LORD will grant his loving-kindness in the day-time; / and in the night-season will I sing of him, and make my prayer unto the God of my life.

11 I will say unto God my rock, ‘Why hast

thou forgotten me? / why go I thus heavily, while the enemy oppresseth me?'

12 My bones are smitten asunder, while mine enemies reproach me, / while they say daily unto me, 'Where is now thy God?'

13 Why art thou so vexed, O my soul? / and why art thou so disquieted within me?

14 O put thy trust in God, for I will yet give him thanks, / who is the help of my countenance, and my God.

PSALM 43. *Judica me, Deus.*

GIVE sentence for me, O God, and defend my cause against an 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, / who is the help of my countenance, and my God.

THE NINTH DAY

Morning Prayer

PSALM 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us, / what thou hast done in their time of old;

2 How thou didst drive out the nations with thy hand, and plant our fathers in: / how thou didst afflict the peoples, but madest Israel to flourish.
3 For they gat not the land in possession through their own sword, / neither was it their own arm that helped them;
4 But thy right hand, and thine arm, and the light of thy countenance; / because thou hadst a favour unto them.

5 THOU art my King and my God, / who ordainest victory for Jacob.
6 Through thee will we overthrow our enemies, / and in thy Name will we tread them under, that rise up against us.
7 For I will not trust in my bow: / it is not my sword that shall help me.
8 But it is thou that hast saved us from our enemies, / and hast put them to confusion that hate us.
9 We make our boast of God all day long, / and will praise thy Name for ever.

10 BUT now thou art far off, and puttest us to confusion, / and goest not forth with our armies.
11 Thou makest us to turn our backs upon our enemies, / so that they that hate us spoil our goods.
12 Thou lettest us be eaten up like sheep, / and hast scattered us among the nations.
13 Thou sellest thy people for nought, / and takest no money for them.
14 Thou makest us a reproach to our neighbours, / to be laughed to scorn and had in derision of them that are round about us.
15 Thou makest us to be a by-word among the nations, / and that the peoples shake their heads at us.

16 All day long my disgrace is before me, / and the shame of my face hath covered me,
17 At the voice of him that reproacheth and blasphemeth, / at the sight of the enemy and avenger.

18 AND though all this be come upon us, yet do we not forget thee, / nor behave ourselves falsely in thy covenant.
19 Our heart is not turned back, / neither our steps gone out of thy way;
20 No, not when thou hast smitten us into the place of dragons, / and covered us with the shadow of death.
21 If we have forgotten the Name of our God, / and holden up our hands to any strange god,
22 Shall not God search it out? / for he knoweth the very secrets of the heart.
23 For thy sake also are we killed all the daylong, / and are counted as sheep appointed to be slain.

24 Up, Lord, why sleepest thou? / awake, and be not absent from us for ever.
25 Wherefore hidest thou thy face, / and forgettest our misery and trouble?
26 For our soul is brought low, even unto the dust: / our body cleaveth unto the ground.
27 Arise, and help us, / and deliver us for thy mercy's sake.

PSALM 45. *Eructavit cor meum.*

MY heart overfloweth with a good matter: I recite my verses for the king: / my tongue is the pen of a ready writer.

2 THOU art fairer than the children of men; / full of grace are thy lips; therefore God hath blessed thee for ever.

3 Gird thee with thy sword upon thy thigh, O mighty one, / according to thy glory and thy majesty.
4 And in thy majesty ride on to victory in the cause of truth, and of meekness and righteousness; / and let thy right hand teach thee terrible deeds.
5 Thy arrows are very sharp in the heart of the king's enemies, / and the peoples shall be subdued unto thee.

6 THY throne, O God, endureth for ever: / the sceptre of thy kingdom is a right sceptre.
7 Thou hast loved righteousness, and hated iniquity; / wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
8 All thy garments smell of myrrh, aloes, and cassia; / out of ivory palaces stringed instruments make thee glad.
9 Kings' daughters are among thy honourable women: / upon thy right hand doth stand the queen in a vesture of gold.

10 HEARKEN, O daughter, consider, and incline thine ear; / forget also thine own people and thy father's house;
11 So shall the king have pleasure in thy beauty; /
since he is thy lord, bow thou down to him.
12 And the daughter of Tyre shall be there with a gift: / even the rich among the people shall entreat thy favour.
13 The king's daughter within the palace is all glorious; / her clothing is of wrought gold.
14 She is brought to the king in raiment of needlework: / the virgins that be her fellows bear her company, and are brought unto thee.

15 With joy and gladness are they led along, / as they enter into the king's palace.

16 INSTEAD of thy fathers thou shalt have sons, / whom thou mayest make princes in all the earth.
17 I will make thy name to be remembered from one generation to another; / therefore shall the peoples praise thee, world without end.

PSALM 46. *Deus nosterrefugium.*

GOD is our hope and strength, / a very present help in trouble.
2 Therefore will we not fear, though the earth be changed, / and though the hills be carried into the midst of the sea;
3 Though the waters thereof rage and swell, / and though the mountains shake at the tempest of the same.
4 The LORD of hosts is with us; / the God of Jacob is our refuge.

5 THERE is a river, the streams whereof make glad the city of God, / the holy place of the tabernacle of the Most High.
6 God is in the midst of her, therefore shall she not be moved; / God shall help her, and that right early.
7 The nations make much ado, and the kingdoms are moved; / but God uttereth his voice, and the earth doth melt away.
8 The LORD of hosts is with us; / the God of Jacob is our refuge.

9 O COME hither, and behold the works of the LORD, / what wonders he hath wrought upon the earth.

10 He maketh wars to cease in all the world; / he breaketh the bow, and snappeth the spear in sunder, and burneth the chariots in the fire.

11 Be still then, and know that I am God; / I will be exalted among the nations, and I will be exalted in the earth.

12 The LORD of hosts is with us; / the God of Jacob is our refuge.

THE NINTH DAY

Evening Prayer

PSALM 47. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye peoples; / O sing unto God with the voice of melody.

2 For the LORD Most High is to be feared; / he is a great King over all the earth.

3 He subdued the peoples under us, / and the nations under our feet.

4 He chose our heritage for us, / even the glorious land of Jacob, whom he loved.

5 GOD is gone up with a merry noise, / the LORD with the sound of the trumpet.

6 O sing praises, sing praises unto our God; / O sing praises, sing praises unto our King.

7 For God is the King of all the earth: / sing ye praises with understanding.

8 God reigneth over the nations: / God sitteth upon his holy throne.

9 The princes of the peoples are gathered together, / with the people of the God of Abraham;

10 For the rulers of the earth belong unto God; / he is very highly exalted.

PSALM 48. *MagnusDominus.*

GREAT is the LORD, and highly to be praised / in the city of our God.
2 His holy hill is a fair place, / and the joy of the whole earth:
3 Mount Sion of the uttermost parts of the north, / the city of the great King.
4 He hath made himself known in her citadels / as a sure refuge.

5 FOR 10, the kings of the earth were gathered, / and gone by together.
6 They marvelled to see such things; / they were astonished, and suddenly cast down.
7 Fear came there upon them, / and anguish, as upon a woman in her travail;
8 As when with the east wind / thou breakest the ships of the sea.

9 LIKE as we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: / God upholdeth the same for ever.
10 We have thought on thy loving-kindness, O God, / in the midst of thy temple.
11 O God, according to thy Name, so is thy praise unto the world's end; / thy right hand is full of righteousness.
12 Let the mount Sion rejoice, and the daughters of Judah be glad, / because of thy judgements.

13 WALK about Sion, and go round about her; / and count the towers thereof.
14 Mark well her bulwarks, consider her citadels, / that ye may tell them that come after.
15 For this God is our God for ever and ever: / he shall be our guide for evermore.

PSALM 49. *Audite haec, omnes.*

O HEAR ye this, all ye peoples; / ponder it with your ears, all ye that dwell in the world;
2 High and low, rich and poor, / one with another.
3 My mouth shall speak of wisdom, / and my heart shall muse of understanding.
4 I will incline mine ear to a parable, / and expound my dark speech upon the harp.

5 WHEREFORE should I fear in the days of wickedness, / when the wickedness of my foes compasseth me round about?
6 There be some that put their trust in their wealth, / and boast themselves in the multitude of their riches.
7 But no man can by any means redeem his brother, / nor give a ransom unto God for him,
8 That he should live on for ever, / and see not the grave.
9 For too costly is the redemption of their souls, / so that he must let that alone for ever.
10 For he seeth that wise men also die, and perish together, / as well as the ignorant and foolish, and leave their riches for others.
11 Their graves are their homes for ever, and their dwelling-places to all generations; / even though they called lands after their own names.
12 So man being in honour abideth not; / he is like the beasts that perish.

13 THIS is the fate of them that are foolishly confident, / and the latter end of them that are pleased with their portion.
14 Like sheep they are appointed for the grave;

death is their shepherd; / and the upright shall have dominion over them in the morning.

15 Their beauty shall waste away in the sepulchre; / there shall be no habitation for it.

16 But God will redeem my soul from the power of the grave; / for he shall receive me.

17 BE not thou afraid, though one be made rich, / or if the glory of his house be increased;

18 For he shall carry nothing away with him when he dieth, / neither shall his pomp follow him.

19 For though while he lived, he counted himself a happy man; / and men praise thee because thou doest well unto thyself;

20 Yet he shall follow the generation of his fathers, / and shall never see light.

21 Man that is in honour, but hath no understanding, / is like the beasts that perish.

THE TENTH DAY

Morning Prayer

PSALM 50. *Deus deorum.*

THE LORD, even the Most Mighty God, hath spoken, / and called the world, from the rising of the sun unto the going down thereof.

2 Out of Sion, the perfection of beauty, / God hath shined forth.

3 Our God cometh, and keepeth not silence; / there goeth before him a consuming fire, and a mighty tempest is stirred up round about him.

4 He calleth to the heavens from above, / and to the earth, that he may judge his people:

5 ‘Gather my saints together unto me: / those that have made a covenant with me with sacrifice.’

6 And the heavens declare his righteousness; / for God is judge himself.

7 'HEAR, O my people, and I will speak; / I myself will testify against thee, O Israel; for I am God, even thy God.
8 I will not reprove thee because of thy sacrifices; / as for thy burnt offerings, they are alway before me.
9 I will take no bullock out of thine house, / nor he-goats out of thy folds.
10 For all the beasts of the forest are mine, / and so are the cattle upon a thousand hills.
11 I know all the birds upon the mountains, / and the wild beasts of the field are in my sight.
12 If I were hungry, I would not tell thee; / for the whole world is mine, and all that is therein.
13 Thinkest thou that I will eat bulls' flesh, / and drink the blood of goats?
14 Offer unto God the sacrifice of thanksgiving, / and pay thy vows unto the Most High;
15 And call upon me in the time of trouble; / so will I deliver thee, and thou shalt glorify me.'

16 BUT unto the ungodly saith God, / 'Why dost thou preach my laws, and takest my covenant in thy mouth;
17 Whereas thou hatest to be reformed, / and hast cast my words behind thee?
18 When thou sawest a thief, thou consentedst unto him, / and hast been partaker with the adulterers.
19 Thou dost let thy mouth speak wickedness, / and with thy tongue thou dost set forth deceit.
20 Thou sittest and speakest against thy brother, / and dost slander thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest that I am even such a one as thyself; / but I will reprove thee, and set before thee the things that thou hast done.

22 O CONSIDER this, ye that forget God, / lest I tear you in pieces, and there be none to deliver.
23 Whoso offereth me the sacrifice of thanksgiving, he honoureth me; / and to him that ordereth his way aright will I show the salvation of God.'

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; / according to the multitude of thy mercies do away mine offences.
2 Wash me throughly from my wickedness, / and cleanse me from my sin.
3 For I acknowledge my faults, / and my sin is ever before me.
4 Against thee only have I sinned, and done that which is evil in thy sight; / that thou mightest be justified when thou speakest, and clear when thou dost judge.
5 Behold, I was brought forth in wickedness, / and in sin hath my mother conceived me.
6 But lo, thou requirest truth in the inward parts, / and shalt make me to understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean; / thou shalt wash me, and I shall be whiter than snow.
8 Thou shalt make me hear of joy and gladness, / that the bones which thou hast broken may rejoice.
9 Turn thy face from my sins, / and put out all my misdeeds.

10 Make me a clean heart, O God, / and renew a right spirit within me.
11 Cast me not away from thy presence, / and take not thy holy spirit from me.
12 O give me the comfort of thy help again, / and stablish me with a free spirit.
13 Then shall I teach thy ways unto the wicked, / and sinners shall be converted unto thee.
14 Deliver me from blood-guiltiness, O God, thou that art the God of my salvation; / and my tongue shall sing of thy righteousness.
15 O Lord, open thou my lips, / and my mouth shall show forth thy praise.
16 For thou desirest no sacrifice, else would I give it; / but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: / a broken and contrite heart, O God, shalt thou not despise.

18 O BE favourable and gracious unto Sion; / build thou the walls of Jerusalem.
19 Then shalt thou be pleased with the sacrifices of righteousness, with the burnt offerings and oblations; / then shall they offer young bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant, that thou canst do mischief, / whereas the goodness of God endureth yet daily?
2 Thy tongue deviseth wickedness; / it is like a sharp razor, O thou worker of deceit.
3 Thou hast loved evil more than goodness, / and to speak lies rather than righteousness.
4 Thou hast loved to speak all words that may do hurt, / O thou false tongue.

5 Therefore shall God destroy thee for ever; / he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the living.

6 THE righteous also shall see this, and fear, / and shall laugh him to scorn,
7 Saying, 'Lo, this is the man that took not God for his strength, / but trusted unto the multitude of his riches, and strengthened himself in his own wealth.'

8 As for me, I am like a green olive-tree in the house of God; / my trust is in the tender mercy of God for ever and ever.
9 I will always give thanks unto thee, because thou hast done it; / and I will hope in thy Name, for thy saints like it well.

THE TENTH DAY

Evening Prayer

PSALM 53. *Dixit insipiens.*

THE foolish body hath said in his heart, / 'There is no God.'
2 Corrupt are they, and become abominable in their wickedness; / there is none that doeth good.
3 God looked down from heaven upon the children of men, / to see if there were any that would understand, and seek after God.
4 But they are all gone out of the way; together they are become abominable; / there is also none that doeth good, no not one.

5 ARE they not without understanding that work wickedness, / eating up my people as if they would eat bread? they have not called upon God.

6 There were they afraid, where no fear was; / for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 O THAT salvation for Israel were come out of Sion! / When God restoreth the fortunes of his people,
8 Then shall Jacob rejoice, / and Israel shall be right glad.

PSALM 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake, / and avenge me in thy strength.
2 Hear my prayer, O God, / and hearken unto the words of my mouth.
3 For strangers are risen up against me; / and tyrants, who have not God before their eyes, seek after my soul.

4 BEHOLD, God is my helper: / the Lord is he that upholdeth my soul.
5 He shall reward evil unto mine enemies: / destroy thou them in thy truth.

6 A FREE-WILL offering will I give to thee, / and praise thy Name, O LORD, because it is so comfortable.
7 For he hath delivered me out of all my trouble; / and mine eye hath seen its desire upon mine enemies.

PSALM 55. *Exaudi, Deus.*

HEAR my prayer, O God, / and hide not thyself from my petition.
2 Take heed unto me, and hear me, / how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast; / for they are minded to do me some mischief; so maliciously are they set against me.
4 My heart is disquieted within me, / and the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me, / and an horrible dread hath overwhelmed me.
6 And I said, 'O that I had wings like a dove! / for then would I fly away, and be at rest.
7 Lo, then would I get me away far off, / and abide in the wilderness.
8 I would make haste to find me a shelter / from the stormy wind and tempest.'

9 DESTROY their tongues, O Lord, and divide them; / for I have spied violence and strife in the city.
10 Day and night they go about it, upon the walls thereof: / iniquity also and mischief are in the midst of it.
11 Wickedness is therein: / oppression and guile go not out of her streets.
12 For it is not an open enemy, that hath done me this dishonour; / for then I could have borne it;
13 Neither was it mine adversary, that did magnify himself against me; / for then I would have hid myself from him.
14 But it was even thou, my companion, / my guide, and mine own familiar friend.
15 We took sweet counsel together, / and walked in the house of God as friends.

16 As for me, I will call upon God, / and the LORD shall save me.
17 In the evening, and morning, and at noon-

day will I pray, and that instantly; / and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me; / for there were many that strove with me.

19 Yea, even God, that endureth for ever, shall hear me, and bring them down; / for they will not turn, nor fear God.

20 He laid his hands upon such as were at peace with him, / and he brake his covenant.

21 His speech was smoother than butter, yet war was in his heart; / his words were softer than oil, yet be they very swords.

22 O cast thy burden upon the LORD, and he shall uphold thee, / and shall not suffer the righteous to be moved for ever.

23 But as for them, thou, O God, shalt bring them down / into the pit of destruction.

24 The bloodthirsty and deceitful men shall not live out half their days; / but my trust shall be in thee.

THE ELEVENTH DAY

Morning Prayer

PSALM 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: / he is all the day long fighting and troubling me.

2 Mine enemies go about all the day long to swallow me up; / for they be many that fight proudly against me.

3 Nevertheless, though I am sometime afraid, / yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not be afraid; / what can flesh do unto me?

5 ALL the the day long they mistake my words: / all that they imagine is to do me evil.

6 They hold all together, and keep themselves close, / and mark my steps, as they lay wait for my soul.

7 Shall they escape by their wickedness? / O God, in thy displeasure cast down the peoples.

8 Thou keepest count of my wanderings; put my tears into thy bottle: / are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: / this I know; for God is on my side.

10 In God's word will I rejoice: / in the LORD'S word will I comfort me.

11 Yea, in God have I put my trust, and will not be afraid; / what can man do unto me?

12 UNTO thee, O God, will I pay my vows: / unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling, / that I may walk before God in the light of the living.

PSALM 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me; / for my soul trusteth in thee;

2 And under the shadow of thy wings shall be my refuge, / until this tyranny be overpast.

3 I will call unto God Most High, / even unto the God that shall perform the cause that I have in hand.

4 He shall send from heaven and save me, / even from the reproach of him that would eat me up.

5 God shall send forth his mercy and truth; / my soul is among lions;

6 And I lie even among the children of men,

that are set on fire, / whose teeth are spears and arrows, and their tongue a sharp sword.

7 Set up thyself, O God, above the heavens, / and thy glory above all the earth.

8 THEY have laid a net for my feet, and pressed down my soul; / they have digged a pit before me, and are fallen into the midst of it themselves.

9 My heart is ready, O God, my heart is ready; / I will sing and give praise.

I0 Awake up, my soul; awake, lute and harp: / I myself will awake the dawn.

11 I will give thanks unto thee, O Lord, among the peoples; / and I will sing unto thee among the nations.

12 For the greatness of thy mercy reacheth unto the heavens, / and thy truth unto the clouds.

13 Set up thyself, O God, above the heavens, / and thy glory above all the earth.

THE ELEVENTH DAY

Evening Prayer

PSALM 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God; / defend me from them that rise up against me.

2 O deliver me from the wicked doers, / and save me from the bloodthirsty men.

3 For lo, they lie waiting for my soul; / the mighty men are gathered against me, without any offence or fault of me, O LORD.

4 For no iniquity of mine they run and prepare themselves; / arise thou therefore to help me, and behold.

5 For thou, O LORD of hosts, art the God of

Israel; stand up to visit all the nations; / and be not merciful unto them that offend of malicious wickedness.

6 THEY return in the evening; they snarl like a dog, / and go round about the city.
7 Behold, they boast with their mouths, and swords are in their lips; / 'For who', say they, 'doth hear?'
8 But thou, O LORD, shalt have them in derision: / and thou shalt laugh all the nations to scorn.
9 O my Strength, I will wait upon thee; / for thou, O God, art my refuge.

10 MY God of his goodness shall come to meet me; / and God shall let me see my desire upon mine enemies.
11 Slay them not, lest my people forget it; / but scatter them abroad by thy power, and put them down, O Lord, our defence.
12 For the sin of their mouth, and for the words of their lips, let them be taken in their pride;/ and why? their talking is of cursing and lies.
13 Consume them in thy wrath, consume them, that they be no more, / and that men may know that it is God that ruleth in Jacob, and unto the ends of the world.

14 THEY return in the evening; they snarl like a dog, / and go round about the city.
15 They run here and there for food, / and growl if they be not satisfied.
16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; / for thou hast been my defence, and a refuge in the day of my trouble.

17 O my Strength, I will sing unto thee; / for thou, O God, art my refuge, and my merciful God.

PSALM 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and broken us down: / thou hast also been displeased; O turn thee unto us again.

2 Thou hast made the land to tremble, and hast rent it: / heal the breaches thereof, for it shaketh.

3 Thou hast showed thy people heavy things: / thou hast given us a drink of deadly wine.

4 Thou hast given a banner for such as fear thee, / that they may flee from the bow.

5 THAT thy beloved may be delivered, / help me with thy right hand, and hear me.

6 God hath spoken in his holiness: 'I will rejoice, and divide Shechem, / and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; / Ephraim also is the defence of my head; Judah is my sceptre;

8 Moab is my wash-pot; upon Edom will I cast out my shoe; / over Philistia will I shout in triumph.'

9 WHO will lead me into the strong city? / who will bring me into Edom?

10 Hast thou not cast us out, O God? / and wilt not thou, O God, go forth with our hosts?

11 O be thou our help in trouble; / for vain is the help of man.

12 Through God we shall do great acts; / for it is he that will tread down our enemies.

PSALM 61. *Exaudi, Deus.*

HEAR my crying, O God, / give ear unto my prayer.

2 From the end of the earth will I call upon thee, when my heart is in heaviness: / O lead me to the rock that is higher than I.

3 For thou hast been my refuge, / and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, / and my trust shall be under the covering of thy wings.

5 FOR thou, O God, hast heard my desires, / and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the king a long life: / his years shall be as many generations.

7 He shall dwell before God for ever; / O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name, / that I may daily perform my vows.

THE TWELFTH DAY

Morning Prayer

PSALM 62. *Nonne Deo?*

MY soul truly waiteth in silence upon God; / for of him cometh my salvation.

2 He verily is my strength and my salvation; / he is my defence, so that I shall not greatly fall.

3 How long will ye set upon a man, battering him, all of you, / like a tottering wall, and like a broken fence?

4 Their device is only how to put him out whom God will exalt; / their delight is in lies; they give

good words with their mouth, but curse with their heart.

5 NEVERTHELESS, my soul, wait thou in silence upon God; / for my hope is in him.
6 He truly is my strength and my salvation; / he is my defence, so that I shall not fall.
7 In God is my health and my glory: / the rock of my might, and in God is my trust.
8 O put your trust in him alway, ye people: / pour out your hearts before him, for God is our hope.

9 As for the sons of men, they are but vanity; yea, the sons of men are a deceit; / upon the scales they are altogether lighter than vanity itself.
10 O trust not in wrong and robbery, give not yourselves unto vanity; / if riches increase, set not your heart upon them.
11 God spake once, and twice I have also heard the same, / that power belongeth unto God;
12 And that thou, Lord, art merciful; / for thou renderest unto every man according to his work.

PSALM 63. *Deus, Deus meus.*

O GOD, thou art my God; / early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee, / in a barren and dry land, where no water is.
3 Thus have I looked upon thee in the sanctuary, / that I might behold thy power and glory.
4 For thy loving-kindness is better than the life itself: / my lips shall praise thee.

5 As long as I live will I magnify thee in this manner, / and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness; / and my mouth shall praise thee with joyful lips.
7 When I remember thee upon my bed, / I meditate upon thee in the night-watches;
8 Because thou hast been my helper; / and under the shadow of thy wings will I rejoice.
9 My soul cleaveth unto thee; / thy right hand upholdeth me.

10 THESE also that seek the hurt of my soul, / they shall go into the depths of the earth.
11 They shall be given over to the power of the sword, / that they may be a portion for foxes.
12 But the king shall rejoice in God; all they that swear by him shall be glad; / for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: / preserve my life from fear of the enemy.
2 Hide me from the secret council of the wicked, / and from the throng of evil doers;
3 Who have whet their tongue like a sword, / and aimed their arrows, even bitter words;
4 That they may privily shoot at him that is perfect: / suddenly do they shoot at him and fear not.
5 They encourage themselves in mischief, / and commune among themselves how they may lay snares, and say that no man shall see them.
6 They imagine wickedness, and practise it; / and the inward thought and heart of every one of them is deep.

7 BUT God shall shoot at them with a swift arrow, / and suddenly shall they be smitten.

8 Yea, their own tongue shall make them fall; / insomuch that whoso seeth them shall laugh them to scorn.

9 And all men shall fear, and they shall tell what God hath done; / for they shall perceive that it is his work.

10 The righteous shall rejoice in the LORD, and put his trust in him; / and all they that are true of heart shall be glad.

THE TWELFTH DAY

Evening Prayer

PSALM 65. *Te decet hymnus.*

PRAISE is due to thee, O God, in Sion; / and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer, / unto thee shall all flesh come.

3 My misdeeds prevail against me: / O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest and receivest, / that he may dwell in thy courts.

5 We shall be satisfied with the pleasures of thy house, / even of thy holy temple.

6 THOU shalt show us wonderful things in thy righteousness, O God of our salvation, / thou that art the hope of all the ends of the earth, and of them that remain in the broad sea;

7 Who in his strength setteth fast the mountains, / and is girded about with power;

8 Who stilleth the raging of the seas, / the roaring of their waves, and the tumult of the peoples.

9 They also that dwell in the uttermost parts of the earth are afraid at thy tokens, / thou that

makest the outgoings of the morning and evening to praise thee.

10 THOU visitest the earth and waterest it: / thou makest it very plenteous.
11 The river of God is full of water: / thou preparest their grain, for so thou providest for the earth.
12 Thou waterest her furrows, smoothing the ridges thereof : / thou makest it soft with the drops of rain, and blessest the increase of it.
13 Thou crownest the year with thy goodness; / and thy paths drip with fatness.
14 The pastures of the wilderness drip; / and the little hills rejoice on every side.
15 The pastures are clothed with flocks: / the valleys also stand so thick with grain that they laugh and sing.

PSALM 66. *Jubilate Deo.*

OBE joyful in God, all ye lands; / sing praises unto the honour of his Name; make his praise to be glorious.
2 Say unto God, 'O how wonderful are thy works! / because of the greatness of thy power shall thine enemies feign obedience unto thee.
3 All the world shall worship thee, / sing of thee, and praise thy Name.'

4 O COME hither, and behold the works of God: / how wonderful he is in his doing toward the children of men.
5 He turned the sea into dry land, / so that they went through the water on foot; there did we rejoice in him.
6 He ruleth with his power for ever; his eyes keep watch upon the nations: / let not such as be rebellious exalt themselves.

7 O PRAISE our God, ye peoples,/ and make the voice of his praise to be heard;
8 Who holdeth our soul in life, / and suffereth not our feet to slip.
9 For thou, O God, hast proved us: / thou also hast tried us, like as silver is tried.
10 Thou didst bring us into the snare, / and didst lay trouble upon our loins.
11 Thou didst suffer men to ride over our heads: / we went through fire and water, but thou didst bring us out into a place of freedom.

12 I WILL go into thine house with burnt offerings: / I will pay thee my vows,
13 Which I promised with my lips, / and spake with my mouth when I was in trouble.
14 I will offer unto thee fat burnt sacrifices, with the incense of rams: / I will offer bullocks and goats.
15 O come hither, and hearken, all ye that fear God, / and I will tell you what he hath done for my soul.
16 I called unto him with my mouth, / and gave him praises with my tongue.
17 If I had regarded wickedness in my heart, / the Lord would not have heard me.
18 But verily God hath heard me, / and considered the voice of my prayer.
19 Praised be God, who hath not cast out my prayer, / nor turned his mercy from me.

PSALM 67. *Deus misereatur.*

GOD be merciful unto us, and bless us, / and show us the light of his countenance, and be merciful unto us;
2 That thy way may be known upon earth, / thy saving health among all nations.

3 Let the people praise thee, O God; / yea, let all the people praise thee.

4 O LET the nations rejoice and be glad; / for thou shalt judge the folk righteously, and govern the nations upon earth.
5 Let the people praise thee, O God; / yea, let all the people praise thee.

6 THE earth hath brought forth her increase; / and God, even our own God, shall give us his blessing.
7 God shall bless us; / and all the ends of the world shall fear him.

THE THIRTEENTH DAY

Morning Prayer

PSALM 68. *Exurgat Deus.*

PART 1

LET God arise, and let his enemies be scattered: / let them also that hate him flee before him.
2 Like as the smoke vanisheth, so shalt thou drive them away; / and like as wax melteth at the fire, so let the ungodly perish at the presence of God.
3 But let the righteous be glad and rejoice before God: / let them also be merry and joyful.

4. O SING unto God, and sing praises unto his Name: / magnify him that rideth upon the heavens; praise him in his Name JAH, and rejoice before him.
5 He is a father of the fatherless, and defendeth the cause of the widows: / even God in his holy habitation.

6 He is the God that giveth the desolate a home to dwell in, and bringeth the prisoners out of captivity; / but the rebellious dwell in scarceness.

7 O GOD, when thou wentest forth before thy people, / when thou wentest through the wilderness,
8 The earth shook, and the heavens poured down
rain at the presence of God: / Sinai also quaked at the presence of God, who is the God of Israel.
9 Thou, O God, sentest a gracious rain upon thine inheritance, / and refreshedst it when it was weary.
10 Thy congregation dwelt therein; / for thou, O God, of thy goodness didst provide for the poor.

11 THE Lord gave the word; / and great was the host of the women that published the tidings:
12 'Kings with their armies do flee, lo, they flee, / and she that tarrieth at home divideth the spoil.
13 Though ye may lie among the sheep-folds, the wings of a dove are covered with silver, / and her pinions with yellow gold.
14 When the Almighty scattered kings therein, / then snow fell on Salmon.'

15 THE hill of Bashan is a mighty hill; / even an high hill is the hill of Bashan.
16 Why look ye askance, ye high hills, at the hill which God hath desired for his abode? / yea, the LORD will abide in it for ever.
17 The chariots of God are ten thousands, yea, even thousands upon thousands; / and the Lord is among them, as in the holy place of Sinai.
18 Thou art gone up on high, thou hast led captivity captive, and received gifts among men, /

yea, even among the rebellious, that the LORD God might dwell with them.

PART 2

BLESSED be the Lord, who daily beareth our burden, / even the God who is our salvation.
20 He is our God, even the God of whom cometh deliverance; / and GOD is the Lord by whom we escape death.

21 IT is well seen, O God, how thou goest, / how thou, my God and King, goest into the sanctuary.
22 The singers go before, the minstrels follow after, / in the midst are the damsels playing with the timbrels:
23 'Bless ye God in the congregations, / even the LORD, ye that are of the fountain of Israel.'
24 There is little Benjamin their ruler, the princes
of Judah and their company, / the princes of Zebulun, and the princes of Naphtali.

25 O GOD, put forth thy strength: / stablish the thing, O God, that thou hast wrought for us.
26 For thy temple's sake at Jerusalem / kings shall bring presents unto thee.
27 Rebuke the wild beast of the reeds, the herd of bulls with the calves of the peoples, trampling under foot the pieces of silver; / scatter thou the peoples that delight in war.
28 Then shall the princes come out of Egypt; / Ethiopia shall soon stretch out her hands unto God.

29 SING unto God, O ye kingdoms of the earth:/ O sing praises unto the Lord;

30 Who rideth in the high heavens, which are of old: / lo, he doth send out his voice, yea, and that a mighty voice.

31 Ascribe ye the power to God; his majesty is over Israel, / and his strength is in the clouds.

32 O God, terrible art thou in thy holy places: / even the God of Israel; he giveth strength and power unto his people. Blessed be God.

THE THIRTEEN DAY

Evening Prayer

PSALM 69. *Salbum me Jac.*

SAVE me, O God; / for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: / I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry: / my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head: / they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: / God, thou knowest my foolishness, and my faults are not hid from thee.

6 Let not them that trust in thee be ashamed for my cause, O Lord GOD of hosts: / let not those that seek thee be confounded through me, O God of Israel.

7 And why? for thy sake I have suffered reproach: / shame hath covered my face.

8 I am become a stranger unto my brethren, / even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me; / and the reproaches of them that reproached thee are fallen upon me.

10 I wept, and chastened myself with fasting, / and that was turned to my reproach.

11 I put on sackcloth also, / and they jested upon me.

12 They that sit in the gate talk about me, / and the drunkards make songs upon me.

13 BUT, LORD, I make my prayer unto thee / in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy, / even in the truth of thy salvation.

15 Take me out of the mire, that I sink not; / O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up, / and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable: / turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant; / for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: / O deliver me, because of mine enemies.

20 Thou knowest my reproach, my shame, and my dishonour: / mine adversaries are all in thy sight.

21 Reproach hath broken my heart, and I am full of heaviness: / I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gaff to eat; / and when I was thirsty they gave me vinegar to drink.

23 BUT as for me, when I am poor and in heaviness, / thy help, O God, shall lift me up.
24 I will praise the Name of God with a song, / and magnify him with thanksgiving.
25 This also shall please the LORD better than an ox, / or a bullock that hath horns and hoofs.
26 The humble shall consider this, and be glad: / seek ye after God, and your soul shall live.
27 For the LORD heareth the poor, / and despiseth not his prisoners.
28 Let heaven and earth praise him, / the sea, and all that moveth therein.
29 For God will save Sion, and build the cities of Judah, / that men may dwell there, and have it in possession.
30 The posterity also of his servants shall inherit it; / and they that love his Name shall dwell therein.

PSALM 70. *Deus, in adjutorium.*

O GOD, make speed to save me; / O LORD, make haste to help me.
2 Let them be ashamed and confounded that seek after my soul; / let them be turned backward and put to confusion that wish me evil.
3 Let them for their reward be soon brought to shame / that cry over me, 'There, there.'
4 But let those that seek thee be joyful and glad in thee; / and let all such as love thy salvation say alway, 'The LORD be praised.'
5 As for me, I am poor and in misery; / haste thee unto me, O God.
6 Thou art my helper and my redeemer; / O LORD, make no long tarrying.

THE FOURTEEN DAY

Morning Prayer

PSALM 71. *In te, Domine, speravi.*

IN thee O LORD have I put my trust; / let me never be put to confusion.

2 Deliver me and rescue me in thy righteousness: / incline thine ear unto me and save me.

3 Be thou my stronghold, whereunto I may alway resort; / thou hast promised to help me, for thou art my rock and my castle.

4 Deliver me, O my God, out of the hand of the ungodly, / out of the hand of the unrighteous and cruel man.

5 For thou, O Lord, art the thing that I long for: / thou, LORD, art my trust, even from my youth.

6 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.

7 I am become as it were a wonder unto many, / but my sure trust is in thee.

8 O let my mouth be filled with thy praise, / and with thy glory all the day long.

9 CAST me not away in the time of age: / forsake me not when my strength faileth me.

10 For mine enemies speak concerning me; / and they that watch for my soul take their counsel together,

11 Saying, 'God hath forsaken him; / pursue him and take him, for there is none to deliver him.'

12 Go not far from me, O God: / O my God, haste thee to help me.

13 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.

14 As for me, I will patiently abide alway, / and will praise thee more and more.

15 My mouth shall tell of thy righteousness, and of thy salvation all the day long; / for I know no end thereof.

16 I will go forth in the strength of the Lord GOD, / and will make mention of thy righteousness only.

17 THOU, O God, hast taught me from my youth, / and even until now do I tell of thy wondrous works.

18 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.

19 Thy righteousness, O God, is very high, / and great things are they that thou hast done; O God, who is like unto thee?

20 how many and sore troubles hast thou showed me! yet wilt thou turn and refresh me: / yea, thou wilt bring me up from the depths of the earth again.

21 Thou wilt bring me to great honour, / and turn again and comfort me.

22 I also will 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.

23 My lips will rejoice when I sing unto thee: / and so will my soul whom thou hast delivered.

24 My tongue also shall talk of thy righteousness all the day long; / for they are confounded and brought to shame that seek to do me evil.

PSALM 72. *Deus, judicium.*

GIVE the king thy judgements, O God, / and thy righteousness unto the king's son.
2 Then shall he judge thy people according unto right, / and thy poor with justice.
3 The mountains also shall bring peace, / and the little hills righteousness unto the people.
4 He shall keep the simple folk by their right, / save the children of the poor, and punish the wrong doer.

5 HE shall live as long as the sun, / and while the moon endureth, from one generation to another.
6 He shall come down like the rain upon the mown grass, / even as the showers that water the earth.
7 In his time shall righteousness flourish; / yea, and abundance of peace, so long as the moon endureth.

8 LET his dominion also be from sea to sea, / and from the River unto the world's end.
9 Let them that dwell in the wilderness kneel before him; / and let his enemies lick the dust.
10 Let the kings of Tarshish and of the isles give presents, / and the kings of Arabia and Seba bring gifts.
11 Let all kings fall down before him, / and all nations do him service.

12 FOR he shall deliver the poor when he crieth; / the needy also, and him that hath no helper.
13 He shall have pity on the weak and the needy, / and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong; / and dear shall their blood be in his sight.

15 So let him live, and unto him let there be given of the gold of Arabia; / let prayer be made for him continually, and all day long let him be praised.
16 Let there be an abundance of grain in the land, / even upon the top of the mountains.
17 Let its fruit wave like Lebanon, / and let men flourish out of the city like grass upon the earth.
18 Let his name endure for ever; / let his name continue as long as the sun.
19 Let all the tribes of the earth be blessed through him, / and let all nations call him happy.

20 BLESSED be the LORD, the God of Israel, who only doeth wondrous things;
21 And blessed be the Name of his majesty for ever: / and let all the earth be filled with his majesty. Amen and Amen.

THE FOURTEENTH DAY

Evening Prayer

PSALM 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: / even unto such as are of a clean heart.
2 Nevertheless, my feet were almost gone; / my treadings had well-nigh slipt.
3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.
4 For they have no torments, / but are lusty and strong.

5 They come in no misfortune like other folk; / neither are they plagued like other men.
6 Therefore pride is as a chain about their neck, / and violence covereth them as a garment.
7 Their iniquity cometh forth from the heart, / and the imaginations of their mind overflow.
8 They scoff and speak of evil, / and talk proudly of oppression.
9 They stretch forth their mouth unto the heavens, / and their tongue goeth through the world.
10 Therefore turn the people unto them, / and find no fault in them.
11 'Tush,' say they, 'how should God perceive it? / is there knowledge in the Most High?'
12 Lo, these are the ungodly; / they are alway at ease, and get riches in possession.
13 Then surely in vain have I cleansed my heart, / and washed my hands in innocency.
14 For all the day long have I been punished, / and chastened every morning.
15 If I had said, 'I will speak thus', / lo, then I should have condemned the generation of thy children.

16 THEN thought I to understand this, / but it was too hard for me,
17 Until I went into the sanctuary of God, / and considered the end of these men;
18 For surely thou dost set them in slippery places, / and castest them down, and destroyest them.
19 Oh, how suddenly do they consume, / perish, and come to a fearful end!
20 Yea, even like as a dream when one awaketh, / so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my soul was grieved, / and my heart within me was stricken.
22 So foolish was I, and ignorant, / even as it were a beast before thee.

23 NEVERTHELESS, I am alway by thee; / for thou hast holden me by my right hand.
24 Thou shalt guide me with thy counsel, / and after that receive me with glory.
25 Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.
26 My flesh and my heart faileth; / but God is the strength of my heart, and my portion for ever.
27 For lo, they that forsake thee shall perish: / thou destroyest all them that are unfaithful unto thee.
28 But it is good for me to hold me fast by God, to put my trust in the Lord GOD, / and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus ?*

O GOD, wherefore hast thou cast us off for ever? / why is thy wrath so hot against the sheep of thy pasture?
2 O think upon thy congregation, / which thou hast purchased of old;
3 Which thou hast redeemed to be the tribe of thine inheritance: / think upon mount Sion, wherein thou hast dwelt.
4 Direct thy steps unto the perpetual ruins: / all the evil that the enemy hath done in the sanctuary.
5 Thine adversaries roar in the midst of thy congregation, / and set up their banners for tokens.

6 They seem like men that lift up axes upon a grove of trees; / for now they break down all the carved work thereof with axes and hammers.

7 They have set thy sanctuary on fire, / and have defiled the dwelling-place of thy Name, even unto the ground.

8 Yea, they said in their hearts, 'Let us make havoc of them altogether': / thus have they burnt up all the houses of God in the land.

9 We see not our tokens; there is no more any prophet: / no, not one is there among us that knoweth how long.

10 O God, how long shall the adversary do this dishonour? / shall the enemy blaspheme thy Name for ever?

11 Why dost thou draw back thy hand, / and keep thy right hand in thy bosom?

12 YET God is my King of old: / the help that is done upon earth, he doeth it himself.

13 Thou didst divide the sea through thy power:/ thou didst break the heads of the dragons in the waters.

14 Thou didst crush the heads of Leviathan, / and gavest him to be food for the creatures of the wilderness.

15 Thou didst cleave open fountain and flood: / thou driedst up ever-flowing streams.

16 The day is thine, and the night is thine: / thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: / thou hast made summer and winter.

18 REMEMBER this, O LORD, how the enemy hath reproached, / and how a foolish people hath blasphemed thy Name.

19 O deliver not the soul of thy turtle-dove unto

the wild beast: / and forget not the life of thy poor for ever.

20 Look upon the covenant; / for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed go away ashamed; / but let the poor and needy give praise unto thy Name.

22 Arise, O God, maintain thine own cause: / remember how the foolish man blasphemeth thee all the day long.

23 Forget not the voice of thine enemies: / the tumult of them that hate thee increaseth ever more and more.

THE FIFTEENTH DAY

Morning Prayer

PSALM 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks; / yea, unto thee do we give thanks.

2 Thy Name also is so nigh; / and that do thy wondrous works declare.

3 WHEN I reach the appointed time, / I shall judge according unto right.

4 Though the earth be dissolved, and all the inhabiters thereof, / I bear up the pillars of it.

5 I said unto the fools, 'Deal not so madly', / and to the ungodly, 'Set not up your horn'.

6 Set not up your horn on high, / and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west, / nor yet from the south.

8 And why? God is the judge; / he putteth down one, and setteth up another.

9 For in the hand of the LORD there is a cup, and the wine is red; / it is full mixed, and he poureth out of the same.
10 As for the dregs thereof, / all the ungodly of the earth shall drink them, and suck them out.
11 But I will talk of the God of Jacob, / and praise him for ever.
12 All the horns of the ungodly also will I break, / but the horns of the righteous shall be exalted.

PSALM *76*. *Notus in Judaea.*

IN Judah is God known: / his Name is great in Israel.
2 At Salem is his tabernacle, / and his dwelling in Sion.
3 There brake he the arrows of the bow, / the shield, the sword, and the battle.

4 GLORIOUS art thou, and more majestic / than the everlasting hills.
5 The stout of heart are spoiled, they have slept their sleep; / and the hands of all the men of might have failed.
6 At thy rebuke, O God of Jacob, / both the chariot and horse are fallen.

7 THOU, even thou art to be feared; / and who may stand in thy sight when thou art angry?
8 Thou didst cause thy judgement to be heard from heaven; / the earth trembled and was still,
9 When God arose to judgement, / and to help all the meek upon earth.

10 THE wrath of man shall turn to thy praise; / and the remainder of wrath shall honour thee.

11 Promise unto the LORD your God, and keep it; / let all that are round about him bring gifts, even unto him that ought to be feared.
12 He shall cut off the spirit of princes, / and is terrible unto the kings of the earth.

PSALM 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice: / even unto God will I cry with my voice, and he shall hearken unto me.
2 In the time of my trouble I sought the Lord: / in the night my hand was stretched out without ceasing; my soul refused comfort.
3 When I think upon God, I am in heaviness: / when I meditate, my spirit fainteth.
4 Thou holdest mine eyelids from closing: / I am so troubled that I cannot speak.

5 I HAVE considered the days of old, / and called to mind the years that are long past.
6 I commune with my heart in the night: / I meditate and search my spirit.
7 Will the Lord cast us off for ever? / and will he be no more entreated?
8 Is his mercy clean gone for ever? / and is his promise come utterly to an end for evermore?
9 Hath God forgotten to be gracious? / and hath he shut up his loving-kindness in displeasure?

10 AND I said, 'It is mine own infirmity: / but I will remember the years of the right hand of the Most High.'
11 I will remember the works of the LORD, / and call to mind thy wonders of old time.
12 I will think also of all thy works, / and meditate upon thy doings.

13 THY way, O God, is holy: / who is so great a God as our God?
14 Thou art the God that doest wonders, / and didst declare thy power among the peoples.
15 Thou didst mightily deliver thy people, / even the sons of Jacob and Joseph.

16 THE waters saw thee, O God, the waters saw thee, and were afraid: / the depths also were troubled.
17 The clouds poured out water, the skies thundered, / and thine arrows went abroad.
18 The voice of thy thunder was in the whirlwind; / thy lightnings lit up the world; the earth was moved, and shook withal.
19 Thy way was in the sea, and thy paths in the great waters, / and yet thy footsteps were not known.
20 Thou leddest thy people like sheep, / by the hand of Moses and Aaron.

THE FIFTEENTH DAY

Evening Prayer

PSALM *78. Attendite, popule.*

PART 1

HEAR my teaching, O my people: / incline your ears unto the words of my mouth.
2 I will open my mouth in a parable; / I will utter dark sayings from of old;
3 Which we have heard and known, / and such as our fathers have told us.
4 We will not hide them from their children, but tell them to the generation to come, / even the praises of the LORD, and his might, and his wonderful works that he hath done.

5 HE made a covenant with Jacob, and gave Israel a law, / which he commanded our forefathers to teach their children;

6 That the next generation might know it, / and the children which were yet unborn;

7 To the intent that when they rose up, / they might show their children the same;

8 That they might put their trust in God, / and not forget the works of God, but keep his commandments;

9 And not be as their forefathers, a faithless and stubborn generation, / a generation that set not their heart aright, and whose spirit was not faithful to God;

10 Like as the children of Ephraim, who being armed, and carrying bows, / turned themselves back in the day of battle.

11 They kept not the covenant of God, / and would not walk in his law;

12 But forgat what he had done, / and the wonderful works that he had showed for them.

13 Marvellous things did he in the sight of their fathers, / in the land of Egypt, even in the field of Zoan.

14 He divided the sea, and let them go through; / and he made the waters to stand as a heap.

15 In the day-time also he led them with a cloud, / and all the night through with a light of fire.

16 A He rent the hard rocks in the wilderness, / and gave them drink abundantly as from the deep.

17 He brought water out of the stony rock, / so that it gushed out like the rivers.

18 YET for all this they sinned more against him, / and provoked the Most High in the wilderness.

19 They tempted God in their hearts, / demanding the food which they craved.
20 They spake against God also, saying, / 'Can God prepare a table in the wilderness?
21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal; / but can he give bread also, or provide flesh for his people?'
22 When the LORD heard this, he was wroth; / so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23 Because they believed not in God, / and put not their trust in his help.
24 Yet he commanded the clouds above, / and opened the doors of heaven.
25 He rained down manna also upon them for to eat, / and gave them food from heaven.
26 So man did eat angels' bread; / for he sent them food enough.
27 He caused the east wind to blow in the heavens; / and through his power he brought in the south-west wind.
28 He rained flesh upon them as thick as dust, / and feathered fowls like as the sand of the sea.
29 He let it fall among their tents, / even round about their habitations.
30 So they did eat and were well filled; / for he gave them their own desire.
31 But before they had satisfied their craving, and while the food was yet in their mouths, / the heavy wrath of God came upon them,
32 And he slew the strongest of them, / and smote down the chosen men that were in Israel.

33 BUT for all this they sinned yet more, / and believed not his wondrous works.

34 Therefore their days did he consume in vanity, / and their years in terror.
35 When he slew them, they sought him, / and turned them back, and inquired earnestly after God.
36 And they remembered that God was their strength, / and that God Most High was their redeemer.
37 Nevertheless, they did but flatter him with their mouth, / and dissembled with him in their tongue.
38 For their heart was not stedfast with him, / neither continued they faithful in his covenant.
39 But he was so merciful, that he forgave their misdeeds, / and destroyed them not.
40 Yea, many a time turned he his wrath away, / and would not suffer his whole displeasure to arise.
41 For he considered that they were but flesh, / and that they were even a wind that passeth away, and cometh not again.

PART 2

MANY a time did God's people rebel against him in the wilderness, / and grieve him in the desert.
43 They turned back and tempted God, / and provoked the Holy One of Israel.
44 They thought not of his hand, / and of the day when he delivered them from the hand of the enemy;
45 How he had wrought his miracles in Egypt, / and his wonders in the field of Zoan.
46 He turned their rivers into blood, / so that they could not drink of their streams.

47 He sent among them swarms of flies, which devoured them, / and frogs, which destroyed them.
48 He gave their fruit unto the caterpillar, / and their labour unto the locust.
49 He destroyed their vines with hail-stones, / and their sycamore-trees with the frost.
50 He smote their cattle also with hail-stones, / and their flocks with hot thunderbolts.
51 He cast upon them the fury of his wrath, anger, displeasure, and trouble: / a band of destroying angels.
52 He made a way for his indignation, and spared not their soul from death, / but gave their life over to the pestilence;
53 And smote all the first-born in Egypt, / the firstlings of their strength in the dwellings of Ham.

54 BUT as for his own people, he led them forth like sheep, / and guided them in the wilderness like a flock.
55 He brought them out safely, that they did not fear, / and overwhelmed their enemies in the sea.
56 He brought them unto his holy border, / even to the mountain which he had purchased with his right hand.
57 He cast out the nations also before them, / caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

58 YET they tempted and rebelled against the Most High God, / and kept not his testimonies;
59 But turned back, and fell away like their forefathers, / starting aside like a broken bow.

60 For they grieved him with their hill-altars, / and provoked him to displeasure with their images.
61 When God heard this, he was wroth, / and took sore displeasure at Israel;
62 So that he forsook the tabernacle in Shiloh, / even the tent that he had pitched among men.
63 He delivered his strength into captivity, / and his glory into the enemy's hand.
64 He gave his people over also unto the sword, / and was wroth with his inheritance.
65 The fire consumed their young men, / and their maidens were not given to marriage.
66 Their priests were slain with the sword; / and their widows made no lamentation.

67 So the Lord awaked as one out of sleep, / and like a giant refreshed with wine.
68 He smote his enemies backward, / and put them to a perpetual shame.
69 He refused the tabernacle of Joseph, / and chose not the tribe of Ephraim;
70 But chose the tribe of Judah, / even the hill of Sion which he loved.
71 And he built his sanctuary like the heights of heaven, / and like the earth which he hath founded for ever.
72 He chose David also his servant, / and took him away from the sheep-folds.
73 As he was following the ewes with their young he brought him, / that he might feed Jacob his people, and Israel his inheritance.
74 So he fed them with a faithful and true heart, / and ruled them prudently with all his power.

THE SIXTEENTH DAY

Morning Prayer

PSALM 79. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance; / thy holy temple have they defiled, and made Jerusalem a heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air, / and the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water on every side of Jerusalem; / and there was no man to bury them.

4 We are become an open shame to our neighbours, / a very scorn and derision unto them that are round about us.

5 LORD, how long wilt thou be angry? / shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the nations that have not known thee, / and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob, / and laid waste his dwelling-place.

8 O remember not against us the offences of our forefathers, but have mercy upon us, and that soon; / for we are come to great misery.

9 HELP us, O God of our salvation, for the glory of thy Name; / O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore should the nations say, / 'Where is now their God?'

11 O let the vengeance of thy servants' blood that is shed / be openly showed upon the nations in our sight.

12 O let the sorrowful sighing of the prisoners come before thee; / according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee, / reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people and the sheep of thy pasture, shall give thee thanks for ever, / and will be showing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

HEAR O thou Shepherd of Israel, thou that leadest Joseph like a flock; / show thyself also, thou that sittest upon the cherubim.

2 Before Ephraim, Benjamin, and Manasseh, / stir up thy strength, and come and help us.

3 Turn us again, O God; / show the light of thy countenance, and we shall be whole.

4 O LORD God of hosts, / how long wilt thou be angry with thy people that prayeth?

5 Thou hast fed them with the bread of tears, / and hast given them plenteousness of tears to drink.

6 Thou makest us a very strife unto our neighbours, / and our enemies laugh us to scorn.

7 Turn us again, O God of hosts; / show the light of thy countenance, and we shall be whole.

8 THOU broughtest a vine out of Egypt; / thou didst drive out the nations, and plant it in.

9 Thou madest room for it; / and when it had taken root it filled the land.

10 The hills were covered with the shadow of it, / and the mighty cedars with the boughs thereof.

11 She stretched out her branches unto the sea, / and her boughs unto the River.
12 Why hast thou then broken down her fences, / so that all they that go by pluck her grapes?
13 The wild boar out of the wood doth root it up, / and the wild beasts of the field devour it.
14 Turn us again, O God of hosts; / show the light of thy countenance, and we shall be whole.

15 LOOK down from heaven, behold, and visit this vine, and the stock that thy right hand hath planted, / and the branch that thou madest so strong for thyself.
16 It is burnt with fire and cut down; / they perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, / and upon the son of man, whom thou madest so strong for thine own self.
18 And so shall we not go back from thee: / O let us live, and we will call upon thy Name.
19 Turn us again, O LORD God of hosts; / show the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo.*

O SING merrily unto God our strength; / make a cheerful noise unto the God of Jacob.
2 Raise the psalm and sound the timbrel, / the merry harp with the lute.
3 Blow up the trumpet in the new moon, / at the full moon, for our solemn feast day.
4 For this was made a statute for Israel, / and a law of the God of Jacob.
5 This he ordained in Joseph for a testimony, / when he went forth against the land of Egypt.

6 I HEARD the voice of one that I knew not: / 'I eased his shoulder from the burden, and his hands were freed from the load.

7 Thou didst call in trouble, and I delivered thee; / I heard thee in the thunder-cloud; I proved thee also at the Waters of Strife.

8 Hear, O my people, and I will testify unto thee: / O Israel, if thou wouldest hearken unto me!

9 There shall no strange god be in thee, / neither shalt thou worship any other god.

10 I am the LORD thy God, who brought thee out of the land of Egypt: / open thy mouth wide, and I will fill it.

11 BUT my people would not hear my voice; / and Israel would not obey me.

12 So I gave them up unto their stubborn hearts, / and let them follow their own imaginations.

13 O that my people would hearken unto me, / that Israel would walk in my ways!

14 I should soon put down their enemies, / and turn my hand against their adversaries.

15 The haters ofthe LORD should feign obedience unto him; / but their time should endure for ever.

16 I would feed them also with the finest wheat-flour; / and with honey out of the stony rock would I satisfy thee.'

THE SIXTEENTH DAY

Evening Prayer

PSALM 82. *Deus stetit.*

GOD standeth in the divine assembly; / in the midst of the gods he judgeth:

2 'How long will ye give wrong judgement, / and accept the persons of the ungodly?

3 Do justice for the poor and the fatherless; / see that such as are in need and necessity have right.
4 Deliver the outcast and poor; / save them from the hand of the ungodly.'

5 THEY have neither knowledge nor understanding; they walk on still in darkness; / all the foundations of the earth are out of course.
6 I have said, 'Ye are gods, / and ye are all the children of the Most High.
7 But ye shall die like men, / and fall like one of the princes.'

8 ARISE, O God, and judge thou the earth; / for thou shalt take all nations to thine inheritance.

PSALM 83. *Deus, quis similis?*

O GOD, keep not still silence: / hold not thy peace, and be not quiet, O God.
2 For lo, thine enemies make a murmuring; / and they that hate thee have lift up their head.
3 They have imagined craftily against thy people, / and taken counsel against thy secret ones.
4 They have said, 'Come, and let us root them out, that they be no more a people, / and that the name of Israel may be no more in remembrance.'
5 For they have cast their heads together with one consent, / and are confederate against thee:
6 The tents of Edom and the Ishmaelites, / of Moab and the Hagarenes,
7 Gebal and Ammon and Amalek, / the Philistines with them that dwell at Tyre.
8 Assyria also is joined with them; / and they have helped the children of Lot.

9 BUT do thou to them as unto the Midianites; / as unto Sisera and unto Jabin at the river Kishon;
10 Who perished at En-dor, / and became as the dung of the earth.
11 Make their nobles like Oreb and Zeeb; / yea, make all their princes like as Zebah and Zal-munna;
12 Who have said, ‘ Let us take to ourselves / the pastures of God in possession.’
13 O my God, make them like unto the whirling dust, / and as the chaff before the wind;
14 Like as the fire that burneth up the forest, / and as the flame that setteth the mountains ablaze;
15 Pursue them even so with thy tempest, / and make them afraid with thy storm.
16 Make their faces ashamed, / that they may seek thy Name, O LORD.
17 Let them be confounded and dismayed for ever; / let them be put to shame and perish.
18 And let them know that thou, even thou only, whose Name is the LORD, / art the Most High over all the earth.

PSALM 84. *Quam dilecta!*

O HOW lovely are thy dwellings, / thou LORD of hosts!
2 My soul hath a desire and longing to enter into the courts of the LORD:/ my heart and my flesh rejoice in the living God.
3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: / even thine altars, O LORD of hosts, my King and my God.
4 Blessed are they that dwell in thy house; / they will be alway praising thee.

5 Blessed are the men whose strength is in thee, / in whose heart are the pilgrim ways;
6 Who going through the Vale of Misery use it for a well; / yea, the early rain covereth it with blessings.
7 They go from strength to strength, / and unto the God of gods appeareth every one of them in Sion.

8 O LORD God of hosts, hear my prayer: / hearken, O God of Jacob.
9 Behold, O God, our shield, / and look upon the face of thine anointed.
10 For one day in thy courts / is better than a thousand.
11 had rather be a door-keeper in the house of my God, / than to dwell in the tents of ungodliness.
12 For the LORD God is a light and defence; the LORD will give grace and glory; / and no good thing shall he withhold from them that lead a godly life.
13 O LORD God of hosts, / blessed is the man that putteth his trust in thee.

PSALM 85. *BenedixistiDomine.*

LORD, thou art become gracious unto thy land: / thou hast restored the fortunes of Jacob.
2 Thou hast forgiven the offence of thy people, / and covered all their sin.
3 Thou hast taken away all thy displeasure, / and turned thyself from thy wrathful indignation.

4 TURN us, O God our Saviour, / and let thine anger cease from us.

5 Wilt thou be displeased at us for ever? / and wilt thou stretch out thy wrath from one generation to another?
6 Wilt thou not turn again and quicken us, / that thy people may rejoice in thee?
7 O LORD, show thy mercy upon us, / and grant us thy salvation.

8 I WILL hearken what the LORD God will say: / for he shall speak peace unto his people and to his saints, / and unto them that turn their heart to him.
9 Surely his salvation is nigh them that fear him, / that glory may dwell in our land.
10 Mercy and truth are met together: / righteousness and peace have kissed each other.
11Truth springeth out of the earth; / and righteousness hath looked down from heaven.
12 Yea, the LORD shall give what is good; / and our land shall yield her increase.
13 Righteousness shall go before him, / and shall direct his going in the way.

THE SEVENTEENTH DAY

Morning Prayer

PSALM 86. *Inclina, Domine.*

BOW down thine ear, O LORD, and hear me; / for I am poor and needy.
2 Preserve thou my soul, for I am godly: / save thy servant that putteth his trust in thee.
3 Thou art my God; be merciful unto me, O Lord; / for all the day long do I call upon thee.
4 Comfort the soul of thy servant; / for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious, / and of great mercy unto all them that call upon thee.
6 Give ear, LORD, unto my prayer, / and ponder the voice of my humble desires.
7 In the time of my trouble I will call upon thee; / for thou hearest me.

8 AMONG the gods there is none like unto thee, O Lord; / there is not one that can do as thou doest.
9 All nations whom thou hast made shall come and worship thee, O Lord, / and shall glorify thy Name.
10 For thou art great and doest wondrous things: / thou art God alone.

11 TEACH me thy way, O LORD, and I will walk in thy truth: / O knit my heart unto thee, that I may fear thy Name.
12 I will thank thee, O Lord my God, with all my heart, / and will praise thy Name for evermore.
13 For great is thy mercy toward me; / and thou hast delivered my soul from the nethermost hell.

14 O GOD, the proud are risen against me, / and a band of violent men have sought after my soul, and have not set thee before their eyes.
15 But thou, O Lord, art a God full of compassion, and gracious, / long-suffering, plenteous in mercy and truth.
16 O turn thee then unto me, and have mercy upon me; / give thy strength unto thy servant, and help the son of thy handmaid.
17 Show some token upon me for good, that

they who hate me may see it and be ashamed, / because thou, LORD, hast helped me, and comforted me.

PSALM 87. *Fundamenta ejus.*

HIS foundation is upon the holy hills: / the LORD loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee, / thou city of God.

3 I WILL make mention of Rahab and Babylon, / as among them that know me.

4 Behold Philistia and Tyre, with Ethiopia; / lo, this one was born there.

5 Yea, of Sion it shall be said, 'This one and that one were born in her'; / and the Most High himself shall establish her.

6 The LORD shall reckon when he writeth up the peoples, / that this one was born there.

7 THE singers also and dancers shall say, / 'All my fresh springs are in thee.'

PSALM 88. *Domine Deus.*

O LORD God of my salvation, / I have cried day and night before thee.

2 O let my prayer enter into thy presence: / incline thine ear unto my calling.

3 For my soul is full of troubles, / and my life draweth nigh unto the grave.

4 I am counted as one of them that go down into the pit; / I am even as a man that hath no strength;

5 Like one cast forth among the dead, like the slain that lie in the grave, / whom thou

rememberest no more, and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, / in places of darkness, and in the deeps.

7 Thine indignation lieth hard upon me, / and thou hast vexed me with all thy storms.

8 Thou hast put away mine acquaintance far from me, / and hast made me to be abhorred of them.

9 I am so fast in prison that I cannot get forth; / my sight faileth for very trouble.

10 LORD I have called daily upon thee: / I have stretched forth my hands unto thee.

11 Dost thou show wonders for the dead? / or shall the dead rise up and praise thee?

12 Shall thy loving-kindness be declared in the grave, / or thy faithfulness in Destruction?

13 Shall thy wondrous works be known in the dark, / and thy righteousness in the land where all things are forgotten?

14 UNTO thee have I cried, O LORD;/ and early shall my prayer come before thee.

15 LORD, why abhorrest thou my soul, / and hidest thou thy face from me?

16 From my youth up I am in misery and ready to die; / thy terrors have I suffered with a troubled mind.

17 Thy wrathful displeasure goeth over me, / and the fear of thee hath undone me.

18 They came round about me like water all the day long, / and compassed me together on every side.

19 My lovers and friends hast thou put away from me, / and hid mine acquaintance out of my sight.

THE SEVENTEENTH DAY

Evening Prayer

PSALM 89. *Misericordias Domini.*

PART 1

MY song shall be alway of the loving-kindness of the LORD; / with my mouth will I ever be showing thy faithfulness from one generation to another.

2 For I have said, 'Loving-kindness shall be built up for ever; / thy faithfulness shalt thou stablish in the heavens.'

3 'I HAVE made a covenant with my chosen: / I have sworn unto David my servant;

4 Thy seed will I stablish for ever, / and set up thy throne from one generation to another.'

5 O LORD, the very heavens shall praise thy wondrous works, / and thy faithfulness in the congregation of the holy ones.

6 For who is he in the skies that shall be compared unto the LORD? / and what is he among the gods that shall be like unto the LORD?

7 God is very greatly to be feared in the council of the holy ones, / and to be had in reverence above all them that are round about him.

8 O LORD God of hosts, who is like unto thee? / thy faithfulness, most mighty LORD, is on every side.

9 Thou rulest the raging of the sea; / thou stillest the waves thereof when they arise.

10 Thou didst crush Rahab as one that is pierced; / thou didst scatter thine enemies abroad with thy mighty arm.

11 The heavens are thine, / the earth also is

thine: / thou hast laid the foundation of the round world, and all that is therein.

12 Thou hast made the north and the south: / Tabor and Hermon rejoice in thy Name.

13 Thou hast a mighty arm: / strong is thy hand, and high is thy right hand.

14 Righteousness and justice are the foundation of thy throne: / mercy and truth go before thy face.

15 Blessed is the people that can rejoice in thee: / they shall walk, O LORD, in the light of thy countenance.

16 Their delight shall be in thy Name all the day long; / and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength, / and by thy favour our horn is exalted.

18 For to the LORD belongeth our shield, / and our king to the Holy One of Israel.

PART 2

THOU spakest sometime in a vision unto thy saints, and saidst, / 'I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 I have found David my servant: / with my holy oil have I anointed him.

21 My hand shall hold him fast, / and my arm shall strengthen him.

22 The enemy shall not be able to do him violence: / the son of wickedness shall not hurt him.

23 I will beat down his foes before his face, / and smite them that hate him.

24 My faithfulness also and my mercy shall be with him: / and in my Name shall his horn be exalted.

25 I will set his hand also on the sea, / and his right hand on the rivers.
26 He shall call me, "Thou art my Father, / my God, and the rock of my salvation."
27 And I will make him my first-born, / the highest of the kings of the earth.
28 My mercy will I keep for him for evermore; / and my covenant shall stand fast with him.
29 His seed also will I make to endure for ever, / and his throne as the days of heaven.
30 But if his children forsake my law, / and walk not in my judgements;
31 If they break my statutes, and keep not my commandments, / I will visit their offences with the rod, and their sin with scourges.
32 Nevertheless, my loving-kindness will I not utterly take from him, / nor suffer my faithfulness to fail.
33 My covenant will I not break, / nor alter the thing that is gone out of my lips.
34 Once for all I have sworn by my holiness; / I will not lie unto David;
35 His seed shall endure for ever, / and his throne is like as the sun before me.
36 It shall stand fast for evermore as the moon, / and as the faithful witness in the sky.'

37 BUT thou hast abhorred and forsaken thine anointed, / and art displeased at him.
38 Thou hast broken the covenant with thy servant, / and cast his crown to the ground.
39 Thou hast overthrown all his fences, / and broken down his strongholds.
40 All they that go by spoil him, / and he is become a reproach to his neighbours.
41 Thou hast set up the right hand of his adversaries, / and made all his enemies to rejoice.

42 Thou hast turned back the edge of his sword, / and givest him not victory in the battle.
43 Thou hast put out his glory, / and cast his throne down to the ground.
44 The days of his youth hast thou shortened, / and covered him with dishonour.

45 How long, O LORD? wilt thou hide thyself for ever? / how long shall thy wrath burn like fire?
46 O remember how short my time is; / wherefore hast thou made all men for nought?
47 What man is he that shall live on, and not see death? / and shall he deliver his soul from the power of the grave?
48 Where are thy former loving-kindnesses, O Lord, / which thou swarest unto David in thy faithfulness?
49 Remember, Lord, the reproach that thy servants have, / and how I do bear in my bosom the insults of the peoples;
50 Wherewith thine enemies have reproached, O LORD, / wherewith they have reproached the footsteps of thine anointed.

51 PRAISED be the LORD for evermore. / Amen and Amen.

THE EIGHTEENTH DAY

Morning Prayer

PSALM 90. *Domine, refugium.*

LORD, thou hast been our refuge, / from one generation to another.
2 Before the mountains were brought forth, or ever the earth and the world were made, / thou

art God from everlasting, and world without end.

3 Thou turnest man back to the dust, / and thou sayest, "Return, ye children of men.'

4 For a thousand years in thy sight are but as yesterday when it is past, / and as a watch in the night.

5 Thou carriest them away as with a flood, and they are even as a sleep; / in the morning they are like grass that groweth up.

6 In the morning it is green and groweth up, / but in the evening it is cut down and withered.

7 For we consume away in thy displeasure, / and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee, / and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone: / we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, / or, if men be so strong, they may come to fourscore years;

11 Yet is their pride but labour and sorrow: / so soon passeth it away, and we are gone.

12 But who regardeth the power of thy wrath, / or feareth aright thine indignation?

13 So teach us to number our days, / that we may apply our hearts unto wisdom.

14 TURN thee again, O LORD, at the last, / and be gracious unto thy servants.

15 O satisfy us with thy mercy, and that soon: / so shall we rejoice and be glad all the days of our life.

16 Comfort us again according to the time that thou hast afflicted us, / and for the years wherein we have suffered adversity.

17 Show thy servants thy work, / and their children thy glory.
18 And let the glorious majesty of the Lord our God be upon us: / prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM 91. *Quihabitat.*

WHOSO dwelleth under the defence of the Most High / shall abide under the shadow of the Almighty.
2 I Will say unto the LORD, 'Thou art my refuge and my stronghold; / my God in whom I will trust.'

3 FOR he shall deliver thee from the snare of the hunter, / and from the noisome pestilence.
4 He shall defend thee under his wings, and thou shalt be safe under his feathers; / his faithfulness is a shield and buckler.
5 Thou shalt not be afraid for any terror by night, / nor for the arrow that flieth by day;
6 For the pestilence that walketh in darkness, / nor for the sickness that destroyeth in the noonday.
7 A thousand shall fall beside thee, and ten thousand at thy right hand; / but it shall not come nigh thee.
8 Yea, with thine eyes shalt thou behold, / and see the reward of the ungodly.

9 BECAUSE thou hast said, 'The LORD is my refuge', / and hast made the Most High thy habitation,
10 There shall no evil happen unto thee, / neither shall any plague come nigh thy dwelling.
11 For he shall give his angels charge over thee, / to keep thee in all thy ways.

12 They shall bear thee in their hands, / that thou hurt not thy foot against a stone.
13 Thou shalt tread upon the lion and adder: / the young lion and the dragon shalt thou trample under thy feet.

14 BECAUSE he hath set his love upon me, therefore will I deliver him; / I will set him up, because he hath known my Name.
15 He shall call upon me, and I will hear him: / yea, I am with him in trouble; I will deliver him, and bring him to honour.
16 With long life will I satisfy him, / and show him my salvation.

PSALM 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the LORD, / and to sing praises unto thy Name, O thou Most High;
2 To tell of thy loving-kindness in the morning, / and of thy faithfulness in the night-season;
3 Upon an instrument of ten strings, and upon the lute, / with a melody upon the harp.
4 For thou, LORD, hast made me glad through thy works; / and I will rejoice in giving praise for the operations of thy hands.

5 O LORD, how glorious are thy works! / thy thoughts are very deep.
6 An unwise man doth not well consider this, / and a fool doth not understand it:
7 When the ungodly are green as the grass, / and when all the workers of wickedness do flourish,
8 Then shall they be destroyed for ever; / but thou, LORD, art on high for evermore.

9 FOR lo, thine enemies, O LORD, lo, thine

wickedness shall be destroyed.

10 But mine horn hast thou exalted like the horn of a wild ox; / for I am anointed with fresh oil.

11 Mine eye hath seen its desire upon mine enemies, / and mine ears have heard of the doom. of the wicked that rise up against me.

12 THE righteous shall flourish like a palm-tree, / and shall spread abroad like a cedar in Lebanon.

13 Such as are planted in the house of the LORD / shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age, / and shall be full of sap and flourishing;

15 That they may show how true the LORD is; / he is my strength, and there is no unrighteousness in him.

THE EIGHTEENTH DAY

Evening Prayer

PSALM 93. *Dominus regnavit.*

THE LORD is King, and hath put on glorious apparel: / the LORD hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, / that it cannot be moved.

3 Ever since the world began hath thy throne been established: / thou art from everlasting.

4 THE floods have lift up, O LORD, the floods have lift up their voice: / the floods lift up their waves.

5 Mightier than the roar of many waters,

mightier than the breakers of the sea, / the LORD, who dwelleth on high, is mighty.

6 Thy testimonies, O LORD, are very sure: / holiness becometh thine house for ever.

PSALM 94. *Deus ultionum.*

O LORD God, to whom vengeance belongeth, / thou God, to whom vengeance belongeth, show thyself

2 Arise, thou judge of the world, / and reward the proud after their deserving.

3 LORD, how long shall the ungodly, / how long shall the ungodly triumph?

4 How long shall all evil doers speak so disdainfully, / and make such proud boasting?

5 They smite down thy people, O LORD, / and trouble thine heritage.

6 They murder the widow and the stranger, and put the fatherless to death.

7 And yet they say, 'Tush, the LORD shall not see, / neither shall the God of Jacob regard it.'

8 TAKE heed, ye unwise among the people: / O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear? / or he that made the eye, shall he not see?

10 Or he that chasteneth the nations, shall he not punish? / even he that teacheth man knowledge.

11 The LORD knoweth the thoughts of man, / that they are but vain.

12 BLESSED is the man whom thou chastenest, O LORD, / and teachest him out of thy law;

13 That thou mayest give him rest from days of adversity, / until a pit be digged up for the ungodly.

14 For the LORD will not cast off his people, / neither will he forsake his inheritance.

15 For judgement shall turn again unto righteousness; / and all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked? / or who will take my part against the evil doers?

17 If the LORD had not helped me, / my soul would soon have dwelt in Silence.

18 If I say, 'My foot slippeth', / thy mercy, O LORD, holdeth me up.

19 In the multitude of the sorrows that I had in my heart, / thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the wicked rulers, / who make mischief by law?

21 They gather them together against the soul of the righteous, / and condemn the innocent blood.

22 But the LORD hath become my stronghold, / and my God the rock of my refuge.

23 He shall recompense them their wickedness, and destroy them in their own malice; / yea, the LORD our God shall destroy them.

THE NINETEENTH DAY

Morning Prayer

PSALM 95. *Venite, exultemus.*

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

2 Let us come before his presence with thanksgiving, / and show ourselves glad in him with psalms.

3 For the LORD is a great God, / and a great King above all gods.

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

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

6 COME, let us worship, and fall down, / and kneel before the LORD our Maker.
7 For he is the Lord our God; / and we are the people of his pasture, and the sheep of his hand.

8 TO-DAY, O that ye would hear his voice: / 'Harden not your hearts as in the Provocation, and as in the day of Temptation in the wilderness;
9 When your fathers tempted me, / proved me, and saw my works.
10 Forty years long was I grieved with that generation, and said, / "It is a people that do err in their hearts, for they have not known my ways";
11 Unto whom I sware in my wrath, / that they should not enter into my rest."

PSALM 96. *CantateDomino.*

O SING unto the LORD a new song; / sing unto the LORD, all the whole earth.
2 Sing unto the LORD, and praise his Name; / be telling of his salvation from day to day.
3 Declare his honour among the nations, / and his wonders among all peoples.

4 FOR the LORD is great, and cannot worthily be praised; / he is more to be feared than all gods.
5 As for all the gods of the peoples, they are but idols; / but it is the LORD that made the heavens.
6 Honour and majesty are before him: / strength and beauty are in his sanctuary.

7 ASCRIBE unto the LORD, O ye kindreds of the peoples, / ascribe unto the LORD glory and power.
8 Give unto the LORD the honour due unto his Name; / bring presents and come into his courts.
9 O worship the LORD in the beauty of holiness; / let the whole earth stand in awe of him.

10 TELL it out among the nations that the LORD is King; / he hath made the round world so fast that it cannot be moved; he shall judge the peoples righteously.
11 Let the heavens rejoice and let the earth be glad; / let the sea make a noise, and all that is therein.
12 Let the field be joyful, and all that is in it; / then shall all the trees of the wood rejoice before the LORD;
13 For he cometh, for he cometh to judge the earth, / and with righteousness to judge the world, and the peoples with his truth.

PSALM 97. *Dominus regnavit.*

THE LORD is King, the earth may be glad thereof: / yea, the multitude of the isles may be glad thereof.
2 Clouds and darkness are round about him: / righteousness and judgement are the foundation of his throne.
3 There goeth a fire before him, / and burneth up his enemies on every side.

4 HIS lightnings gave shine unto the world: / the earth saw it, and was afraid.
5 The hills melted like wax at the presence of the LORD, / at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, / and all the peoples have seen his glory.

7 CONFOUNDED be all they that worship carved images, and that delight in vain gods: / worship him, all ye gods.
8 Sion heard of it and rejoiced, and the daughters of Judah were glad, / because of thy judgements, O LORD.
9 For thou, LORD, art the Most High over all the earth: / thou art exalted far above all gods.

10 O YE that love the LORD, see that ye hate the thing which is evil; / the LORD preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.
11 There is sprung up a light for the righteous, / and joyful gladness for such as are true-hearted.
12 Rejoice in the LORD, ye righteous; / and give thanks unto his holy Name.

THE NINETEENTH DAY

Evening Prayer

PSALM 98. *Cantate Domino.*

O SING Unto the LORD a new song; / for he hath done marvellous things.
2 With his own right hand, and with his holy arm, / hath he gotten himself the victory.
3 The LORD hath declared his salvation: / his righteousness hath he openly shown in the sight of the nations.
4 He hath remembered his mercy and his faithfulness toward the house of Israel; / and all the ends of the world have seen the salvation of our God.

5 SHOW yourselves joyful unto the LORD, all ye lands: / sing, rejoice, and give thanks.
6 Praise the LORD upon the harp: / sing to the harp with a psalm of thanksgiving.
7 With trumpets also and the sound of the horn, / O show yourselves joyful before the LORD, the King.

8 LET the sea make a noise, and all that is therein; / the round world, and they that dwell therein.
9 Let the floods clap their hands, and let the hills be joyful together before the LORD; / for he is come to judge the earth.
10 With righteousness shall he judge the world,/ and the peoples with equity.

PSALM 99. *Dominus regnavit.*

THE LORD is King; let the peoples tremble; / he sitteth upon the cherubim; let the earth be moved.
2 The LORD is great in Sion, / and high above all the peoples.
3 Let them give thanks unto thy Name, / which is great and wonderful; for he is holy.

4 THE King's power loveth judgement; thou dost establish equity: / thou dost execute judgement and righteousness in Jacob.
5 O magnify the LORD our God, / and fall down before his footstool; for he is holy.

6 MOSES and Aaron among his priests, and Samuel among such as call upon his Name: / these called upon the LORD, and he heard them.
7 He spake unto them out of the cloudy pillar; / for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O LORD our God; / thou forgavest them, O God, though thou didst punish their doings.

9 O magnify the LORD our God, and worship at his holy hill; / for the LORD our God is holy.

PSALM 100. *JubilateDeo.*

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

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

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

4 For the LORD is gracious, his mercy is everlasting; / and his truth endureth from generation to generation.

PSALM 101. *Misericordiam et judicium.*

MY song shall be of mercy and judgement: / unto thee,O LORD, will I sing.

2 I will give heed to the way that is perfect: / when wilt thou come unto me?

3 I will walk in the innocence of my heart / within my house.

4 I will set no wicked thing before mine eyes; I hate the sins of unfaithfulness; / there shall no such cleave unto me.

5 A froward heart shall depart from me; / I will not know that which is evil.

6 Whoso privily slandereth his neighbour, / him will I destroy.

7 Whoso hath also an high look and a proud heart, / I will not suffer him.

8 Mine eyes shall look upon such as are faithful in the land, / that they may dwell with me.

9 Whoso leadeth a godly life, / he shall be my servant.

10 There shall no deceitful person dwell in my house: / he that telleth lies shall not tarry in my sight.

11 Day by day I will destroy all the ungodly that are in the land, / that I may root out all wicked doers from the city of the LORD.

THE TWENTIETH DAY

Morning Prayer

PSALM 102. *Domine, exaudi.*

HEAR my prayer, O LORD, / and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: / incline thine ear unto me; O hear me when I call, and that right soon.

3 For my days consume away like smoke, / and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass; / for I forget to eat my bread.

5 For the voice of my groaning, / my bones cleave to my flesh.

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

7 I watch, and am even as it were a sparrow, / that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long; / and they that are mad against me use my name as a curse.

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

10 And that because of thine indignation and

wrath; / for thou hast taken me up and cast me down.

11 My days are gone like a shadow; / and I am withered like grass.

12 BUT thou, O LORD, shalt endure for ever, / and thy remembrance throughout all generations.

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

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

15 The nations shall fear thy Name, O LORD, / and all the kings of the earth thy majesty;

16 When the LORD hath built up Sion, / and when he hath appeared in his glory;

17 When he hath turned him unto the prayer of the poor destitute, / and hath not despised their desire.

18 This shall be written for those that come after; / and a people which shall be born shall praise the LORD.

19 For he hath looked down from his sanctuary; / out of the heaven did the LORD behold the earth;

20 That he might hear the mournings of such as are in captivity, / and deliver them that are appointed unto death;

21 That they may declare the Name of the LORD in Sion, / and his worship in Jerusalem;

22 When the peoples are gathered together, / and the kingdoms also, to serve the LORD.

23 HE hath brought down my strength in my journey, / and shortened my days.

24 I will say, ‘O my God, take me not away in

the midst of mine age; / as for thy years, they endure throughout all generations.'

25 Thou, LORD, in the beginning hast laid the foundation of the earth; / and the heavens are the work of thy hands.

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

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

28 The children of thy servants shall continue, / and their seed shall stand fast in thy sight.

PSALM 103. *Benedic,animamea.*

PRAISE the LORD, O my soul: / and all that is within me praise his holy Name.

2 Praise the LORD, O my soul: / and forget not all his benefits;

3 Who forgiveth all thy sin, / and healeth all thine infirmities;

4 Who saveth thy life from destruction, / and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things, / making thee young and lusty as an eagle.

6 THE LORD executeth righteousness and judgement / for all them that are oppressed with wrong.

7 He showed his ways unto Moses, / his works unto the children of Israel.

8 The LORD is full of compassion and gracious, / long-suffering, and of great goodness.

9 He will not alway be chiding: / neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins, / nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth, / so great is his mercy also toward them that fear him.
12 Look how wide also the east is from the west, / so far hath he set our sins from us.
13 Yea, like as a father pitieth his own children, / even so is the LORD merciful unto them that fear him.
14 For he knoweth whereof we are made: / he remembereth that we are but dust.

15 THE days of man are but as grass; / for he flourisheth as a flower of the field.
16 For as soon as the wind goeth over it, it is gone; / and the place thereof shall know it no more.
17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear him, / and his righteousness unto children's children;
18 Even unto such as keep his covenant, / and think upon his commandments to do them.

19 THE LORD hath established his throne in heaven, / and his kingdom ruleth over all.
20 O praise the LORD, ye angels of his, ye that excel in strength, / ye that fulfil his commandment, and hearken unto the voice of his word.
21 O praise the LORD, all ye his hosts, / ye servants of his that do his pleasure.
22 O speak good of the LORD, all ye works of his, in all places of his dominion: / praise thou the LORD, O my soul.

THE TWENTIETH DAY

Evening Prayer

PSALM 104. *Benedic, anima mea.*

PART 1

PRAISE the Lord, O my soul. O Lord My God, thou art become exceeding glorious: / thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with garment, / and spreadest out the heavens like curtain;

3 Who layeth the beams of his chambers in the waters, / and maketh the clouds his chariot, and walketh upon the wings of the wind;

4 Who maketh the winds his messengers, / and his ministers a flaming fire.

5 HE laid the foundations of the earth, / that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: / the waters stood above the hills.

7 At thy rebuke they fled: / at the voice of thy thunder they hasted away;

8 They went up as high as the hills, and down to the valleys beneath, / even unto the place which thou hadst appointed for them.

9 Thou didst set them their bounds which they should not pass, / neither turn again to cover the earth.

10 HE sendeth the springs into the valleys; / they run among the hills.

11 All beasts of the field drink thereof, / and the wild asses quench their thirst.

12 Beside them the birds of the air have their habitation, / and sing among the branches.

13 He watereth the hills from above; / the earth is filled with the fruit of thy works.
14 He maketh grass to grow for the cattle, / and green herb for the service of men;
15 That he may bring forth food out of the earth, / and wine that maketh glad the heart of man;
16 And oil to make him a cheerful countenance, / and bread to strengthen man's heart.
17 The trees of the LORD also are full of sap: / even the cedars of Lebanon which he hath planted;
18 Wherein the birds make their nests: / and the fir-trees are a dwelling for the stork.
19 The high hills are a refuge for the wild goats, / and so are the stony rocks for the conies.

20 HE appointed the moon to mark the seasons: / and the sun knoweth his going down.
21 Thou makest darkness that it may be night, / wherein all the beasts of the forest do move.
22 The lions roar after their prey, / and seek their meat from God.
23 The sun ariseth, and they get them away together, / and lay them down in their dens.
24 Man goeth forth to his work, / and to his labour until the evening.

PART 2

O LORD, how manifold are thy works! / in wisdom hast thou made them all; the earth is full of thy creatures.
26 So is the great and wide sea also, / wherein are things creeping innumerable, both small and great beasts.

27 There go the ships; and there is Leviathan, / whom thou hast formed to take his pastime therein.

28 THESE wait all upon thee, / that thou mayest give them meat in due season.
29 When thou givest it to them they gather it; / and when thou openest thy hand they are filled with good.
30 When thou hidest thy face they are troubled: / when thou takest away their breath they die, and are turned again to their dust.
31 When thou lettest thy breath go forth they are made; / and thou renewest the face of the earth.

32 LET the glorious majesty of the LORD endure for ever; / let the LORD rejoice in his works.
33 The earth shall tremble at the look of him;/ if he do but touch the hills they shall smoke.
34 I will sing unto the LORD as long as I live: / I will praise my God while I have my being.
35 And so shall my words please him: / my joy shall be in the LORD.

36 PRAISE thou the LORD, O my soul. / Praise the LORD.

THE TWENTY-FIRST DAY

Morning Prayer

PSALM 105. *Confitemini Domino.*

PART 1

O GIVE thanks unto the LORD, and call upon his Name; / tell the peoples what things he hath done.

2 O let your songs be of him and praise him; / and let your talking be of all his wondrous works.
3 Rejoice in his holy Name: / let the heart of them rejoice that seek the LORD.
4 Seek the LORD and his strength: / seek his face evermore.
5 Remember the marvellous works that he hath done, / his wonders, and the judgements of his mouth;
6 O ye seed of Abraham his servant, / ye children of Jacob, his chosen.

7 HE is the LORD our God: / his judgements are in all the world.
8 He hath been alway mindful of his covenant, / and the promise that he made to a thousand generations;
9 Even the covenant that he made with Abraham, / and the oath that he sware unto Isaac;
10 And confirmed the same unto Jacob for a statute, / and to Israel for an everlasting testament;
11 Saying, 'Unto thee will I give the land of Canaan, / the lot of your inheritance.'

12 WHEN there were yet but a few of them, / and they strangers in the land;
13 What time as they went from one nation to another, / from one kingdom to another people;
14 He suffered no man to do them wrong, / but reproved even kings for their sakes;
15 Saying, 'Touch not mine anointed, / and do my prophets no harm.'

16 MOREOVER, he called for a dearth upon the land, / and destroyed all the provision of bread.

17 But he had sent a man before them, / even Joseph, who was sold to be a bond-servant;
18 Whose feet they hurt with fetters: / the iron entered into his soul;
19 Until the time that his word came to pass: / when the promise of the LORD tried him.
20 The king sent and delivered him: / the prince of the people let him go free.
21 He made him lord also of his house, / and ruler of all his substance;
22 That he might instruct his princes after his will, / and teach his senators wisdom.

PART 2.

ISRAEL also came into Egypt, / and Jacob was a stranger in the land of Ham.
24 And the LORD increased his people exceedingly, / and made them stronger than their enemies;
25 Whose heart turned to hate his people, / and to deal deceitfully with his servants.
26 Then sent he Moses his servant, / and Aaron whom he had chosen.
27 And he showed his signs among them, / and wonders in the land of Ham.
28 He sent darkness and it was dark; / and they were not obedient unto his word.
29 He turned their waters into blood, / and slew their fish.
30 Their land brought forth frogs, / yea, even in their kings' chambers.
31 He spake the word and there came all manner of flies, / and lice in all their quarters.
32 He gave them hail-stones for rain, / and flames of fire in their land.
33 He smote their vines also and fig-trees, / and destroyed the trees that were in their borders.

34 He spake the word and the locusts came, / and caterpillars innumerable;
35 And did eat up all the grass in their land, / and devoured the fruit of their ground.
36 He smote all the first-born in their land, / even the chief of all their strength.
37 But he brought forth his own people with silver and gold; / and there was not one feeble person among their tribes.
38 Egypt was glad at their departing, / for they were afraid of them.

39 HE spread out a cloud to be a covering, / and fire to give light in the night-season.
40 At their desire he brought quails, / and filled them with the bread of heaven.
41 He opened the rock of stone, / and the waters flowed out, / so that rivers ran in the dry places.
42 For why? he remembered his holy promise, / and Abraham his servant.
43 And he brought forth his people with joy, / and his chosen with gladness;
44 And gave them the lands of the nations, / and they took the labours of the peoples in possession;
45 That they might keep his statutes, / and observe his laws.

THE TWENTY-FIRST DAY

Evening Prayer

PSALM 106. *Confitemini Domino.*

PART 1

O GIVE thanks unto the LORD, for he is gracious, / and his mercy endureth for ever.
2 Who can express the noble acts of the LORD, / or show forth all his praise?

3 Blessed are they that keep judgement, / and alway do righteousness.
4 Remember me, O LORD, according to the favour that thou bearest unto thy people: / O visit me with thy salvation;
5 That I may see the felicity of thy chosen, / and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 WE have sinned with our fathers; / we have done amiss and dealt wickedly.
7 When our fathers were in Egypt, / they regarded not thy wonders;
8 They kept not thy great goodness in remembrance, / but were disobedient at the sea, even at the Red Sea.
9 Nevertheless, he helped them for his Name's sake, / that he might make his power to be known.
10 He rebuked the Red Sea also, and it was dried up; / so he led them through the deep as through a wilderness.
11 And he saved them from the adversary's hand, / and delivered them from the hand of the enemy.
12 As for those that troubled them, the waters overwhelmed them; / there was not one of them left.
13 Then believed they his words, / and sang praise unto him.

14 BUT within a while they forgat his works, / and would not abide his counsel.
15 But lust came upon them in the wilderness, / and they tempted God in the desert.
16 And he gave them their desire, / but sent leanness withal into their soul.

17 They envied Moses also in the tents, / and Aaron the saint of the LORD.
18 So the earth opened, and swallowed up Dathan, / and covered the congregation of Abiram.
19 And the fire was kindled in their company: / the flame burnt up the ungodly.

PART 2

ISRAEL made a calf in Horeb, / and worshipped the molten image.
21 Thus they changed their Glory / for the likeness of a calf that eateth hay.
22 And they forgat God their Saviour, / who had done so great things in Egypt,
23 Wondrous works in the land of Ham, / and fearful things by the Red Sea.
24 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap, / to turn away his wrathful indignation, lest he should destroy them.
25 Yea, they thought scorn of that pleasant land, / and gave no credence unto his word;
26 But murmured in their tents, / and hearkened not unto the voice of the LORD.
27 Then lift he up his hand and sware to them, / that he would overthrow them in the wilderness,
28 And that he would scatter their seed among the nations, / and disperse them in the lands.

29 THEY joined themselves also unto Baal-peor, / and ate the offerings of the dead.
30 Thus they provoked him to anger with their own inventions; / and the plague broke out among them.

31 Then stood up Phinehas and executed judgement, / and so the plague ceased.
32 And that was counted unto him for righteousness, / unto all generations for evermore.
33 They angered him also at the Waters of Strife, / so that it went ill with Moses for their sakes;
34 Because they provoked his spirit, / so that he spake unadvisedly with his lips.

35 THEY did not destroy the peoples, / as the LORD commanded them;
36 But were mingled among the nations, / and learned their works.
37 Insomuch that they worshipped their idols, which turned to their own decay: / yea, they offered their sons and their daughters unto demons;
38 And shed innocent blood, even the blood of their sons and of their daughters, / whom they offered unto the idols of Canaan; and the land was defiled with blood.
39 Thus were they stained with their own works, / and went a whoring with their own inventions.

40 THEREFORE was the wrath of the LORD kindled against his people, / insomuch that he abhorred his own inheritance.
41 And he gave them over into the hand of the nations; / and they that hated them were lords over them.
42 Their enemies oppressed them, / and had them in subjection.
43 Many a time did he deliver them; / but they rebelled against him with their own inventions, / and were brought down in their wickedness.

44 Nevertheless, he regarded their adversity, / when he heard their complaint.
45 For their sake he thought upon his covenant, / and relented according to the multitude of his mercies.
46 Yea, he made them also to be pitied / by all those that led them away captive.

47 DELIVER US, O LORD our God, and gather us from among the nations, / that we may give thanks unto thy holy Name, and make our boast of thy praise.

48 BLESSED be the LORD, the God of Israel, from everlasting and world without end: / and let all the people say, 'Amen.'

THE TWENTY-SECOND DAY

Morning Prayer

PSALM 107. *Confitemini Domino.*

PART 1

O GIVE thanks unto the LORD, for he is gracious, / and his mercy endureth for ever.
2 Let them give thanks whom the LORD hath redeemed, / and delivered from adversity;
3 And gathered them out of the lands, from the east and from the west, / from the north and from the south.

4 THEY that wandered in the wilderness, even in a desert place, / found no way to a city where men dwelt.

5 Hungry and thirsty, / their soul fainted in them.
6 So they cried unto the LORD in their trouble, / and he delivered them from their distress.
7 He led them forth by the right way, / that they might go to a city where men dwelt.
8 O that men would therefore praise the LORD for his goodness, / and declare the wonders that he doeth for the children of men!
9 For he satisfieth the empty soul, / and filleth the hungry soul with goodness.

10 THEY that sat in darkness and the shadow of death / were fast bound in misery and iron;
11 Because they rebelled against the words of God, / and lightly regarded the counsel of the Most High.
12 He also brought down their heart with hard labour: / they fell down, and there was none to help them.
13 So they cried unto the LORD in their trouble, / and he delivered them from their distress.
14 He brought them out of darkness and the shadow of death, / and brake their bonds in sunder.
15 O that men would therefore praise the LORD for his goodness, / and declare the wonders that he doeth for the children of men!
16 For he hath broken the gates of brass, / and smitten the bars of iron in sunder.

17 THEY that are foolish are afflicted for their offence, / and because of their wickedness.
18 Their soul abhorred all manner of meat, / and they were even hard at death's door.
19 So they cried unto the LORD in their

trouble, / and he delivered them from their distress.

20 He sent his word and healed them, / and saved them from their destruction.

21 O that men would therefore praise the LORD for his goodness, / and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifices of thanksgiving, / and tell out his works with gladness!

23 THEY that go down to the sea in ships, / and occupy their business on the great waters;

24 These men see the works of the LORD, / and his wonders in the deep.

25 For at his word the stormy wind ariseth, / which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: / their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, / and are at their wits' end.

28 So they cry unto the LORD in their trouble, / and he delivereth them from their distress.

29 For he maketh the storm to cease, / so that the waves thereof are still.

30 Then are they glad, because they are at rest; / and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for his goodness, / and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people, / and praise him in the assembly of the elders!

PART 2

THE LORD turneth the floods into a wilderness, / and water-springs into a thirsty ground.
34 A fruitful land maketh he barren, / for the wickedness of them that dwell therein.
35 Again, he maketh the wilderness a pool of water, / and water-springs of a dry ground.
36 And there he setteth the hungry, / that they may build them a city to dwell in;
37 That they may sow their land and plant vineyards, / to yield them fruits of increase.
38 He blesseth them, so that they multiply exceedingly, / andsuffereth not their cattle to decrease.
39 And again, when they are minished and brought low, / through oppression, through any plague or trouble;
40 Though he poureth contempt upon princes, / and maketh them to wander out of the way in the wilderness;
41 Yet helpeth he the poor out of misery, / and maketh him households like a flock of sheep.
42 The righteous shall see this and rejoice; / and the mouth of all wickedness shall be stopped.
43 Whoso is wise will ponder these things; / and they shall understand the loving-kindness of the LORD.

THE TWENTY-SECOND DAY

Evening Prayer

PSALM 108. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready; / I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: / I myself will awake the dawn.
3 I will give thanks unto thee, O LORD, among the peoples; / I will sing praises unto thee among the nations.
4 For thy mercy is great above the heavens, / and thy faithfulness reacheth unto the clouds.
5 Set up thyself, O God, above the heavens, / and thy glory above all the earth.

6 THAT thy beloved may be delivered, / save with thy right hand, and hear thou me.
7 God hath spoken in his holiness: / 'I will rejoice, and divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine, and Manasseh is mine; / Ephraim also is the defence of my head; Judah is my sceptre;
9 Moab is my wash-pot; upon Edom will I cast out my shoe; / over Philistia will I shout in triumph.'

10 WHO will lead me into the strong city? / who will bring me into Edom?
11 Hast not thou forsaken us, O God? / and wilt not thou, O God, go forth with our hosts?
12 O help us against the enemy; / for vain is the help of man.
13 Through God we shall do great acts; / and it is he that shall tread down our enemies.

PSALM 109. *Deuslaudem.*

HOLD not thy peace, O God of my praise; / for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.
2 They have spoken against me with false tongues: / they compassed me about also with

words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part; / but I give myself unto prayer.

4 Thus have they rewarded me evil for good, / and hatred for my good will.

5 BUT deal thou with me, O Lord GOD, according to thy Name; / for sweet is thy mercy.

6 O deliver me, for I am helpless and poor, / and my heart is wounded within me.

7 I go hence like the shadow that declineth, / and am driven away as the locust.

8 My knees are weak through fasting; / my flesh is dried up for want of fatness.

9 I am become also a reproach unto them: / they that look upon me shake their heads.

10 Help me, O LORD my God; / O save me according to thy mercy;

11 And they shall know, how that this is thy hand, / and that thou, LORD, hast done it.

12 Though they curse, yet bless thou; / and let them be confounded that rise up against me; but thy servant shall rejoice.

13 Let mine adversaries be clothed with shame; / and let them cover themselves with their own confusion as with a cloak.

14 As for me, I will give great thanks unto the LORD with my mouth, / and praise him among the multitude.

15 For he shall stand at the right hand of the poor, / to save his soul from unrighteous judges.

THE TWENTY-THIRD DAY

Morning Prayer

PSALM 110. *Dixit Dominus.*

THE LORD said unto my lord, / 'Sit thou on my right hand, until I make thine enemies thy footstool.'

2 The LORD shall send the rod of thy power out of Sion: / be thou ruler, even in the midst among thine enemies.

3 Thy people offer themselves willingly in the day of thy power; / in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.

4 The LORD sware and will not repent, / 'Thou art a priest for ever after the order of Melchizedek.'

5 The Lord upon thy right hand / shall smite even kings in the day of his wrath.

6 He shall judge among the nations, and he shall fill them with the bodies of the slain; / yea, he shall smite the heads over many countries.

7 He shall drink of the brook in the way; / therefore shall he lift up his head.

PSALM 111. *Confitebor tibi.*

I WILL give thanks unto the LORD with my whole heart, / in the council of the faithful and in the congregation.

2 The works of the LORD are great, / sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour; / and his righteousness endureth for ever.

4 The merciful and gracious LORD hath so done his marvellous works, / that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; / he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works, / in giving them the heritage of the nations.

7 The works of his hands are verity and judgement; / all his precepts are sure;

8 They stand fast for ever and ever, / and are done in truth and equity.

9 He sent redemption unto his people; / he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the LORD is the beginning of wisdom; / a good understanding have all they that do thereafter; his praise endureth for ever.

PSALM 112. *Beatus vir.*

BLESSED is the man that feareth the LORD, / that hath great delight in his commandments.

2 His seed shall be mighty upon earth; / the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; / and his righteousness endureth for ever.

4 Unto the upright there ariseth up light in the darkness; / he is merciful, loving, and righteous.

5 It is well with the man that is merciful and lendeth, / and ordereth his affairs with justice.

6 For he shall never be moved: / and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings; / for his heart standeth fast and believeth in the LORD.

8 His heart is established and will not shrink, / until he see his desire upon his enemies.

9 He hath dispersed abroad and given to the poor, / and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: / he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

PSALM 113. *Laudate, pueri.*

PRAISE the LORD, ye servants; / O praise the Name of the LORD.
2 Blessed be the Name of the LORD / from this time forth for evermore.
3 The LORD'S Name is to be praised / from the rising up of the sun unto the going down of the same.

4 THE LORD is high above all nations, / and his glory above the heavens.
5 Who is like unto the LORD our God, / that hath his dwelling so high,
6 And yet humbleth himself to behold / the things that are in heaven and earth?

7 HE taketh up the poor out of the dust, / and lifteth the needy out of the mire;
8 That he may set him with the princes, / even with the princes of his people.
9 He maketh the barren woman to keep house, / and to be a joyful mother of children.

THE TWENTY-THIRD DAY

Evening Prayer

PSALM 114. *In exitu Israel.*

WHEN Israel came out of Egypt, / and the house of Jacob from among the strange people,
2 Judah was his sanctuary, / and Israel his dominion.

3 THE sea saw that, and fled; / Jordan was driven back.
4 The mountains skipped like rams, / and the little hills like young sheep.

5 WHAT aileth thee, O thou sea, that thou fleddest, / and thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams, / and ye little hills, like young sheep?

7 TREMBLE, thou earth, at the presence of the Lord: / at the presence of the God of Jacob;
8 Who turned the hard rock into a standing water, / and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto thy Name give the praise, / for thy loving mercy and for thy truth's sake.
2Wherefore should the nations say, / 'Where is now their God?'
3 As for our God, he is in heaven: / he hath done whatsoever pleased him.

4 THEIR idols are silver and gold, / even the work of men's hands.
5 They have mouths, and speak not: / eyes have they, and see not.
6 They have ears, and hear not: / noses have they, and smell not.
7 They have hands, and handle not; feet have they, and walk not: / neither speak they through their throat.
8 They that make them are like unto them; / and so are all such as put their trust in them.

9 BUT thou, house of Israel, trust thou in the LORD: / he is their succour and defence.
10 Ye house of Aaron, put your trust in the LORD: / he is their helper and defender.
11 Ye that fear the LORD, put your trust in the LORD: / he is their helper and defender.
12 The LORD hath been mindful of us, and he shall bless us: / even he shall bless the house of Israel; he shall bless the house of Aaron.
13 He shall bless them that fear the LORD, / both small and great.

14 MAY the LORD increase you more and more, / you and your children.
15 Blessed be ye of the LORD, / who hath made heaven and earth.
16 All the whole heavens are the LORD, / but the earth hath he given to the children of men.
17 The dead praise not thee, O LORD, / neither all they that go down into Silence.
18 But we will praise the LORD, / from this time forth for evermore. Praise the LORD.

THE TWENTY-FOURTH DAY

Morning Prayer

PSALM 116. *Dilexi, quoniam.*

MY delight is in the LORD, / because he hath heard the voice of my prayer;
2 Because he hath inclined his ear unto me, / therefore will I call upon him as long as I live.
3 The cords of death compassed me round about, / and the pains of hell gat hold upon me.
4 I found trouble and heaviness, and I called upon the Name of the LORD: / 'O LORD, I beseech thee, deliver my soul.'

5 GRACIOUS is the LORD, and righteous; / yea, our God is merciful.
6 The LORD preserveth the simple: / I was in misery and he helped me.
7 Turn again then unto thy rest, O my soul; / for the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, / mine eyes from tears, and my feet from falling.
9 I will walk before the LORD / in the land of the living.

10 I TRUSTED even when I spake; but I was sore troubled: / I said in my haste, 'All men are liars.'
11 What reward shall I give unto the LORD / for all the benefits that he hath done unto me?
12 I will take the cup of salvation, / and call upon the Name of the LORD.
13 I will pay my vows unto the LORD / in the presence of all his people.
14 Right dear in the sight of the LORD / is the death of his saints.
15 Behold, O LORD, how that I am thy servant: / I am thy servant and the son of thy handmaid; thou hast broken my bonds in sunder.
16 I will offer to thee the sacrifice of thanksgiving, / and will call upon the Name of the LORD.
17 I will pay my vows unto the LORD / in the presence of all his people;
18 Even in the courts of the LORD'S house, / and in the midst of thee, O Jerusalem. Praise the LORD.

PSALM 117. *Laudate Dominum.*

O PRAISE the LORD, all ye nations: / laud him, all ye peoples.
2 For his merciful kindness is ever more and more towards us: / and the truth of the LORD endureth for ever. Praise the LORD.

PSALM 118. *Confitemini Domino.*

O GIVE thanks unto the LORD, for he is gracious: / because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, / and that his mercy endureth for ever.

3 Let the house of Aaron now confess / that his mercy endureth for ever.

4 Yea, let them now that fear the LORD confess / that his mercy endureth for ever.

5 I CALLED upon the LORD in trouble; / and the LORD heard me and set me free.

6 The LORD is on my side; I will not fear: / what can man do 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 did 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 did I destroy them.

12 They came about me like bees, and blazed up even as the fire among the thorns; / but in the Name of the LORD did I 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 is exalted: / 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 to 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 us now, O LORD: / O LORD, send us now prosperity.

26 BLESSED is he that cometh in the Name of the LORD:/ we bless you from the house of the LORD.
27 The LORD is God, and he hath given us light: / set in order the procession with branches, yea, even up to 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: / for his mercy endureth for ever.

THE TWENTY-FOURTH DAY

Evening Prayer

PSALM 119

PART 1. *Beati immaculati.*

BLESSED are those that are undefiled in the way, / and walk in the law of the LORD.
2 Blessed are they that keep his testimonies, / and seek him with their whole heart;
3 Even they that do no wickedness, / but walk in his ways.
4 Thou hast ordained thy precepts / that we should diligently keep them.
5 O that my ways were made so direct / that I might keep thy statutes!
6 So shall I not be confounded, / while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart, / when I shall have learned the judgements of thy righteousness.
8 I will keep thy statutes: / O forsake me not utterly.

PART 2. *In quo corriget?*

WHEREWITHAL shall a young man cleanse his way? / even by ruling himself after thy word.
10 With my whole heart have I sought thee; / O let me not go astray from thy commandments.
11 Thy word have I hid within my heart, / that I should not sin against thee.
12 Blessed art thou, O LORD;/ O teach me thy statutes.
13 With my lips have I been telling / of all the judgements of thy mouth.
14 I have had as great delight in the way of thy testimonies, / as in all manner of riches.

15 I will meditate upon thy precepts, / and have respect unto thy ways.
16 My delight shall be in thy statutes, / and I will not forget thy word.

PART 3. *Retribue servo tuo.*

O DO well unto thy servant, / that I may live, and keep thy word.
18 Open thou mine eyes, / that I may see the wondrous things of thy law.
19 I am a sojourner upon earth: / O hide not thy commandments from me.
20 My soul breaketh out for the very fervent desire / that it hath alway unto thy judgements.
21 Thou hast rebuked the proud, / and cursed are they that do err from thy commandments.
22 O turn from me shame and rebuke; / for I have kept thy testimonies.
23 Princes also did sit and speak against me; / but thy servant is occupied in thy statutes.
24 For thy testimonies are my delight, / and my counsellors.

PART 4. *Adhaesit pavimento.*

MY soul cleaveth to the dust; / O quicken thou me, according to thy word.
26 I have acknowledged my ways, and thou heardest me: / O teach me thy statutes.
27 Make me to understand the way of thy precepts; / and so shall I meditate upon thy wondrous works.
28 My soul melteth away for very heaviness: / comfort thou me according unto thy word.
29 Take from me the way of lying, / and graciously grant me thy law.
30 I have chosen the way of truth, / and thy judgements have I laid before me.

31 I cleave unto thy testimonies: / O LORD, confound me not.
32 I will run the way of thy commandments, / when thou hast set my heart at liberty.

THE TWENTY-FIFTH DAY

Morning Prayer

PART 5. *Legem pone.*

TEACH me, O LORD, the way of thy statutes, / and I shall keep it unto the end.
34 Give me understanding, and I shall keep thy law: / yea, I shall keep it with my whole heart.
35 Make me to go in the path of thy commandments; / for therein is my desire.
36 Incline my heart unto thy testimonies, / and not to covetousness.
37 O turn away mine eyes, lest they behold vanity, / and quicken thou me in thy ways.
38 O stablish thy word to thy servant, / that I may fear thee.
39 Take away the reproach that I am afraid of; / for thy judgements are good.
40 Behold, I have longed for thy precepts: / O quicken me in thy righteousness.

PART 6. *Et veniat super me.*

LET thy loving mercy come also unto me, O LORD, / even thy salvation according unto thy word.
42 So shall I make answer unto my blasphemers; / for my trust is in thy word.
43 O take not the word of truth utterly out of my mouth; / for my hope is in thy judgements.
44 So shall I alway keep thy law, / yea, for ever and ever.

45 And I will walk at liberty; / for I seek thy precepts.
46 I will speak of thy testimonies also, even before kings, / and will not be ashamed.
47 And my delight shall be in thy commandments, / which I have loved.
48 My hands also will I lift up unto thy commandments, which I have loved; / and my study shall be in thy statutes.

PART 7. *Memor esto verbi tui.*

O THINK upon thy word as concerning thy servant, / wherein thou hast caused me to put my trust.
50 The same is my comfort in my trouble; / for thy word hath quickened me.
51 The proud have had me exceedingly in derision; / yet have I not shrinked from thy law.
52 For I remembered thine everlasting judgements, O LORD, / and received comfort.
53 Horror hath taken hold of me, / because of the ungodly that forsake thy law.
54 Thy statutes have been my songs / in the house of my pilgrimage.
55 I have thought upon thy Name, O LORD, in the night-season, / and have kept thy law.
56 This I have had, / because I kept thy precepts.

PART 8. *Portio mea, Domine.*

THOU art my portion, O LORD: / I have promised to keep thy words.
58 I made my humble petition in thy presence with my whole heart: / O be merciful unto me, according to thy word.
59 I called mine own ways to remembrance, / and turned my feet unto thy testimonies.

60 I made haste and prolonged not the time, / to keep thy commandments.
61 The cords of the ungodly have encompassed me; / but I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee, / because of thy righteous judgements.
63 I am a companion of all them that fear thee / and keep thy precepts.
64 The earth, O LORD, is full of thy mercy: / O teach me thy statutes.

PART 9. *Bonitatem fecisti.*

O LORD, thou hast dealt graciously with thy servant, / according unto thy word.
66 O teach me true understanding and knowledge; / for I have believed thy commandments.
67 Before I was troubled, I went wrong; / but now have I kept thy word.
68 Thou art good and gracious: / O teach me thy statutes.
69 The proud have imagined a lie against me; / but I will keep thy precepts with my whole heart.
70 Their heart is as fat as brawn; / but my delight hath been in thy law.
71 It is good for me that I have been in trouble, / that I may learn thy statutes.
72 The law of thy mouth is dearer unto me / than thousands of gold and silver.

THE TWENTY-FIFTH DAY

Evening Prayer

PART 10. *Manus tuae fecerunt me.*

THY hands have made me and fashioned me: / O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; / because I have put my trust in thy word.

75 I know, O LORD, that thy judgements are right, / and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort, / according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live; / for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me; / but I will be occupied in thy precepts.

79 Let such as fear thee turn unto me, / even they that know thy testimonies.

80 O let my heart be sound in thy statutes, / that I be not ashamed.

PART 11. *Defecit anima mea.*

MY soul longeth for thy salvation, / and I have a good hope because of thy word.

82 Mine eyes long sore for thy word, / saying, 'O when wilt thou comfort me?'

83 For I am become like a bottle in the smoke; / yet do I not forget thy statutes.

84 How many are the days of thy servant? / when wilt thou do judgement on them that persecute me?

85 The proud have digged pits for me, / who are not after thy law.

86 All thy commandments are true: / they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth; / but I forsook not thy precepts.

88 O quicken me after thy loving-kindness; / and so shall I keep the testimonies of thy mouth.

PART 12. *In aeternum, Domine.*

O LORD, thy word / standeth fast for ever in the heavens.

90 Thy truth also remaineth from one generation to another: / thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinances; / for all things serve thee.

92 If my delight had not been in thy law, / I should have perished in my trouble.

93 I will never forget thy precepts; / for with them thou hast quickened me.

94 I am thine, O save me; for I have sought thy precepts.

95 The ungodly laid wait for me to destroy me; / but I will consider thy testimonies.

96 I see that all things come to an end; / but thy commandment is exceeding broad.

PART 13. *Quomodo dilexi!*

LORD, what love have I unto thy law! / all the day long is my study in it.

98 Thy commandment maketh me wiser than mine enemies; / for it is ever with me.

99 I have more understanding than all my teachers; / for thy testimonies are my study.

100 I have more discernment than the aged; / because I keep thy precepts.

101 I have refrained my feet from every evil way, / that I may keep thy word.

102 1 have not shrunk from thy judgements; / for thou teachest me.

103 O how sweet are thy words unto my throat,/ yea, sweeter than honey unto my mouth!

104 Through thy precepts I get understanding: / therefore I hate all evil ways.

THE TWENTY-SIXTH DAY

Morning Prayer

PART 14. *Lucerna pedibus meis.*

THY word is a lantern unto my feet, / and a light unto my path.

106 I have sworn, and am stedfastly purposed, / to keep thy righteous judgements.

107 1 am troubled above measure: / quicken me, O LORD, according to thy word.

108 Let the free-will offerings of my mouth please thee, O LORD, / and teach me thy judgements.

109 My life is alway in my hand; / yet do I not forget thy law.

110 The ungodly have laid a snare for me; / but yet I swerved not from thy precepts.

111 Thy testimonies have I claimed as mine heritage for ever; / and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes, / alway, even unto the end.

PART 15. *Iniquos odio habui.*

I HATE double-minded men; / but thy law do I love.

114 Thou art my defence and shield: / and my trust is in thy word.

115 Away from me, ye wicked, / that I may keep the commandments of my God.

116 O stablish me according to thy word, that I may live; / and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe; / yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that

depart from thy statutes; / for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross; / therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; / and I am afraid of thy judgements.

PART 16. *Feci judicium.*

I HAVE done the thing that is lawful and right: / O give me not over unto mine oppressors.

122 Be thou surety for thy servant to do him good, / that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy salvation, / and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy, / and teach me thy statutes.

125 I am thy servant; O grant me understanding, / that I may know thy testimonies.

126 It is time for thee, LORD, to lay to thine hand; / for they have destroyed thy law.

127 For I love thy commandments / above gold, yea above fine gold.

128 Therefore I hold all thy precepts to be right; / and all false ways I utterly abhor.

PART 17. *Mirabilia.*

THY testimonies are wonderful; / therefore doth my soul keep them.

130 When thy word goeth forth, / it giveth light and understanding unto the simple.

131 I opened my mouth and drewin my breath; / for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me, / as thou art wont to do unto those that love thy Name.

133 Order my steps in thy word; / and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men; / and so shall I keep thy precepts.

135 Show the light of thy countenance upon thy servant, / and teach me thy statutes.

136 Mine eyes gush out with water, / because men keep not thy law.

PART 18. *Justus es, Domine.*

RIGHTEOUS art thou, O LORD, / and true are thy judgements.

138 The testimonies that thou hast commanded / are exceeding righteous and true.

139 My zeal hath even consumed me; / because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost, / and thy servant loveth it.

141 I am small and of no reputation; / yet do I not forget thy precepts.

142 Thy righteousness is an everlasting righteousness, / and thy law is the truth.

143 Trouble and heaviness have taken hold upon me; / yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting: / O grant me understanding, and I shall live.

THE TWENTY-SIXTH DAY

Evening Prayer

PART 19. *Clamavi in toto corde meo.*

I CALL with my whole heart: / hear me, O LORD; I will keep thy statutes.

146 Yea, even unto thee do I call; O help me, / and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee; / for in thy word is my trust.

148 Mine eyes forestall the night-watches, / that I might be occupied in thy words.

149 Hear my voice, O LORD, according unto thy loving-kindness: / quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me, / and are far from thy law.

151 Thou art nigh at hand, O LORD; / and all thy commandments are true.

152 As concerning thy testimonies, I have known long since, / that thou hast grounded them for ever.

PART 20. *Vide humilitatem.*

O CONSIDER mine adversity, and deliver me, / for I do not forget thy law.

154 Plead thou my cause, and redeem me: / quicken me, according to thy word.

155 Salvation is far from the ungodly; / for they regard not thy statutes.

156 Great is thy mercy, O LORD: / quicken me, according to thy judgements.

157 Many there are that trouble me and persecute me; / yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors; / because they keep not thy word.

159 Consider, O LORD, how I love thy precepts: / O quicken me, according to thy loving-kindness.

160 Thy word is altogether true: / all the judgements of thy righteousness endure for evermore.

PART 21. *Principes persecuti sunt.*

PRINCES have persecuted me without a cause; / but my heart standeth in awe of thy word.

162 I am as glad of thy word, / as one that findeth great spoil.

163 As for lies, I hate and abhor them; / but thy law do I love.

164 Seven times a day do I praise thee, / because of thy righteous judgements.

165 Great is the peace that they have who love thy law; / and nothing shall lead them astray.

166 LORD, I have looked for thy saving health, / and done after thy commandments.

167 My soul hath kept thy testimonies, / and loved them exceedingly.

168 I have kept thy precepts and testimonies; / for all my ways are before thee.

PART 22. *Appropinquet deprecatio.*

LET my cry come before thee, O LORD: / give me understanding, according to thy word.

170 Let my supplication come before thee: / deliver me, according to thy word.

171 My lips shall speak of thy praise, / because thou teachest me thy statutes.

172 Yea, my tongue shall sing of thy word; / for all thy commandments are righteous.

173 Let thy hand help me; / for I have chosen thy precepts.

174 I have longed for thy saving health, O LORD; / and in thy law is my delight.

175 O let my soul live, and it shall praise thee; / and let thy judgements help me.

176 I have gone astray like a sheep that is lost; / O seek thy servant, for I do not forget thy commandments.

THE TWENTY-SEVENTH DAY

Morning Prayer

PSALM 120. *Ad Dominum.*

WHEN I was in trouble I called upon the LORD, / and he hearkened unto 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 sharp arrows of the mighty, with hot burning coals.

4 WOE is me that I am constrained to dwell with Meshech, / and to have my habitation among the tents of Kedar!
5 My soul hath long dwelt among them / that are enemies unto peace.
6 I labour for peace, but when I speak unto them thereof, / they make them ready to battle.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: / O whence cometh my help?
2 My help cometh even from the LORD, / who hath made heaven and earth.

3 HE will not suffer thy foot to be moved: / and he that keepeth thee will not sleep.
4 Behold, he that keepeth Israel / shall neither slumber nor sleep.

5 THE LORD himself is thy keeper: / the LORD is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day, / neither the moon by night.

7 THE LORD shall preserve thee from all evil: / yea, it is even he that shall keep thy soul.
8 The LORD shall preserve thy going out and thy coming in, / from this time forth for evermore.

PSALM 122. *Laetatus sum.*

I WAS glad when they said unto me, / 'We will go unto the house of the LORD.'
2 Behold, our feet now stand / within thy gates, O Jerusalem.

3 JERUSALEM is built as a city / that is at unity in itself;
4 Whither the tribes go up, even the tribes of the LORD, / as was decreed for Israel, to give thanks unto the Name of the LORD.
5 For there were set the thrones for judgement, / even the thrones of the house of David.

6 O PRAY for the peace of Jerusalem: / may they prosper that love thee.
7 Peace be within thy walls, / and plenteousness within thy palaces.
8 For my brethren and companions' sakes, / I will wish thee prosperity.
9 Yea, because of the house of the LORD our God, / I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes, / O thou that dwellest in the heavens.
2 Behold, even as the eyes of servants look unto the hand of their masters, / and as the eyes of a maiden unto the hand of her mistress,

3 Even so our eyes wait upon the LORD our God, / until he have mercy upon us.

4 HAVE mercy upon us, O LORD, have mercy upon us; / for we are utterly despised.
5 Our soul is filled with the scornful reproof of the wealthy, / and with the despitefulness of the proud.

PSALM 124. *Nisi quid Dominus.*

IF the LORD himself had not been on our side, now may Israel say; / if the LORD himself had not been on our side, when men rose up against us;
2 They had swallowed us up alive, / when they were so wrathfully displeased at us;
3 Then the waters had drowned us, / and the torrent had gone over our soul;
4 Yea, then the raging waters / had gone even over our soul.

5 BUT praised be the LORD, / who hath not given us over for a prey unto their teeth.
6 Our soul is escaped even as a bird out of the snare of the fowler: / the snare is broken, and we are delivered.
7 Our help standeth in the Name of the LORD, / who hath made heaven and earth.

PSALM 125. *Qui confidunt.*

THEY that put their trust in the LORD are even as the mount Sion, / which may not be removed, but standeth fast for ever.
2 The hills stand about Jerusalem: / even so standeth the LORD round about his people, from this time forth for evermore.
3 For the sceptre of the ungodly shall not rest

upon the lot of the righteous; / lest the righteous put their hand unto wickedness.

4 Do well, O LORD, Unto those that are good, / and unto them that are true of heart.
5 As for such as turn aside to their own crooked ways, / the LORD shall lead them forth with the evil doers; but peace be upon Israel.

THE TWENTY-SEVENTH DAY

Evening Prayer

PSALM 126. *In convertendo.*

WHEN the LORD restored the fortunes of Sion, / then were we like unto them that dream.
2 Then was our mouth filled with laughter, / and our tongue with joy.
3 Then said they among the nations, / 'The LORD hath done great things for them.'
4 Yea, the LORD hath done great things for us already; / whereof we rejoice.

5 RESTORE our fortunes, O LORD, / as the rivers in the South.
6 They that sow in tears / shall reap in joy.
7 He that now goeth on his way weeping, and beareth forth his seed, / shall doubtless come again with joy, and bring his sheaves with him.

PSALM 127. *Nisi Dominus.*

EXCEPT the LORD build the house, / their labour is but lost that build it.
2 Except the LORD keep the city, / the watchman keepeth vigil but in vain.
3 It is but lost labour that ye haste to rise up

early, and so late take rest, and eat the bread of carefulness; / for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb / are an heritage and gift that cometh of the LORD.
5 Like as the arrows in the hand of the giant, / even so are the children of one's youth.
6 Happy is the man that hath his quiver full of them: / they shall not be ashamed when they speak with their enemies in the gate.

PSALM 128. *Beati omnes.*

BLESSED are all they that fear the LORD, / and walk in his ways.
2 For thou shalt eat the labour of thy hands: / O well is it with thee, and happy shalt thou be.
3 Thy wife shall be as the fruitful vine, / within the walls of thine house;
4 Thy children like the olive-branches, / round about thy table.
5 Lo, thus shall the man be blessed, / that feareth the LORD.
6 The LORD from out of Sion shall so bless thee, / that thou shalt see Jerusalem in prosperity all thy life long.
7 Yea, thou shalt see thy children's children, / and peace upon Israel.

PSALM 129. *Saepe expugnaverunt.*

MANY a time have they fought against me from my youth up, / may Israel now say;
2 Yea, many a time have they vexed me from my youth up; / but they have not prevailed against me.
3 The plowers plowed upon my back, / and made long furrows.

4 But the LORD is righteous, / and he hath hewn the snares of the ungodly in pieces.

5 LET them be confounded and turned backward, / as many as have evil will at Sion.
6 Let them be even as the grass growing upon the house-tops, / which withereth afore it be plucked up;
7 Whereof the mower filleth not his hand, / neither he that bindeth up the sheaves his bosom.
8 So that they that go by say not so much as, 'The blessing of the LORD be upon you: / we bless you in the Name of the LORD.'

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O LORD; / Lord, hear my voice.
2 O let thine ears consider well / the voice of my complaint.
3 If thou, LORD, wilt be extreme to mark what is done amiss, / O Lord, who may abide it?
4 But there is forgiveness with thee; / therefore shalt thou be feared.

5 I LOOK for the LORD; my soul doth wait for him: / in his word is my trust.
6 My soul looketh for the Lord more than watchmen for the morning, / yea, more than watchmen for the morning.
7 O Israel, trust in the LORD, for with the LORD there is mercy, / and with him is plenteous redemption.
8 And he shall redeem Israel / from all his sins.

PSALM 131. *Domine, non est.*

LORD I am not high-minded: / I have no proud looks.
2 I do not exercise myself in great matters, / which are too high for me.
3 But I calm my soul and keep it quiet, like a weaned child with his mother: / yea, my soul is even as a weaned child.
4 O Israel, trust in the LORD, / from this time forth for evermore.

THE TWENTY-EIGHTH DAY

Morning Prayer

PSALM 132. *Memento, Domine.*

LORD, remember David, / and all his trouble;
2 How he sware unto the LORD, / and vowed a vow unto the Mighty One of Jacob:
3 'I will not come within the tabernacle of mine house, / nor climb up into my bed;
4 I will not suffer mine eyes to sleep, / nor mine eyelids to slumber;
5 Until I find out a place for the LORD, / an habitation for the Mighty One of Jacob.'

6 Lo, we heard of the same at Ephrathah, / and found it in the fields of the Wood.
7 We will go into his dwelling-place, / and fall low on our knees before his footstool.
8 Arise, O LORD, into thy resting-place, / thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness; / and let thy saints sing with joyfulness.
10 For thy servant David's sake, / turn not away the face of thine anointed.

11 THE LORD hath made a faithful oath unto David, / and he shall not shrink from it:
12 'Of the fruit of thy body / shall I set upon thy throne.
13 If thy children will keep my covenant, and my testimonies that I shall teach them, / their children shall sit upon thy throne for evermore.'
14 For the LORD hath chosen Sion; / he hath longed for her to be an habitation for himself:
15 'This shall be my rest for ever: / here will I dwell, for I have a delight therein.
16 I will bless her victuals with increase, / and will satisfy her poor with bread.
17 I will clothe her priests with salvation, / and her saints shall rejoice and sing.
18 There shall I make the horn of David to flourish: / I have ordained a lantern for mine anointed.
19 As for his enemies, I shall clothe them with shame; / but upon himself shall his crown flourish.'

PSALM 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is / for brethren to dwell together in unity!
2 It is like the precious oil upon the head, that ran down unto the beard, / even unto Aaron's beard, and went down to the collar of his clothing;
3 Like as the dew of Hermon, / which falleth upon the hills of Sion.
4 For there the LORD promised his blessing, / even life for evermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the LORD, / all ye servants of the LORD;
2 Ye that by night stand in the house of the

LORD, / even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, / and praise the LORD.

4 The LORD that made heaven and earth / give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

O PRAISE the LORD, laud ye the Name of the LORD; / praise it, O ye servants of the LORD,

2 Ye that stand in the house of the LORD, / in the courts of the house of our God.

3 O praise the LORD, for the LORD is gracious: / O sing praises unto his Name, for it is lovely.

4 For why? the LORD hath chosen Jacob unto himself, / and Israel for his own possession.

5 FOR I know that the LORD is great, / and that our Lord is above all gods.

6 Whatsoever the LORD pleased, that did he in heaven and in earth, / and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world, / and sendeth forth lightnings for the rain, bringing the winds out of his treasuries.

8 HE smote the first-born of Egypt, / both of man and beast.

9 He sent signs and wonders into the midst of thee, O thou land of Egypt, / upon Pharaoh and all his servants.

10 He smote many nations, / and slew mighty kings;

11 Sihon king of the Amorites, and Og the king of Bashan, / 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 idols 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.

THE TWENTY-EIGHTH DAY

Evening Prayer

PSALM 136. *Confitemini.*

O GIVE thanks unto the LORD, for he is gracious: for his mercy endureth for ever.
2 O give thanks unto the God of all gods: / for his mercy endureth for ever.
3 O thank the Lord of all lords: / for his mercy endureth for ever.

4 WHO only doeth great wonders: / for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: / for his mercy endureth for ever.
6 Who laid out the earth above the waters: / for his mercy endureth for ever.
7 Who hath made great lights: / for his mercy endureth for ever;
8 The sun to rule the day: / for his mercy endureth for ever;
9 The moon and the stars to govern the night: / for his mercy endureth for ever.

10 WHO smote Egypt in their first-born: / for his mercy endureth for ever;
11 And brought out Israel from among them: / for his mercy endureth for ever;
12 With a mighty hand and stretched out arm: / for his mercy endureth for ever.
13 Who divided the Red Sea in sunder: / for his mercy endureth for ever;
14 And made Israel to go through the midst of it: / for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the Red Sea: / for his mercy endureth for ever.

16 WHO led his people through the wilderness: / for his mercy endureth for ever.
17 Who smote great kings: / for his mercy endureth for ever;
18 Yea, and slew mighty kings: for his mercy endureth for ever;
19 Sihon king of the Amorites: for his mercy endureth for ever;
20 And Og the king of Bashan: for his mercy endureth for ever;
21 And gave away their land for an heritage: / for his mercy endureth for ever;

22 Even an heritage unto Israel his servant: / for his mercy endureth for ever.

23 WHO remembered us when we were in trouble: / for his mercy endureth for ever;
24 And hath delivered us from our enemies: / for his mercy endureth for ever.
25 Who giveth food to all flesh: / for his mercy endureth for ever.
26 O give thanks unto the God of heaven: / for his mercy endureth for ever.

PSALM 137. *Super flumina.*

BY the waters of Babylon we sat down and wept, / when we remembered thee, O Sion.
2 As for our harps, we hanged them up / upon the trees that are therein.
3 For there they that led us away captive required of us a song, and they that plundered us a melody: / 'Sing us one of the songs of Sion.'
4 How shall we sing the LORD's song / in a strange land?
5 If I forget thee, O Jerusalem, / let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; / yea, if I prefer not Jerusalem in my mirth.

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O LORD, with my whole heart: / even before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple and praise thy Name, because of thy loving-kindness

and truth; / for thou hast magnified thy Name and thy word above all things.

3 When I called upon thee, thou heardest me, / and enduedst my soul with much strength.

4 ALL the kings of the earth shall praise thee, O LORD;/ for they have heard the words of thy mouth.

5 Yea, they shall sing of the ways of the LORD; / for 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 fury of mine enemies, and thy right hand shall save me.

8 The LORD shall fulfil his purpose toward me: / Yea, thy mercy, O LORD, endureth for ever; forsake not then the works of thine own hands.

THE TWENTY-NINTH DAY

Morning Prayer

PSALM 139. *Domine, probasti.*

O LORD, thou hast searched me out and known me: / thou knowest my down-sitting and mine up-rising; thou understandest my thoughts from afar.

2 Thou art about my path and about my bed, / and art acquainted with all my ways.

3 For lo, there is not a word in my tongue, / but thou, O LORD, knowest it altogether.

4 Thou hast beset me behind and before, / and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: / I cannot attain unto it.

6 WHITHER shall I go then from thy spirit? / or whither shall I flee from thy presence?
7 If I climb up into heaven, thou art there: / if I go down to hell, thou art there also.
8 If I take the wings of the morning, / and dwell in the uttermost parts of the sea,
9 Even there also shall thy hand lead me, / and thy right hand shall hold me.
10 If I say, 'Surely the darkness shall cover me, / and the light about me become night',
11 Yet even the darkness is no darkness with thee, but the night is as clear as the day: / the darkness and light to thee are both alike.

12 FOR thou didst form my inward parts: / thou didst knit me together in my mother's womb.
13 I will give thanks unto thee, for I am fearfully and wonderfully made: / marvellous are thy works, and that my soul knoweth right well.
14 My frame was not hid from thee, / when I was made secretly, and fashioned beneath in the earth.
15 Thine eyes did see my substance, yet being imperfect; / and in thy book were all of them written,
16 Even the days that were planned for me, / when as yet there was none of them.
17 How dear are thy counsels unto me, O God! / O how great is the sum of them!
18 If I count them, they are more in number than the sand: / when I wake up, I am present with thee.

19 WILT thou not slay the wicked, O God? / depart from me, ye bloodthirsty men.

20 For they speak unrighteously against thee; / and thine enemies take thy Name in vain.
21 Do not I hate them, O LORD, that hate thee? / and am not I grieved with those that rise up against thee?
22 Yea, I hate them right sore; / even as though they were mine enemies.
23 Try me, O God, and seek the ground of my heart: / prove me and examine my thoughts.
24 Look well if there be any way of wickedness in me; / and lead me in the way everlasting.

PSALM 140. *Eripeme, Domine.*

DELIVER me, O LORD, from the evil man: / and preserve me from the wicked man;
2 Who imagine mischief in their hearts, / and stir up strife every day.
3 They have sharpened their tongues like a serpent: / adder's poison is under their lips.

4 KEEP me, O LORD, from the hands of the ungodly: / preserve me from the wicked men, who are purposed to overthrow my goings.
5 The proud have laid a snare for me, and spread a net abroad with cords; / yea, and set traps in my way.

6 I SAID unto the LORD, 'Thou art my God'; / hear the voice of my prayers, O LORD.
7 O LORD God, thou strength of my health, / thou hast covered my head in the day of battle.
8 Let not the ungodly have his desire, O LORD: / let not his mischievous imagination prosper.

9 A SLANDERER shall not prosper upon the earth: / evil shall hunt the wicked person to overthrow him.

10 Sure I am that the LORD will avenge the poor, / and maintain the cause of the helpless.
11 The righteous also shall give thanks unto thy Name: / and the just shall continue in thy sight.

THE TWENTY-NINTH DAY

Evening Prayer

PSALM 141. *Domine, clamavi.*

LORD I call upon thee; haste thee unto me, / and consider my voice when I cry unto thee.
2 Let my prayer be set forth in thy sight as the incense, / and the lifting up of my hands as an evening sacrifice.

3 SET a watch, O LORD, before my mouth, / and keep the door of my lips.
4 O let not mine heart be inclined to any evil thing: / let me not be occupied in ungodly works with the men that work wickedness, neither let me eat of such things as please them.
5 Let the righteous smite me in kindness, / and let him reprove me; it shall be as oil for the head;
6 Let not my head refuse it; / but still my prayer shall be against their evil doings.

7 BUT mine eyes look unto thee, O LORD God: / in thee is my trust; O cast not out my soul.
8 Keep me from the snare that they have laid for me, / and from the traps of the evil doers.
9 Let the ungodly fall into their own nets together, / and let me ever escape them.

PSALM 142. *Voce mea ad Dominum.*

I CRY unto the LORD with my voice: / yea even unto the LORD do I make my supplication.

2 I pour out my complaint before him, / and show him of my trouble.

3 When my spirit was in heaviness thou knewest my path: / in the way wherein I walk have they privily laid a snare for me.

4 I looked also upon my right hand, / and saw that there was no man that would know me.

5 I had no place to flee unto, / and no man cared for my soul.

6 I CRIED unto thee, O LORD; / I said, 'Thou art my refuge, and my portion in the land of the living.'

7 Consider my complaint; / for I am brought very low.

8 O deliver me from my persecutors; / for they are too strong for me.

9 Bring my soul out of prison, / that I may give thanks unto thy Name.

10 Then shall the righteous resort unto my company; / for thou dealest bountifully with me.

PSALM 143. *Domine, exaudi.*

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

2 And enter not into judgement with thy servant; / for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: / he

hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me, / and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: / yea, I meditate upon the works of thy hands.

6 I spread forth my hands unto thee: / my soul gaspeth unto thee as a thirsty land.

7 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.

8 O let me hear thy loving-kindness 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.

9 Deliver me, O LORD, from mine enemies; / for I flee unto thee to hide me.

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

11 Quicken me, O LORD, for thy Name's sake; / and in thy righteousness bring my soul out of trouble.

12 And of thy goodness cut off mine enemies, / and destroy all them that vex my soul; for I am thy servant.

THE THIRTIETH DAY

Morning Prayer

PSALM 144. *Benedictus Dominus.*

BLESSED be the LORD my strength, / who teacheth my hands to war, and my fingers to fight;

2 My rock and my fortress, my castle and deliverer, my defender in whom I trust, / who subdueth the peoples under me.

3 LORD, what is man, that thou hast such respect
unto him, / or the son of man, that thou so regardest him?
4 Man is like a thing of nought: / his time passeth away like a shadow.

5 BOW thy heavens, O LORD, and come down; / touch the mountains, and they shall smoke.
6 Flash forth thy lightning and scatter them: / shoot out thine arrows and consume them.
7 Stretch forth thine hand from above: / deliver me, and take me out of the great waters, from the hand of strangers;
8 Whose mouth talketh of vanity, / and their right hand is a right hand of falsehood.

9 I WILL sing a new song unto thee, O God, / and sing praises unto thee upon a ten-stringed lute.
10 Thou hast given victory unto kings, / and hast delivered David thy servant from the peril of the sword.
11 Save me, and deliver me from the hand of strangers, / whose mouth talketh of vanity, and their right hand is a right hand of falsehood.

12 O THAT our sons may grow up as the young plants, / and that our daughters may be as the polished corners of a temple;
13 That our garners may be full and plenteous with all manner of store; / that our sheep may bring forth thousands and ten thousands in our fields;

14 That our oxen may be well laden; that there may be no breach in our walls, / no leading into captivity, and no cry of distress in our streets!

15 Happy are the people that are in such a case: / yea, blessed are the people who have the LORD for their God.

PSALM 145. *Exaltabo te, Deus.*

I WILL magnify thee, my God and King: / and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee, / and praise thy Name for ever and ever.

3 Great is the LORD, and highly to be praised; / there is no end of his greatness.

4 One generation shall praise thy works unto another, / and declare thy mighty deeds.

5 As for me, I will be talking of thy worship, / thy glory, thy praise, and wondrous works.

6 And men shall speak of the might of thy marvellous acts; / and I will also tell of thy greatness.

7 The memorial of thy abundant kindness shall be showed; / and men shall sing of thy righteousness.

8 THE LORD is gracious and merciful, / long-suffering, and of great kindness.

9 The LORD is loving unto all: / and his mercies are over all his works.

10 All thy works praise thee, O LORD, / and thy saints give thanks unto thee.

11 They show the glory of thy kingdom, / and talk of thy power;

12 That thy power, thy glory, and the mightiness of thy kingdom / might be known unto men.

13 Thy kingdom is an everlasting kingdom, / and thy dominion endureth throughout all ages.

14 THE LORD is faithful in all his words, / and gracious in all his deeds.
15 The LORD upholdeth all such as fall, / and lifteth up all those that are down.
16 The eyes of all wait upon thee, / and thou givest them their meat in due season.
17 Thou openest thy hand, / and fillest all things living with plenteousness.

18 THE LORD is righteous in all his ways, / and gracious in all his works.
19 The LORD is nigh unto all them that call upon him, / yea, all such as call upon him faithfully.
20 He will fulfil the desire of them that fear him: / and he will hear their cry, and will help them.
21 The LORD preserveth all them that love him; / but scattereth abroad all the ungodly.
22 My mouth shall speak the praise of the LORD: / and let all flesh give thanks unto his holy Name for ever and ever.

PSALM 146. *Lauda, anima mea.*

PRAISE the LORD, O my soul; while I live will I praise the LORD: / yea, as long as I have any being, I will sing praises unto my God.

2 O PUT not your trust in princes nor in any child of man; / for there is no help in them.
3 For when the breath of man goeth forth, he shall turn again to his earth: / and then all his thoughts perish.

4 BLESSED is he that hath the God of Jacob for his help, / and whose hope is in the LORD his God;

5 Who made heaven and earth, the sea, and all that therein is; / who keepeth his promise for ever;
6 Who helpeth them to right that suffer wrong;/ who feedeth the hungry.
7 The LORD looseth men out of prison: / the LORD giveth sight to the blind.
8 The LORD raiseth up them that are fallen: / the LORD loveth the righteous.
9 The LORD careth for the strangers; he upholdeth the fatherless and widow: / as for the way of the ungodly, he turneth it upside down.
10 The LORD thy God, O Sion, shall be King for evermore, / and throughout all generations.

THE THIRTIETH DAY

Evening Prayer

PSALM 147. *Laudate Dominum.*

O PRAISE the LORD, for it is a good thing to sing praises unto our God: / yea, a joyful and pleasant thing it is to be thankful.
2 The LORD doth build up Jerusalem, / and gather together the outcasts of Israel.
3 He healeth those that are broken in heart, / and bindeth up their wounds.
4 He telleth the number of the stars, / and calleth them all by their names.
5 Great is our Lord, and great is his power: / yea, and his wisdom is infinite.
6 The LORD setteth up the meek, / and bringeth the ungodly down to the ground.

7 O SING unto the LORD with thanksgiving: / sing praises upon the harp unto our God;
8 Who covereth the heaven with clouds, and

prepareth rain for the earth, / and maketh grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle, / and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse, / neither delighteth he in any man's legs.

11 But the LORD'S delight is in them that fear him, / and put their trust in his mercy.

12 PRAISE the LORD, O Jerusalem: / praise thy God, O Sion.

13 For he hath made fast the bars of thy gates, / and hath blessed thy children within thee.

14 He maketh peace in thy borders, / and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth; / and his word runneth very swiftly.

16 He giveth snow like wool, / and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: / who is able to abide his frost?

18 He sendeth out his word, and melteth them: / he bloweth with his wind, and the waters flow.

19 He showeth his word unto Jacob, / his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation; / neither have they knowledge of his laws.

PSALM 148. *Laudate Dominum.*

O PRAISE the LORD from the heavens: / praise him in the heights.

2 Praise him, all ye angels of his: / praise him, all his host.

3 Praise him, sun and moon: / praise him, all ye stars of 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 commanded and they were created.
6 He hath made them fast for ever and ever: / he hath given them a law which shall not be broken.

7 PRAISE the LORD from the earth, / ye dragons and all deeps;
8 Fire and hail, snow and vapour, / wind and storm, fulfilling his word;
9 Mountains and all hills; / fruitful trees and all cedars;
10 Beasts and all cattle; / creeping things and feathered fowls;
11 Kings of the earth, and all peoples; / princes and all judges of the world;
12 Young men and maidens together; / old men and children;
13 Let them praise the Name of the LORD; / for his Name only is excellent, and his glory above heaven and earth.
14 He shall exalt the horn of his people; all his saints shall praise him: / even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino.*

O SING unto the LORD a new song: / let the congregation of saints praise him.
2 Let Israel rejoice in him that made him: / and let the children of Sion be joyful in their King.
3 Let them praise his Name in the dance: / let them sing praises unto him with timbrel and harp.
4 For the LORD hath pleasure in his people, / and adorneth the humble with salvation.

5 Let the saints be joyful with glory: / let them sing for joy upon their couches.
6 Let the praises of God be in their mouth, / and a two-edged sword in their hands;
7 To be avenged of the nations, / and to rebuke the peoples;
8 To bind their kings in chains, / and their nobles with links of iron;
9 To execute upon them the judgement that is written. / Such honour have all his saints.

PSALM 150. *Laudate Dominum.*

O PRAISE God in his sanctuary: / praise him in the firmament of his power.
2 Praise him in his mighty acts: / praise him according to his excellent greatness.
3 Praise him in the sound of the trumpet: / praise him upon the lute and harp.
4 Praise him with the timbrel and dance: / praise him upon the strings and pipe.
5 Praise him upon the well-tuned cymbals: / praise him upon the loud cymbals.
6 Let every thing that hath breath / praise the LORD.

THE MINISTRATION OF
HOLY BAPTISM TO CHILDREN
TO BE USED IN THE CHURCH

The Minister of the Parish shall often admonish the people that they bring their children to the Church for Baptism as soon as possible after birth; and that except for urgent cause and necessity they seek not to have their children baptized in their houses.

It is fitting that Baptism should be administered upon Sundays and other Holy-days at a public Service, so that the Congregation may witness the receiving of the newly baptized into the number of Christ's Church, and also may be reminded of the benefits which they themselves received and the profession which they made in holy Baptism.

There shall be for every male child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers. Nevertheless, when three Sponsors cannot be had, one Godfather and one Godmother shall suffice. Parents, if necessity so require, may be Sponsors for their own child. The Sponsors shall be baptized persons and able to make the promises required.

In the absence of a Priest, it is lawful for a Deacon to baptize children.

When there are children to be baptized, the Parents shall give due notice thereof to the Minister of the Parish. He shall thereupon appoint the time for Baptism, which shall be either immediately after the last Lesson at Morning or Evening Prayer, or at such other time as he shall appoint.

Before proceeding with the Service, the Priest shall require assurance that the child brought to him for Baptism has not already received this Sacrament.

The Priest and the people may remain standing throughout the Baptismal Service.

The Priest shall meet the Parents, Sponsors, and the Candidates for Baptism at the Font, which is to be filled with pure water in the presence of the people.

A Psalm or Hymn may be said or sung at the Font, or while the Priest comes to the Font.

Standing at the Font, the Priest shall say:

DEARLY beloved in Christ, seeing that God willeth all men to be saved from the fault and corruption of the nature which they inherit, as well as from the actual sins which they commit, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be born anew of Water and of the Holy Spirit, I beseech you to call upon God the Father, through our Lord Jesus Christ, that he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Spirit, and received into Christ's holy Church, and be made *a* living *member* of the same.

Then he shall say one or both of the following prayers:

ALMIGHTY and everlasting God, who through thy well-beloved Son Jesus Christ didst sanctify Water to the mystical washing away of sin: We beseech thee mercifully to look upon *this Child;* wash *him* and sanctify *him* with the Holy Spirit; that *he* may be received into thy holy Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass through the dangers of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour: We call upon thee for *this Child,* that *he,* coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that

ask; let us that seek find; open the gate unto us that knock; that *this Child* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by him who is the Resurrection and the Life, Jesus Christ our Lord. *Amen.*

Then, the people standing, one of the Ministers shall say:

Hear the words of the Gospel, written by Saint Mark, in the tenth chapter, beginning at the thirteenth verse.

People. Glory be to thee, O Lord.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Let the little children come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

People. Praise be to thee, O Christ.

Then the Minister shall say:

BELOVED, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. You perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Be ye, therefore, assured that he will likewise favourably receive *this* present *Child;* that he will

embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded *of* the good *will of* our heavenly Father toward *this Child,* declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him, and say together:

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks That thou hast called us to the knowledge of thy grace, And faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Child,* That *he* may be born again, And be made *an heir* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

THE PROMISES

Then shall the Priest say to the Sponsors:

DEARLY beloved, you have prayed that our Lord Jesus Christ may be pleased to receive, cleanse, and sanctify *this Child,* and grant unto *him* the blessing of eternal life, which things Christ, for his part, will most surely perform. And now *this Child,* on *his* part, must through *you, his* Sponsors, promise and vow that *he* will renounce the devil and all his works, believe in Christ, and obediently keep God's commandments.

I demand therefore:

DO you, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires

of the same, and the sinful desires of the flesh, so that you will not follow nor be led by them?

Answer. I do.

Priest. Let us recite the Articles of our Belief.

Then shall be said by the Priest and the Godparents, and the whole Congregation, the Apostles' Creed.

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

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

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

Note that the words in the Creed He descended into hell *are considered as words of the same meaning as* He went into the place of departed spirits.

Then shall the Priest say to the Sponsors:

DO you, in the name of this Child, profess this faith?

Answer. I do.

DO you, in the name of this Child, seek Baptism into this faith?

Answer. I do.

DO you, in the name of this Child, acknowledge the duty to keep God's holy will and commandments, walking stedfastly in the Way of Christ?

Answer. I do.

WILL you pray for this Child, and take care that *he* may learn and do all these things?

Answer. I will.

Then shall the Priest make the following supplications, and after each of them the Congregation shall answer Amen.

O MERCIFUL God, grant that all sinful desires may die in *this Child,* and that all things belonging to the Spirit may live and grow in *him. Amen.*

GRANT that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

GRANT that whosoever here shall begin to be of thy flock may evermore continue in the same. *Amen.*

GRANT that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

THE BAPTISM

Priest.

THE Lord be with you;

People. And with thy spirit.

Priest. Lift up your hearts;

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

People. It is meet and right so to do.

Then shall the Priest say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ upon the Cross,

for the forgiveness of our sins, did shed out of his most precious side both water and blood; and after his glorious Resurrection gave commandment to his disciples, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

REGARD, we beseech thee, the prayers of thy Church. Sanctify this Water to the mystical washing away of sin; and grant that *this Child,* now to be baptized therein, may receive the fulness of thy grace and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory, throughout all ages, world without end. *Amen.*

The Priest, taking the Child into his arms, or by the right hand, shall say to the Sponsors:

Name this Child.

And then, naming him after them, he shall dip him in the Water or pour Water upon him, saying:

N I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say:

WE receive this Child into the Congregation of Christ's flock, and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Priest shall make a Cross upon the Child's forehead.*

Then shall the Priest say:

SEEING now, dearly beloved brethren, that *this Child* is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest *of his* life according to this beginning.

Then shall be said by all:

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

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

Then shall the Priest say:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to make *him a member of* thy holy Church. Grant, O Lord, that being baptized into the death *of* Christ, *he* may also be made *partaker* of his resurrection, so that serving thee here in newness *of* life, *he* may finally, with all thy holy Church, inherit thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THE DUTIES

The Priest shall say to the Sponsors and Parents:

DEARLY beloved, forasmuch as you have brought *this Child* to be baptized into the family of Christ's Church, and have promised

that *he* shall renounce the devil and all his works, and shall believe in God, and serve him: you must remember that it is your part and duty to see that *he* be taught what a solemn vow, promise and profession *he has* here made by you, and be nstructed in all other things which a Christian ought to know and believe to his soul's health.

USE all diligence therefore to see that *he* be virtuously brought up to lead a godly and a Christian life; and to that end you should teach *him* to pray, and bring *him* to take *his* part in public worship.

TAKE care that *he* be taught the Creed, the Ten Commandments and the Lord's Prayer, and be further instructed in the Church Catechism; and then that *he* be brought to the Bishop to be confirmed by him; so that *he* may be strengthened by the Holy Spirit, and may come to receive the holy Communion of the Body and Blood of Christ, and go forth into the world to serve God faithfully in the fellowship of his Church.

REMEMBER always that Baptism represents unto us our profession; which is, to follow our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all evil desires, and daily increasing in all virtue and godliness of living.

WILL you be faithful in the fulfilment of these duties?

Answer. I will, the Lord being my helper.

Then the Priest may say one or both of the following prayers:

ALMIGHTY God, our heavenly Father, whose beloved Son did share in Nazareth the life of an earthly home: Bless, we beseech thee, the *home* of *this Child,* and grant wisdom and understanding to all who shall have the care of *him,* that *he* may grow up in stedfast love and reverence of thy holy Name; through the same thy Son Jesus Christ our Lord. *Amen.*

GRANT, O Lord, that *this Child* may by thy mercy grow in health of body and mind, and serve thee faithfully according to thy will all the days of *his* life; through Jesus Christ our Lord. *Amen.*

Then shall follow Benedictus or Nunc Dimittis, if the Office has been used at Morning or Evening Prayer. In that case the Canticle shall be followed by the Mutual Salutation, after which the Priest shall say, Let us pray, *and proceed to the Collect of the day and the other prayers, and so end Morning or Evening Prayer.*

When this Office is used as a separate Service, the Priest may say:

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

THE MINISTRATION OF HOLY BAPTISM TO SUCH AS ARE OF RIPER YEARS AND ABLE TO ANSWER FOR THEMSELVES

When persons of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least; that proper care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

And if they be found fit, they shall each choose two Witnesses, themselves baptized, who shall present them at the Font at the time appointed.

The Priest and the people may remain standing throughout the Baptismal Service.

Standing at the Font, which is to be filled with pure water in the presence of the people, the Priest shall say to each person who is to be baptized:

HAVE you been already baptized, or not?

Answer. No.

Priest. Do you desire to be baptized and received into the Church of Christ?

Answer. That is my desire.

Priest. Why do you so desire?

Answer. That I may be a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Then shall the Priest say:

DEARLY beloved, forasmuch as all men are born into the world with the heritage of original sin, and of their own nature are inclined to evil, committing many actual transgressions, and seeing that our Saviour Christ saith, None

can enter into the kingdom of God, except he be born anew of Water and of the Holy Spirit, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Spirit, and received into Christ's holy Catholic Church, and be made *living members* of the same.

Then shall the Priest say:

ALMIGHTY and everlasting God, who through thy well-beloved Son Jesus Christ didst sanctify Water to the mystical washing away of sin: We beseech thee mercifully to look upon *these persons* coming to thy holy Baptism with repentance and faith: wash *them* and sanctify *them* with the Holy Spirit; that *they* may receive remission of *their* sins by spiritual regeneration, and may be received into thy holy Church. And, as thou hast promised in thy holy Word, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* being stedfast in faith, joyful through hope, and rooted in charity, may come to thy eternal kingdom; through Jesus Christ our Lord. *Amen.*

Then, the people standing, one of the Ministers shall say:

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

People. Glory be to thee, O Lord.

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

we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

People. Praise be to thee, O Christ.

THE PROMISES

Then shall the Priest say to those who are to be baptized:

YOU have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. You have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

AS ARE OF RIPER YEARS

Then shall the Priest demand of each of the persons to be baptized:

DO you here, in the presence of God, and of this Congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, so that you will not follow nor be led by them?

Answer. I do.

Priest. Let us recite the Articles of our Belief.

Then shall be said by the Priest and the persons to be baptized, and the whole Congregation, the Apostles' Creed.

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

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

Note that the words in the Creed He descended into hell *are considered as words of the same meaning as* He went into the place of departed spirits.

Then shall the Priest demand of each of the persons to be baptized:

DO you profess this faith?

Answer. I do.

DO you desire to be baptized into this faith?

Answer. I do.

WILL you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will, God being my helper.

Priest.

OUR help is in the Name of the Lord;
People. Who hath made heaven and earth.
Priest. Lord, hear our prayer;
People. And let our cry come unto thee.

Then shall the Priest make the following supplications, and after each of them the Congregation shall answer Amen.

O LORD of hosts, before the might of whose presence the armies of evil are put to flight, deliver thy *servants* from the power of Satan. *Amen.*

CAST out of *their hearts* every evil imagination and every thing which exalts itself against the knowledge of thee; and bring every thought into captivity to the obedience of Christ. *Amen.*

GRANT that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

GRANT that *they,* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

THE BAPTISM

Priest.

THE Lord be with you;
People. And with thy spirit.
Priest. Lift up your hearts;
People. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God;
People. It is meet and right so to do.

Then shall the Priest say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy most dearly beloved Son Jesus Christ upon the Cross, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and after his glorious Resurrection gave commandment to his disciples, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

REGARD, we beseech thee, the prayers of thy Church. Sanctify this Water to the mystical washing away of sin; and grant that *these persons,* now to be baptized therein, may receive the fulness of thy grace and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord, to whom with thee, in the unity of the Holy Spirit, be all honour and glory, throughout all ages, world without end. *Amen.*

Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, shall ask the Witnesses the Name; and then shall dip him in the Water or pour Water upon him, saying:

N. I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say:

WE receive this person into the Congregation of Christ's flock, and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner

** Here the Priest shall make a Cross upon the person's fore-head*

against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

THE CONFIRMATION

When Confirmation follows immediately upon Baptism, the Minister shall present those that are to be confirmed unto the Bishop, and say:

REVEREND Father in God, I present unto *you these persons* to receive the laying on of hands.

After which the Bishop shall say:

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayer;
Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Spirit, and hast given unto them forgiveness of all their sins: Confirm and strengthen them, we beseech thee, O Lord, with the Holy Spirit the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

And the remainder of the Order of Confirmation shall follow.

AS ARE OF RIPER YEARS

But if the Bishop does not confirm the candidates at once, the Priest shall say:

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

Then shall be said by all:

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

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

Then shall the Priest say:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to make *them members* of thy holy Church. Grant that, being now born again, and made *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy *servants,* and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, ever one God, world without end. *Amen.*

THE DUTIES

Then the Priest shall say to the Witnesses:

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him: you must remember that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this Congregation, and especially before you *their* chosen Witnesses. And you are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

And then, speaking to the newly baptized persons, he shall say:

AND seeing, *brethren,* that you have now by it Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism doth represent unto us our profession, which is to take up our cross and follow Christ, being made like unto him. And to further this end, you shall seek Confirmation without delay, that so you may be strengthened with the Holy Spirit and come to receive the holy Communion of the Body and Blood of Christ, offering to God continually the sacrifice of worship and service in the fellowship of his holy Church.

Here may follow:

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

THE MINISTRATION OF
PRIVATE BAPTISM

When any Child who has not received holy Baptism is critically ill, the Minister of the Parish (or, in his absence, any other lawful Minister) should be called upon to administer the Sacrament without delay, and if no lawful Minister may be had, and the Child is in danger of death, ANY PERSON PRESENT should pour Water upon him and, naming him, say:

N. I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer.

Such Baptism shall be forthwith reported to the Parish authorities.

When the Minister officiates, he shall first say the Lord's Prayer and such other appropriate prayers from the Baptismal Office as the circumstances will allow, and then, the Child being named by someone that is present, the Minister shall pour Water on him, saying:

N. I BAPTIZE thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he say:

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Child with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to make *him* a member of thy holy Church. Grant, O Lord, that being baptized into the death of Christ, *he* may also be made partaker of his resurrection, so that serving thee here in newness of life, *he* may finally, with all thy holy Church, inherit thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

The Service shall conclude with such prayers from the Office of the Ministry to the Sick as the Minister shall consider suitable, and the Grace.

In the case of one of riper years, the Minister shall first ask the questions provided in the part of the Office for the Baptism of those of Riper Years entitled The Promises.

THE PUBLIC RECEIVING OF SUCH AS HAVE BEEN PRIVATELY BAPTIZED

Holy Baptism administered according to the preceding Order is lawful and sufficient; and anyone who has thus received it ought not to be baptized again, but should be brought to the Church at such time as the Minister shall appoint, to the intent that the Congregation may be certified that he has been truly baptized; and also that he may be received publicly into the flock of true Christian people.

If the Priest did himself administer the Baptism, he shall say to the Congregation:

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time, and at such a place,* before divers witnesses, I baptized this Child [*or* person].

But if some other person did administer the Baptism, the Priest shall examine whether the same was sufficient, saying to the Sponsors:

BY whom was this *Child* baptized?
Who was present when *he* was baptized?
Was *he* baptized with Water?
With what words was *he* baptized?

And if the Priest shall find by the answers of the Sponsors that all things were done as they ought to be, then shall he say:

I CERTIFY you, that in this case all is well done.

This *Child* was baptized according to the due and prescribed Order of the Church.

Then shall the Minister read the Gospel as appointed in the appropriate Order for the Ministration of Holy Baptism. He shall then require from the Sponsors or from the Candidate, if he be

of riper years) the accustomed vows and promises, together with the recitation of the Creed, as on pages 525 to 527 (or page 535), omitting the request for Baptism, first saying:

DEARLY beloved, you have brought this Child [*or* you have come] here to be publicly received into the Congregation of Christ's flock. I demand therefore: Do you, *etc.*

Then shall he take the Child in his arms (or the person of riper years by the right hand) and say:

WE receive this Child into the Congregation of Christ's flock, and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

** Here the Priest shall make a Cross upon the Child's (or person's) forehead.*

Then shall follow the rest of the Order.

But if such answers are made at the examination that it cannot appear certain that the Child (or person) was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize him according to the appointed Order, save that instead of the usual words of administration he shall say:

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE CATECHISM

AN INSTRUCTION TO BE LEARNED BY EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP

The Pastor of every Parish shall diligently, upon Sundays and Holy-days, or at such other times as he shall think convenient, instruct and examine the children of his Parish in this Catechism; and it is desirable that this should be done openly in the Church, from time to time, after the Second Lesson at Morning or Evening Prayer.

THE BAPTISMAL COVENANT

The Catechist shall say:

What is your Name?

Answer. The person shall give his Christian Name or Names.

Catechist. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Catechist. What did your Godfathers and Godmothers then do for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the vain pomp and glory of the world, and all the sinful desires of the flesh. Secondly, that I should believe and confess the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments and walk in the same all the days of my life.

Catechist. Do you not think you are bound to believe and do as they promised for you?

Answer. Yes, I do; and by God's help so I

will. And I heartily thank our heavenly Father, that he has called me into this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end. Amen.

THE CHRISTIAN FAITH

Catechist.

Recite the Apostles' Creed, the Articles of your Belief.

Answer.

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

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

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

Note that the words in the Creed He descended into hell *are considered as words of the same meaning as* He went into the place of departed spirits.

Catechist. What do you chiefly learn in these Articles of your Belief?

Answer. I learn to have faith in the one true God: in God the Father, who made me and all the world; in God the Son, who redeemed me and all mankind; and in God the Holy Spirit, who sanctifies me and all the people of God.

Catechist. What do you mean by 'the people of God'?

Answer. I mean Christ's holy Catholic Church into which I have been baptized.

Then may all say:

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

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

THE COMMANDMENTS

Catechist.

You said that your Godfathers and Godmothers promised for you that you would keep God's holy Will and Commandments. To whom were these Commandments given?

Answer. To his ancient people Israel, by the hand of his servant Moses.

Catechist. What are these Commandments?

Answer. The same which God spake in the twentieth chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shaltnot make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

For I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD

thy God in vain: for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God.

In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Note that the word Sabbath is a Hebrew word meaning Rest.

In the case of the Second and Fourth Commandments it shall be sufficient to memorize the first paragraph.

Catechist. How does the Christian Church receive and teach these Commandments?

Answer. According to their spirit and purpose, as our Lord teaches us in the Gospel.

Catechist. What do you chiefly learn from these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Catechist. What is your duty towards God?

Answer. My duty towards God is,

To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength:

To worship him, to give him thanks, to put my whole trust in him, to pray to him:

To honour his holy Name and his Word:

And to serve him truly all the days of my life.

Catechist. Why does the Church observe Sunday as the Lord's Day?

Answer. Because it was on the first day of the week that our Lord rose from the dead.

Catechist. What is your duty as a Christian on the Lord's Day?

Answer. To abstain from unnecessary work, and to go to church for the worship of God with his people.

Catechist. What is your duty towards your Neighbour?

Answer. My duty towards my Neighbour is to love him as myself, and to do to all as I would they should do unto me:

To love, honour, and help my father and mother; to honour and obey the Queen, and all who are in authority under her; to show respect to teachers and pastors; and to be courteous to all:

To hurt nobody by word or deed; to be true and just in all my dealing; to bear no malice or hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering:

To keep my body in temperance, soberness, and chastity:

Not to covet or desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in the vocation to which it shall please God to call me.

Catechist. What new Commandment did our Lord give to his disciples?

Answer. A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

PRAYER

Catechist.

My dear *children,* know well that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his grace and help; which you must learn at all times to call for by diligent prayer. Let me hear, therefore, if you can say the Lord's Prayer.

Answer.

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

Catechist. What do you desire of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness,

To send his grace unto me, and to all people:

That we may worship him, and serve him, and obey him as we ought to do:

And I pray unto God, that he will send us all things that are needful both for our souls and bodies:

That he will be merciful unto us, and forgive us our sins, and help us to forgive others:

And that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

The Desire may be said by all, kneeling; and the Catechist may add a Collect and the Grace at his discretion.

THE SACRAMENTS

Catechist.

How many Sacraments has Christ ordained in his Church?

Answer. Christ has ordained two Sacraments, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord, which is the Holy Communion.

Catechist. What do you mean by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace, given to us by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

Catechist. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Catechist. What is the outward visible sign in Baptism?

Answer. Water; in which the person is baptized In the Name of the Father, and of the Son, and of the Holy Ghost.

Catechist. What is the inward and spiritual grace in Baptism?

Answer. A death unto sin and a new birth unto righteousness; for being by nature born into man's sinful state, we are hereby made the children of grace by the power of the Holy Spirit.

Catechist. What is required of persons to be baptized?

Answer. Repentance; whereby they forsake sin, which separates them from God: and faith; whereby they stedfastly believe the promises of God made to them in that Sacrament.

Catechist. Why then are infants baptized?

Answer. Infants are baptized so that, being received into Christ's Church, they may grow in grace and be trained in the household of faith.

Catechist. How can infants promise repentance and faith?

Answer. Their Godfathers and Godmothers make the promise for them.

Catechist. When do they take this promise upon themselves?

Answer. When they are confirmed by the Bishop and, through prayer and the laying on of hands, are strengthened by the Holy Spirit.

Catechist. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Catechist. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord has commanded to be received.

Catechist. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Catechist. What benefits do we receive thereby?

Answer. The strengthening and refreshing of our souls and bodies unto eternal life by the Body and Blood of Christ.

Catechist. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they truly repent of their former sins, stedfastly purposing to lead the new life; have a living faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Catechist may conclude with a Collect and the following:

1 St Peter 5. 10, 11.

THE God of all grace, who has called us into his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Commandments; and also have been further instructed in the Church Catechism as it is given above; they shall be brought to the Bishop to be confirmed.

And whenever the Bishop shall give notice for persons to be brought to him for their Confirmation, the Pastor of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them.

A SUPPLEMENTARY INSTRUCTION

Questions and Answers which may be studied with the Church Catechism in the preparation of candidates for Confirmation or at other times.

Question. What is the Church?

Answer. The family of God, the body of Christ, and the temple of the Holy Spirit.

Question. What do we say about the Church in the Nicene Creed?

Answer. I believe One, Holy, Catholic, and Apostolic Church.

Question. Why is it called One?

Answer. Because it has one Lord, one faith, and one baptism.

Question. Why is it called Holy?

Answer. Because the Holy Spirit dwells in it, sanctifying all its members and endowing them with gifts of grace.

Question. Why is it called Catholic?

Answer. Because it is universal, and holds for all time, in all countries, and for all people, the whole truth as it is in Jesus Christ, who is the same yesterday, to-day, and for ever.

Question. Why is it called Apostolic?

Answer. Because it received its divine mission from Christ through his Apostles, and continues in their doctrine and fellowship.

Question. What is the work of the Church in the world?

Answer. The work of the Church in the world is to offer to God on behalf of all men the worship which is his due; to make known to all men the Gospel of Jesus Christ; and to unite all men to God in one family.

Question. How did our Lord provide for the life and work of the Church?

Answer. Our Lord sent his Holy Spirit upon the Church and upon his Apostles.

Question. What authority did Christ give to his Apostles in the Church?

Answer. He gave them authority to preach the Word, to minister the Sacraments, to rule and care for his household the Church until his coming again.

Question. What Orders of Ministers have been in the Church from the Apostles' time?

Answer. Bishops, Priests, and Deacons.

Question. What is the work of a Bishop in the Church of God?

Answer. To be a chief pastor of the flock, to preach the Gospel, to guard well the Faith, to bless, to confirm, and to ordain, following the example of the blessed Apostles.

Question. What is the work of a Presbyter or Priest?

Answer. To minister to the people committed to his care by the Bishop; to lead them in the worship of God and to preach his Word; to baptize; to celebrate the holy Communion; and to pronounce Absolution and Blessing in God's name.

Question. What is the work of a Deacon?

Answer. To assist the Bishop or Priest in the Divine Service, and in other ministrations to the people of God.

Question. What is your work as a lay member of the Church of God?

Answer. To take my part in its worship, labours, and councils, according to the gifts of grace that God has given me, and to pray, work, and give for the spread of his kingdom.

Question. Why ought you to read God's holy Word, the Bible?

Answer. Because it tells how God has made himself known to man; and how we may come to know him, and find salvation through our Lord Jesus Christ in the fellowship of his Church.

Question. What does the Church teach about the Bible?

Answer. The Bible records the Word of God

as it was given to Israel, and to his Church, at sundry times and in divers manners; and nothing may be taught in the Church as necessary to manlis salvation unless it be concluded or proved therefrom.

Question. Where then is the Word of God to be found in all its fulness?

Answer. In Jesus Christ, his only Son, who was made man for us and for our salvation.

Question. What is the vocation of a Christian in this world?

Answer. To follow Christ and bear witness to him; to fight the good fight of faith and lay hold on eternal life.

Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he may consider the following:

The regularity of his attendance at public worship and especially at the holy Communion.

The practice of private prayer, Bible-reading, and self-discipline.

Bringing the teaching and example of Christ into his everyday life.

The boldness of his spoken witness to his faith in Christ.

His personal service to the Church and the community.

The offering of money according to his means for the support of the work of the Church at home and overseas.

THE ORDER FOR CONFIRMATION OR LAYING ON OF HANDS WITH PRAYER UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION

This Service may be taken by itself, or in combination with other Services in this Book, the arrangements for the Service, including the place of the Sermon, and the place and choice of Hymns, being subject to the direction of the Bishop. The Apostles' Creed may be recited if the Bishop so determine, and Collects and other devotions from this Book may be used.

Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, the Minister shall present them unto the Bishop, and say:

REVEREND Father in God, I present unto you these persons to receive the laying on of hands.

Bishop. Take heed that the persons whom ye present be duly prepared and meet to receive the laying on of hands.

Minister. I have instructed them and inquired of them and believe them so to be.

Then the Bishop shall read the Preface following:

BRETHREN, these are they to whom we purpose, God willing, to administer the Apostolic rite of the laying on of hands.

The Church has thought good to order that none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and are further instructed in the Church Catechism, set forth for that purpose.

We are assured that these persons present, being by baptism members of Christ's Church,

are prepared as aforesaid, and we are assembled here to bless them by the laying on of hands with prayer.

This order is very convenient to be observed.

First. Because it is evident from sundry places in holy Scripture that the Apostles prayed for and laid their hands upon those who were baptized; and the same is agreeable with the usage of the Church since the Apostles' time. This holy rite is reckoned in the Epistle to the Hebrews to be one of the first principles of Christ.

Secondly. In order that persons, having come to the years of discretion, may acknowledge openly the vows made at their Baptism and dedicate their lives to the will of God.

Thirdly. In order that by prayer and laying on of hands they may be strengthened by the Holy Spirit, manfully to fight under the banner of Christ crucified, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end.

Then the Bishop, or some Minister appointed by him, shall read the following Lessons from holy Scripture.

Hear the words of holy Scripture written in the eighth chapter of the Acts of the Apostles, beginning at the fourth verse.

THEREFORE they that were scattered abroad went everywhere preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

And there was much joy in that city. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit.

Hear also the words of holy Scripture written in the nineteenth chapter of the Acts of the Apostles, beginning at the first verse.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

The Bishop shall then require THE RENEWAL OF BAPTISMAL VOWS, *saying:*

DO you here, in the presence of God and of this Congregation, renew the solemn promises and vows which were made at your Baptism?

And every one shall audibly answer:

I do.

Or else the Bishop shall say:

DO you here, in the presence of God and of this Congregation, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh?

Answer. I do.

Bishop. Do you believe the Christian Faith as it is set forth in the Apostles' Creed?

Answer. I do.

Bishop. Will you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will, God being my helper.

Then shall the Bishop proceed with THE CONFIRMATION, *commending those who are to be confirmed to the prayers of the Congregation, and saying:*

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayer;
Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Spirit, and hast given unto them forgiveness of all their sins: Confirm

and strengthen them, we beseech thee, O Lord, with the Holy Spirit the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying:

DEFEND, O Lord, this thy Servant with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit, more and more, until *he* come unto thy everlasting kingdom. Amen.

Then shall the Bishop say:

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

Bishop. Let us pray.

Then shall be said by all:

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

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

Then the Bishop shall say:

ALMIGHTY and everliving God, who makest us both to will and to do such things as be good and acceptable unto thy Divine Majesty: We make our humble supplications unto thee for these thy servants, upon whom, after the example

of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them, saying thus:

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you, for ever. *Amen.*

It is desirable that every one shall have a Godfather or Godmother as witness at the Confirmation.

When the Confirmation follows immediately after holy Baptism, the shortened form on page 538 may be used.

And there shall none by admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

A TABLE OF
KINDRED AND AFFINITY
WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN TO MARRY TOGETHER

A Man may not marry his		*A Woman may not marry her*	
1	MOTHER	1	FATHER
2	Step-Mother	2	Step-father
3	Mother-in-law	3	Father-in-law
4	Daughter	4	Son
5	Step-daughter	5	Step-son
6	Daughter-in-law	6	Son-in-law
7	Sister	7	Brother
8	Grandmother	8	Grandfather
9	Grandfather's Wife	9	Grandmother's Husband
10	Wife's Grandmother	10	Husband's Grandfather
11	Grand-daughter	11	Grandson
12	Wife's Grand-daughter	12	Husband's Grandson
13	Grandson's Wife	13	Grand-daughter's Husband
14	Aunt	14	Uncle
15	Niece	15	Nephew.

THE FORM OF SOLEMNIZATION OF MATRIMONY

It is expedient that timely notice should be given to the Priest by those intending Matrimony.

The Pastor of the Parish shall be responsible for the conduct of the Service.

Before solemnizing any Marriage, the Priest shall make inquiry and satisfy himself that there is no impediment of consanguinity, affinity, or status; reference being made to the Canons of General Synod, and the Table of Kindred and Affinity set forth on page 562; and that neither party to the intended Marriage has been divorced from one who is living at the time.

Where it is the responsibility of the Minister to do so, he shall assure himself that all prerequisite notices, consents, and forms, as required by the civil law of the Province in which such Marriage is to be solemnized, have been given, obtained, and completed.

He shall also assure himself that the Banns of the persons to be married have been published as required by the rubric therefor; or in lieu of such publication, a licence has been obtained from the proper authority.

Banns of Marriage shall be published in the Church three several Sundays during Divine Worship, after the accustomed manner, and in conformity with the requirements of civil law.

Where either or both of the parties are accustomed to worship in a Church or Churches other than their own Parish Church, the Banns may be called in the Church or Churches in which they worship, provided that the civil law allows such procedure.

When the Banns are to be published, the Minister shall say, together with such addition as the civil law may require:

I PUBLISH the Banns of Marriage between *N.* of . . . and *N.* of . . . If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*or* second *or* third] time of asking.

SOLEMNIZATION OF MATRIMONY

At the day and time appointed for solemnization of the Marriage, the persons to be married shall come into the body of the Church, with their friends and neighbours, during which time a Psalm or Hymn may be sung; and there standing together, the man on the right hand and the woman on the left, the Priest shall say:

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church. This holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in holy Scripture to be honourable among all men: and therefore is not by any to be entered upon, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Matrimony was ordained for the hallowing of the union betwixt man and woman; for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help, and comfort, that the one ought to have of the other, in both prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can show any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also, speaking unto the persons that shall be married, he shall say:

I REQUIRE and charge you both in the Name of God, from whom no secrets are hid, that if either of you know any impediment, why you may

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

At the day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's law, or the laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

If no impediment be alleged, then shall the Priest say unto the man:

N. WILT thou have this woman to be thy wedded wife, to live together according to God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as you both shall live?

The man shall answer:

I will.

Then shall the Priest say unto the woman:

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

The woman shall answer:

I will.

Then may the Minister say:

Who giveth this woman to be married to this man?

Answer. I do.

Then shall they give their troth to each other in this manner:

The Minister, receiving the woman at her father's or friend's hand, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:

I *N.* take thee *N.* to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister:

I *N.* take thee *N.* to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed dues to the Priest and the Clerk. Before delivering the ring the Priest may say:

SANCTIFY, O Lord, this ring that it may be to these thy servants a token of their solemn vows and a pledge of pure and endless love; through Jesus Christ our Lord. *Amen.*

And the Priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say:

WITH this ring I thee wed, with my body I thee honour, and all my worldly goods with thee I share: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the man leave the ring upon the fourth finger of the woman's left hand, and they shall both kneel down.

Then shall the Priest say:

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

Then shall the Priest join their right hands together, and say:

THOSE whom God hath joined together let no man put asunder.

Then shall the Minister say to the people:

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this Blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual. benediction and grace, that you may live together faithfully in this world, and in the world to come you may inherit life everlasting. *Amen.*

The Register shall be signed according to the law either at this place or at the end of the Service.

Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following:

Beati omnes. Psalm 128.

BLESSED are all they that fear the LORD, / and walk in his ways.

For thou shalt eat the labour of thy hands: / O well is it with thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine, / within the walls of thine house;

Thy children like the olive-branches, / round about thy table.

Lo, thus shall the man be blessed, / that feareth the LORD.

The LORD from out of Sion shall so bless thee, / that thou shalt see Jerusalem in prosperity all thy life long.

Yea, thou shalt see thy children's children, / and peace upon Israel.

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

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

Psalm 127 may be used instead of the foregoing. Or this Psalm.

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us, / and show us the light of his countenance, and be merciful unto us;

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

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

O LET the nations rejoice and be glad; / for

thou shalt judge the folk righteously, and govern the nations upon earth.

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

THE earth hath brought forth her increase; / and God, even our own God, shall give us his blessing.

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

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

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

The Psalm ended, and the man and woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say:

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

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

Minister. O Lord, save thy servant, and thy handmaid;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place;
Answer. And evermore defend them.

Minister. Be unto them a tower of strength;
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Minister.

LORD God of our fathers, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Grant that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, we beseech thee to bless the home of these thy servants by thine abiding presence; that they who dwell therein, being preserved from all evil, may joyfully serve thee in godly quietness; through Jesus Christ our Lord. *Amen.*

This Prayer next following shall be omitted, where the woman is past child-bearing.

O MERCIFUL Lord, and heavenly Father, by whose gracious blessing mankind is increased: Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that

they may love, honour, and cherish each other, and live together in faithfulness and patience, in wisdom and true godliness. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through the merits of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: Pour upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

If there be a Communion, the foregoing Prayer and Blessing shall be said, over the man and woman immediately before the final Blessing of the Congregation at the holy Communion.

When the woman gives a ring, she shall say:

THIS ring I give thee in token and pledge of my constant faith and abiding love.

It is fitting that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

THE COLLECT.

O GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and arth is named: Sanctify and bless these thy servants; and grant that those whom thou by matrimony dost make one, may stedfastly keep the covenant betwixt them made, and ever remain in perfect love and peace together; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Colossians 3. 15.

LET the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you

Introit: Ps. 128, p. 501, or Ps. 67, p. 409. Between Lections: Ps. 127. 1-3, p. 500.

richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

THE GOSPEL. St Matthew 19. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

THE THANKSGIVING AFTER CHILD-BIRTH

COMMONLY CALLED THE CHURCHING OF WOMEN

It is fitting that after giving birth to a child the mother, accompanied by her husband, should come into the Church to render thanks to Almighty God.

She shall kneel in some convenient place, and the Priest shall say:

FORASMUCH as it hath pleased Almighty God of his goodness *to bestow upon you the gift of a child, and* to preserve you in child-birth, I call upon you to give hearty thanks to God, and to say with me:

MY delight is in the LORD, / because he hath heard the voice of my prayer;

Because he hath inclined his ear unto me, / therefore will I call upon him as long as I live.

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 dealt bountifully with thee.

For 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.

I trusted even when I spake; / but I was sore troubled.

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

I will take the cup of salvation, / and call upon the Name of the LORD.

I will pay my vows unto the LORD / in the presence of all his people;

Even in the courts of the LORD'S house, / and in the midst of thee, O Jerusalem. Praise the LORD. *Part of Psalm 116.*

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

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

Or Psalm 127.

Then the Minister shall say:

Let us pray.

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

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

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

Minister. O Lord, save this woman thy servant;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer;
Answer. And let our cry come unto thee.

THANKSGIVING AFTER CHILD-BIRTH

Then the Minister may say:

O GOD, our heavenly Father, we thank thee and praise thy glorious Name, that thou hast been pleased to bless this thy servant, and to bestow upon her the gift of a child: Grant, we beseech thee, most merciful Father, that she *and her husband* may diligently lead this child in the way of righteousness, to their own great blessing and the glory of thy Name; through Jesus Christ our Lord. *Amen.*

Or the Minister may say:

O GOD whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that they may obtain the fulness of thy promises in the world to come; through our Lord Jesus Christ. *Amen.*

There may also be said the Prayer for the Home on page 570 and the General Thanksgiving.

It is fitting that the woman and her husband should make a thankoffering, and also receive the holy Communion; but if there be no Communion at the time of the Churching, the Minister shall say:

UNTO God's gracious mercy and protection we commit you. The LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

THE MINISTRY TO THE SICK

When any person is sick, notice thereof shall be given to the Pastor of the Parish, who shall minister to the sick person after the form following, or in like manner.

I. ON VISITING A SICK PERSON

The Minister may begin by saying:

PEACE be to this house, and to all that dwell in it.

THE Eeternal God is thy refuge, and underneath are the everlasting arms. *Deuteronomy 33. 27.*

They that wait upon the LORD shall renew their strength. *Isaiah 40. 31.*

In nothing be anxious: but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus. *Philippians 4. 6, 7.*

Or the Comfortable Words in the Communion Service.

Then may he say:

Let us pray.

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

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

us; And lead us not into temptation, But deliver us from evil.

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

Minister. O Lord, save thy servant;
Answer. Who putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Be unto *him* a strong tower;
Answer. From the face of the enemy.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Minister.

GOD of all grace and power: Behold, visit, and relieve this thy servant; look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us;

Save us, and help us, we humbly beseech thee., O Lord.

Dominus regit me. Psalm 23.

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

He shall feed me in a green pasture, / and lead me forth beside the waters of comfort.

He shall restore my soul, / and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; / for thou art with me; thy rod and thy staff comfort me.

THOU shalt prepare a table before me in the presence of them that trouble me; / thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; / and I will dwell in the house of the LORD for ever.

Or Psalm 43, 103, or 121.

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us;

Save us, and help us, we humbly beseech thee, O Lord.

SPECIAL PRAYERS *which may be said with this Office, at the discretion of the Minister.*

For a sick child.

O HEAVENLY Father, watch with us, we pray thee, over this child for whom our prayers are offered, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen.*

For the recovery of a sick person.

O LORD and heavenly Father, who dost relieve those who suffer in soul and body: Stretch forth thine hand, we beseech thee, to heal thy servant N., and to ease *his* pain; that by thy mercy *he* may be restored to health of body and mind, and show forth *his* thankfulness in love to thee and service to his fellow men; through Jesus Christ our Lord. *Amen.*

For a blessing on the use of means.

O LORD Jesu Christ, thou great Physician: Look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to *him* in *his* sickness; bless all the means used for *his* recovery; stretch forth thy hand and,

according to thy will, restore *him* to health and strength, that *he* may live to praise thee for thy goodness and thy grace; to the glory of thy holy Name. *Amen.*

For submission to the will of God.

O GOD our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that, whether living or dying, *he* may be thine; for his sake who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey: Be now and evermore thy defence; and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

Then shall the Minister say:

UNTO God's gracious mercy and protection we commit you. The LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

II. AN ACT OF FAITH AND PRAYER

Let us affirm our faith in the redeeming love of God, and say:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord, Who

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

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

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

O GOD, the protector of all that trust in thee: Grant, we beseech thee, to this thy servant, that *he* may be sustained and sanctified by thy Holy Spirit, and strengthened in soul and body; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, giver of health and healing: Grant to this thy servant such a sense of thy presence that *he* may have perfect trust in thee. In all *his* suffering may *he* cast *his* care upon thee, so that, enfolded in thy love and power, *he* may receive from thee health and salvation according to thy gracious will; through Jesus Christ our Lord. *Amen.*

III. A FORM OF CONFESSION AND ABSOLUTION

The sick person may make a general confession of his sins by saying the General Confession in Morning and Evening Prayer, or that in the Communion Service, or after the form following. After which the Priest shall say the Absolution. In times of need the Priest may say the Confession in the name of the sick person, who shall say at the end, Amen.

O HEAVENLY Father, I confess that I have sinned greatly against thee in thought, word, and deed, and have done that which is wrong in thy sight. I ask thee to forgive me my sins, and to give me grace always to resist temptation and to do thy holy will; for Jesus Christ's sake. Amen.

The Absolution, to be pronounced by the Priest alone:

ALMIGHTY God, our heavenly Father, have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

If the sick person feel his conscience troubled with any weighty matter, he shall be moved to make a special confession of his sins.

The Priest may first say:

THE Lord be in thy heart and on thy lips, that thou mayest truly confess thy sins to Almighty God.

Then the Penitent shall say:

I CONFESS to God that I have sinned in thought, word, and deed, by my own fault. And especially . . . I pray to God to forgive me all my sins for the sake of Jesus Christ our Saviour. Amen.

Then the Priest shall say:

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: Look upon this thy servant, who most earnestly desireth pardon and forgiveness. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and whenever thou art pleased to take *him* hence, take *him* into thine everlasting favour; through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

After which the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him: Of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

IV. THE COMMUNION OF THE SICK

Forasmuch as our Lord Jesus Christ is the Saviour both of the souls and of the bodies of men, the Curate shall exhort those who are sick and infirm to the often receiving of the holy Communion; and if such persons are unable to come to the Church, due notice having been given, the Curate may celebrate the holy Communion in the sick person's house, beginning with the Mutual Salutation and the Collect, Epistle, and Gospel following, or those of the day, at his discretion.

THE COLLECT.

GOD of all grace and power: Behold, visit, and relieve this thy servant; look upon *him* with the eyes of thy mercy, give *him* comfort and

sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Corinthians 1. 3.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.

THE GOSPEL. St John 10. 14.

JESUS said, I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall pluck them out of my hand.

After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words: Ye that do truly.

If the sick person be very weak, and necessity so require, it shall suffice to use for this Office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer, and Blessing. But in case of extreme necessity the Priest may begin with the Prayer of Consecration, and immediately after the delivery of the holy Sacrament to the sick person end with the Blessing.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are to communicate with the sick; and last of all to the sick person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood: he shall be instructed that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

V. FORMS FOR THE LAYING ON OF HANDS AND ANOINTING OF THE SICK

If the sick person earnestly desires the laying on of hands, the Minister shall prepare him to receive the same, using such portions of I, II, and III as may be considered advisable, and calling upon all those present to pray for him.

Priest. The Lord be with you;
People. And with thy spirit.

Priest. Let us pray.

Then shall a pause be made for silent prayer.

O ALMIGHTY God, whose blessed Son did lay his hands upon the sick and heal them: Grant, we beseech thee, to this thy servant on whom we now lay our hands in his Name, refreshment of spirit, and, according to thy gracious will, restoration to health of body and mind; through the same thy Son Jesus Christ our Lord. *Amen.*

Then shall he lay his hands upon the head of the sick person, and say:

I LAY my hands on thee In the Name of our Saviour Jesus Christ, beseeching him that through his merits and precious death he will

grant thee forgiveness of thy sins, relief from thy pains, and recovery of health in mind and body, to the glory of his Name. Amen.

Then shall the Priest say:

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey: Be now and evermore thy defence; and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

THE ANOINTING OF THE SICK

This Office is to be used only for those who earnestly desire it and have made such preparation as their condition will permit.

Where possible, it is desirable that more than one Priest should take part in the administration.

If the Oil be not already blessed by the Bishop, the following consecration prayer shall be said by the Priest:

O ALMIGHTY God, who hast taught us in thy holy Word to pray for the sick and anoint them with oil, that they may recover their bodily health: Sanctify, we beseech thee, this thy creature of oil; and grant that those who shall be anointed therewith may receive healing of body and mind, and strengthening of spirit; through Jesus Christ our Lord. *Amen.*

THE MINISTRY TO THE SICK

The Priest shall prepare the sick person, using such portions of I, II, and III as shall be thought advisable in order that his assurance of God's love and mercy may be quickened, and that he may be in humble dependence on the same.

And then one of the Priests shall read the following Lessons:

St James 5. 14–16.

IS any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

St Mark 6. 7, 12, 13.

AND he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Then shall the Priest say:

O ALMIGHTY God, who art the giver of life and health and the aid of them that seek thee: We call upon thee for thy help and goodness mercifully to be shown upon this thy servant, that being healed of his infirmities of body, mind, and spirit, *he* may give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Then, with oil on his thumb, the Priest shall anoint the sick person on the forehead, making the sign of the Cross, and saying:

N. I ANOINT thee In the Name of the Father, and of the Son, and of the Holy Spirit.

As with this holy oil thou art outwardly

anointed, so may our heavenly Father grant that thou mayest be inwardly anointed with the Holy Spirit.

May he of his great mercy restore unto thee health and strength to serve him, and send thee release from pain in body and mind. May he forgive thee all thy sins, preserve thee in all goodness, and bring thee to everlasting life; through Jesus Christ our Lord. *Amen.*

The Service shall conclude with the prayer The Almighty Lord *and the Blessing on page 585.*

Then the Priest shall remove the oil from the forehead of the sick person and from his own hand.

Passages of holy Scripture suitable for use with the sick person.

Old Testament:

Penitence: Psalms 51, 130, 143; Isaiah 38; Daniel 9. 3–19.

Encouragement: Psalms 13, 16, 91, 121; Isaiah 26. 1–9; 40. 1–11; 55. 1–3, 6–13; Lamentations 3. 22–26.

Praise: Psalms 34, 40, 63, 145.

General: Psalms 31, 84.

New Testament:

Penitence: St Luke 15. 1-10; 15. 11-24; St John 3. 14-21.

Encouragement: St Matthew 5. 1–12; 6. 25-34; St Mark 10. 46–52; St Luke 10. 38–42; 22. 14–20; 24. 36–48; St John 6. 47–58; 11. 20–27; 14. 1–27; 15. 1–11; St James 5. 13-18; 1 St Peter 2. 20–25; Revelation 7. 9–17; 21. 1–7; 22. 1–7.

Our Lord's works of healing: St Mark 2. 1–12; 5. 22–43; 9. 14–29; 10. 46–52; St Luke 17. 11–19; St John 5. 2–9; 9.

The Apostles' healing ministry: St Mark 6. 7–13; Acts 3. 1–10; 9. 32–42.

VI. A SUPPLICATION FOR THE DYING

The Minister may say these or other words of holy Scripture:

THOU wilt keep him in perfect peace whose mind is stayed on thee. *Isaiah 26. 3.*

Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul. *Psalm 86. 4.*

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? *Psalm 27. 1.*

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Psalm 23. 4.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

St John 14. 1-3.

Into thy hands I commend my spirit; for thou hast redeemed me, O LORD, thou God of truth.

Psalm 31. 6.

Then shall the Minister say:

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

A LITANY

O GOD the Father;
Graciously hear us.
O God the Son;
Graciously hear us.
O God the Holy Spirit;
Graciously hear us.

O Holy Trinity, one God;
Graciously hear us.
Behold, O Lord, this thy servant, and in thy loving mercy,
Good Lord, deliver him.
From darkness and doubt,
Good Lord, deliver him.
By thy holy Incarnation,
Good Lord, deliver him.
By thy Cross and Passion,
Good Lord, deliver him.
By thy Death and glorious Resurrection,
Good Lord, deliver him.
We sinners do beseech thee to hear us, O Lord God: and that it may please thee to pardon all *his* sins,
We beseech thee, good Lord.
To receive *him* to thyself,
We beseech thee, good Lord.
To grant *him* a place of refreshment and everlasting blessedness,
We beseech thee, good Lord.
To give *him* joy and gladness in thy kingdom with thy saints in light,
We beseech thee, good Lord.
To bring *him* into thine eternal glory,
We beseech thee, good Lord.
O Lamb of God, that takest away the sin of the world;
Have mercy upon him.
O Lamb of God, that takest away the sin of the world;
Have mercy upon him.
O Lamb of God, that takest away the sin of the world;
Grant him *thy peace.*

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

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

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

Commendatory Prayers.

O ALMIGHTY God, with whom do live the spirits of just men made perfect: We humbly commend this thy servant, our dear *brother,* into thy hands, as into the hands of a faithful Creator, and most merciful Saviour. Wash *him,* we pray thee, in the blood of the immaculate Lamb, that was slain to take away the sin of the world; that whatsoever defilements *he* may have contracted in the midst of this wicked world, through the lusts of the flesh or the wiles of Satan, being purged and done away, *he* may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

DEPART, O Christian soul, out of this world,

In the Name of God the Father Almighty, who created thee;

In the Name of Jesus Christ, who redeemed thee;

In the Name of the Holy Ghost, who sanctifieth thee.

May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

THE ORDER FOR THE BURIAL OF THE DEAD

The Pastor of the Parish shall be responsible for the conduct of the Service of Burial.

Unless there be special cause to the contrary, the first part of the Service shall take place in the Church.

The Office ensuing is not to be used for any that die unbaptized, or excommunicate, or by their own wilful act while in a sound state of mind.

When this Office is not to be used, the Priest may use Psalm 51 or 130, St Matthew 25. 31-46, and the Sentences beginning, In the midst of life, *followed by the Lesser Litany, the Lord's Prayer, and other prayers from this Order at his discretion.*

The Priest and Clerks, meeting the body and going before it, either into the Church or towards the grave, shall say or sing the following Sentences or a selection therefrom.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

St John 11. 25, 26.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *St John 14. 1, 2.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth.
Job 19. 25.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
1 Timothy 6. 7. Job 1. 21.

THE eternal God is thy refuge, and underneath are the everlasting arms.
Deuteronomy 33. 27.

WHETHER we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living. *Romans 14. 8, 9.*

I AM persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Romans 8. 38, 39.*

BLESSED be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 St Peter 1. 3, 4.*

Then shall be said or sung one or more of these Psalms following:

Domine, refugium. Psalm 90.

LORD, thou hast been our refuge, / from one generation to another.
Before the mountains were brought forth, or ever the earth and the world were made, / thou art God from everlasting, and world without end.

Thou turnest man back to the dust, / and thou sayest, 'Return, ye children of men.'

For a thousand years in thy sight are but as yesterday when it is past, / and as a watch in the night.

Thou carriest them away as with a flood, and they are even as a sleep; / in the morning they are like grass that groweth up.

In the morning it is green and groweth up, / but in the evening it is cut down and withered.

For we consume away in thy displeasure, / and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, / and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: / we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, / or, if men be so strong, they may come to fourscore years;

Yet is their pride but labour and sorrow: / so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath, / or feareth aright thine indignation?

So teach us to number our days, / that we may apply our hearts unto wisdom.

TURN thee again, O LORD, at the last, / and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: / so shall we rejoice and be glad all the days of our life.

Comfort us again according to the time that thou hast afflicted us, / and for the years wherein we have suffered adversity.

Show thy servants thy work, / and their children thy glory.

And let the glorious majesty of the Lord our God be upon us: / prosper thou the work of our hands upon us, O prosper thou our handy-work.

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.

Levavi oculos. Psalm 121.

I WILL lift Up mine eyes unto the hills: / O whence cometh my help?

My help cometh even from the LORD,/ who hath made heaven and earth.

HE will not suffer thy foot to be moved: / and he that keepeth thee will not sleep.

Behold, he that keepeth Israel / shall neither slumber nor sleep.

THE LORD himself is thy keeper: / the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, / neither the moon by night.

THE LORD shall preserve thee from all evil: / yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out and thy coming in, / from this time forth for evermore.

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

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

De profundis. Psalm 130.

OUT of the deep have I called unto thee, O LORD;/ Lord, hear my voice.

O let thine ears consider well / the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, / O Lord, who may abide it?

But there is forgiveness 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 looketh for the Lord more than watchmen for the morning, / yea, more than watchmen for the morning.

O Israel, trust in the LORD, for with the LORD there is mercy, / and with him is plenteous redemption.

And he shall redeem Israel / from all his sins.

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

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

Or Psalm 23, page 356.

Here shall follow the Lesson taken out of the fifteenth chapter of the First Epistle of Saint Paul to the Corinthians. Or there may be read 2 Corinthians 4. 16–5. 10, or Romans 8. 14–39.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, even so in Christ shall all be made to live. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Foolish man, that which thou sowest is not made to live, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body, as it hath pleased him, and to every seed a body of its own.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man was of the earth, earthy: the second man was the Lord from heaven. As was the earthy, so also are they that are earthy: and as was the heavenly, so also are they that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth

corruption inherit incorruption. Behold, I 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. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Here may follow a Hymn or Canticle, and this Anthem.

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours.

Here may be said the Apostles' Creed.

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

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

From thence he shall come to judge the quick and the dead.

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

Then the Minister shall say:

The Lord be with you;
People. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

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

Then these versicles and responses may be said or sung:

Priest. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us;
People. Save us, and help us, we humbly beseech thee, O Lord.
Priest. Graciously look upon our afflictions, O Lord;
People. Pitifully behold the sorrows of our hearts.
Priest. Make thy servants to be numbered with thy Saints;
People. In glory everlasting.

Then shall the Minister say:

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful are in joy and felicity: We praise and magnify thy holy Name for all thy servants who have finished their course and kept the faith; and committing our *brother N.* to thy gracious keeping, we pray that we with *him,* and with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

Additional prayers which may be used here or at the graveside.

O LORD Jesus Christ, Son of the living God, who hast opened unto us the gate of everlasting life, and art the peace and light of those who rest in thee: In company with thy holy Apostles, Prophets, and Martyrs, and with all the faithful departed, we praise and glorify thee for the fulness of joy which thou givest to all who put their trust in thee; who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

O GOD, whose days are without end, and whose mercies cannot be numbered: Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy

hope; in favour with thee our God, and in perfect charity with all men. Grant this, we beseech thee, through Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus, his friend: Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. *Amen.*

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

O ALMIGHTY God, the God of the spirits of all flesh: Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, grant that we, who now serve thee here on earth, may at the last, together with them, be partakers of the inheritance of the Saints in light; for the sake of the same thy Son Jesus Christ our Lord and Saviour. *Amen.*

GIVE rest, O Christ, to thy servant with thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting; where thou, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

AT THE BURIAL OF THE DEAD

O FATHER of all, we pray to thee for those whom we love but see no longer. Grant them thy peace; and in thy loving wisdom and almighty power, work in them the good purpose of thy perfect will; through Jesus Christ our Lord. *Amen.*

REST eternal grant unto *him*, O Lord, and let light perpetual shine upon *him*. *Amen.*

There may also be included with these prayers the Collect of All Saints' Day, the Collect of Easter Even, the prayer which follows the Committal, and Prayers and Thanksgivings, Nos. 42 and 43, pages 55 and 56.

The Grace, or one of the following Blessings, may be said here.

THE LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

THE God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant: Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

AT THE GRAVE

When they come to the grave, the Priest shall say, or the Priest and Clerks shall sing:

IN the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but

spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal.

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say:

FORASMUCH as it hath pleased Almighty God of his great mercy to receive unto himself the soul of our dear *brother* here departed: we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our mortal body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

At a cremation he shall say, we therefore commit his body to be consumed by fire, *and at a burial after cremation,* we therefore commit his ashes to their resting-place.

At the burial of the dead at sea.

FORASMUCH as it hath pleased Almighty God of his great mercy to receive unto himself the soul of our dear *brother* here departed: we therefore commit *his* body to the deep, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our mortal body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung:

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they rest from their labours.

This prayer shall be said either at the grave or in the Church.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in Jesus: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother N.* doth; and that, at the Resurrection in the last day, we with *him* may receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Then shall be said the Grace or one of the Blessings already set forth.

A Form for the Hallowing of a grave in unconsecrated ground.

O LORD Jesu Christ, who by thy burial didst sanctify an earthly sepulchre: Vouchsafe, we beseech thee, to bless and hallow this grave, that it may be a resting-place, peaceful and secure, for the body of thy servant, which we are about to commit [*or* which has been committed] to thy gracious keeping, who art the resurrection and the life, and who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

AT THE BURIAL OF A CHILD

The Priest and Clerks, meeting the body and going before it, either into the Church or towards the grave, shall say or sing:

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

St John 11. 25, 26.

HE shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. *Isaiah 40. 11.*

BLESSED are they that mourn: for they shall be comforted. *St Matthew 5. 4.*

Then shall be said or sung the Psalm following:

Dominus regit me. Psalm 23.

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

He shall feed me in a green pasture, / and lead me forth beside the waters of comfort.

He shall restore my soul, / and bring me forth in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; / for thou art with me; thy rod and thy staff comfort me.

THOU shalt prepare a table before me in the presence of them that trouble me; / thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; / and I will dwell in the house of the LORD for ever.

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

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

Then shall follow the Lesson taken out of the eighteenth chapter of the Gospel according to Saint Matthew.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Here may be sung a Hymn or an Anthem; then shall the Minister say:

The Lord be with you;
People. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

us; And lead us not into temptation, But deliver us from evil.

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

Priest. Blessed are the pure in heart;
People. For they shall see God.
Priest. Blessed be the Name of the Lord;
People. Henceforth, world without end.
Priest. Lord, hear our prayer;
People. And let our cry come unto thee.

O HEAVENLY Father, whose face the angels of the little ones do always behold in heaven: Grant us stedfastly to believe that this child hath been taken into the safe keeping of thine eternal love; through Jesus Christ our Lord. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

O GOD whose ways are hidden and thy works most wonderful, who makest nothing in vain and lovest all that thou hast made: Comfort thou thy servants, whose hearts are sore smitten and oppressed; and grant that they may so love and serve thee in this life, that together with this thy child, they may in the world to come obtain the fulness of thy promises; through our Lord Jesus Christ. *Amen.*

Other suitable prayers found elsewhere in this Order may also be used here.

AT THE BURIAL OF THE DEAD

When they come to the grave, the Minister shall say:

AS one whom his mother comforteth, so will I comfort you. *Isaiah 66. 13.*

LIKE as a father pitieth his own children, even so is the LORD merciful unto them that fear him. *Psalm 103. 13.*

Then, while the earth shall be cast upon the body by some standing by, the Priest shall say:

FORASMUCH as it hath pleased Almighty God of his great mercy to receive unto himself the soul of this dear child here departed: we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our mortal body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung:

LET the little children come unto me, and forbid them not; for of such is the kingdom of God.

Then the Minister shall say:

O HEAVENLY Father, give us grace to entrust the soul of this child to thy unfailing care and love, and bring us all to thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

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

AT THE BURIAL OF THE DEAD

THE LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

AT THE COMMUNION

The Order of the Holy Communion may be used either in combination with the Order for the Burial of the Dead, or as a separate and additional Service. In the former case, it should follow the Psalm or the Lesson.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that, through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Or

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

THE EPISTLE. Romans 8. 31.

WHAT shall we then say to these things? 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? Who shall lay any thing to the

Introit:Ps. 65. 1-5, p. 407. Between Lections: Ps. 112. 4-7, p. 478.

charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Or

THE LESSON. Revelation. 21. 1.

I SAW a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him

that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

THE GOSPEL. St John 6. 35.

JESUS said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

A PENITENTIAL SERVICE

FOR USE ON ASH WEDNESDAY AND AT OTHER TIMES

This Office may be used as a separate service, or with Morning or Evening Prayer, Litany, or Holy Communion. When used with Morning or Evening Prayer, it may take the place of all that follows the Benedictus or Nunc Dimittis, beginning at Miserere Mei, Deus, Psalm 51.

When this Service is used alone, the Ministers and Clerks shall enter the Church in silence, and begin it with the Sentences following:

JESUS came into Galilee, preaching the Gospel of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel. *St Mark 1. 14, 15.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *St John 6. 37.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls. For my yoke is easy, and my burden is light. *St Matthew 11. 28–30.*

Then may be sung a penitential Hymn.

On Ash Wednesday or early in Lent, the Priest shall turn to the people and say the following Exhortation:

BRETHREN, in the primitive Church it was the custom to observe with great devotion the days of our Lord's Passion and Resurrection, and to prepare for the same by a season of penitence and fasting. This season of Lent provided also a time in which converts to the faith were prepared for holy Baptism. It was also a time

when such persons as had, by reason of notorious sins, been separated from the body of the faithful, were reconciled and restored to the fellowship of the Church by penitence and forgiveness. Thereby the whole Congregation was put in mind of the message of pardon and absolution contained in the Gospel of our Saviour, and of the need which all Christians continually have, of a renewal of their repentance and faith. I therefore invite you, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial, and by reading and meditation upon God's holy Word.

Here shall be read the following LESSON: *Joel 2. 12–18*
Then the Priest, in the place where he is accustomed to say the Litany, shall say with the people, all kneeling, PSALM 51, *Miserere Mei, Deus, page 394. After which he shall say:*

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

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

Minister. O Lord, save thy servants;
People. That put their trust in thee.
Minister. Send unto them help from above;
People. And evermore mightily defend them.
Minister. Help us, O God our Saviour;
People. And for the glory of thy Name deliver us; be merciful unto us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer;
People. And let our cry come unto thee.

A PENITENTIAL SERVICE

Here the Collect of the day shall be said, if it be not used elsewhere in the Service. Then the prayers following shall be said.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare, O Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who truly repent us of our faults, but so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

Then shall the Priest and people say:

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, Spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And according to the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

A PENITENTIAL SERVICE

If there be a Communion, the Priest may then begin the Communion, rehearsing the Ten Commandments, with the Collect, Epistle, and Gospel provided for Ash Wednesday.

If there be no Communion, the Priest shall read St Matthew 5. 1-20, or some other portion of the Sermon on the Mount, after which an instruction may be given.

He shall then end the Service with the devotions following, or other prayers from this Book.

Priest and People. Lord, for thy tender mercies' sake, lay not our sins to our charge; But forgive that is past, and give us grace to amend our sinful lives; To decline from sin, and incline to virtue; That we may walk with a perfect heart before thee, now and evermore.

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

People. Lord, have mercy upon us.

Priest. Lord, hear our prayer;

People. And let our cry come unto thee.

Priest. Let us pray.

ALMIGHTY and everlasting God, who forgavest the people of Nineveh when they repented in sackcloth and ashes: Mercifully grant that we, truly repenting of our sins, may obtain of thee perfect pardon and release; through Jesus Christ our Lord. *Amen.*

O GOD our Father, who makest thy sun to rise upon the evil and upon the good, and sendest rain upon the just and upon the unjust: Help us to love our enemies, and to forgive those who trespass against us, that we may receive of thee the forgiveness of our sins, and be made thy children in spirit and in truth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

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.*

An Anthem, which may be said or sung, all kneeling:

O KING all glorious amid thy saintly company, / who ever shalt be praised:
Thou, O Lord, art in the midst of us, / and we are called by thy holy Name.

Leave us not, O our God; / but grant us that with a pure conscience we may duly keep the Paschal Feast,

And at the day of judgement / be placed in the number of thy Saints and chosen ones, King most blessed.

Then the Minister alone shall say:

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

SERVICES ON

SPECIAL OCCASIONS

Appropriate Psalms and Lessons will be found in the Table of Psalms and Lessons on page x1viii.

Suitable Prayers and Thanksgivings are included among those on pages 37 to 61.

FOR NATIONAL OCCASIONS

The Accession of the Reigning Sovereign. The Birthday of the Sovereign. Dominion Day and other occasions of National Thanksgiving.

Collect, Epistle, and Gospel, page 281, and Collect, Lesson, and Gospel, page 307.

REMEMBRANCE DAY

Collect, Lesson, and Gospel, page 301.

FOR MISSIONS

The opening Sentences appointed for Epiphany and Whitsunday are also suitable for this occasion.

The Canticles Surge, Illuminare and Cantate Domino, page 28, may be said or sung instead of the regular Canticles prescribed.

Collect, Epistle, and Gospel, pages 121 and 142.

A FORM OF THANKSGIVING FOR THE BLESSINGS OF HARVEST

At Morning and Evening Prayer, the usual order shall be observed except for the following variations.

The Minister shall say one or more of the following Sentences.

O GIVE thanks unto the LORD, for he is gracious; because his mercy endureth for ever. *Psalm 118. 1.*

Rejoice in the LORD, O ye righteous; for it becometh well the just to be thankful. *Psalm 33. 1.*

Honour the LORD with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Proverbs 3. 9, 10*

The earth is the LORD'S. and the fulness thereof. *Psalm 24. 1.*

Praise the LORD, O my soul, and forget not all his benefits. *Psalm 103. 2.*

One or more of the following Proper Psalms shall be used. At Morning Prayer: Psalms 65 and 67, or 136. At Evening Prayer: Psalm 145, or 147, or 148.

The following Proper Lessons shall be read. At Morning Prayer: First Lesson, Deuteronomy 8, or Genesis 1. Second Lesson, St Luke 12. 15–34, or Revelation 14. 14–19. At Evening Prayer: First Lesson, Deuteronomy 16. 9–17, or Deuteronomy 28. 1–14. Second Lesson, 2 Corinthians 9, or St Matthew 13. 18–30.

After the Collect of the day, two or more of the following prayers shall be used.

O ALMIGHTY God and heavenly Father, we glorify thee that we are once more permitted to enjoy the fulfilment of thy gracious promise, that, while the earth remaineth, seed-time and harvest shall not fail. Blessed be thou,

who hast given us the fruits of the earth in their season. Teach us to remember that it is not by bread alone that man doth live; but grant that we may feed on him who is the true bread which cometh down from heaven, even Jesus Christ, our Lord and Saviour; to whom with thee, O Father, and thee, O Holy Spirit, be honour and glory, for ever and ever. *Amen.*

O MERCIFUL God, at whose bidding the earth withholdeth her increase, or rendereth her fruits in their season: Give us grace that we may learn, both from thy mercies and thy judgements, our entire dependence upon thee for the supply of our daily bread; and grant that we, remembering that thy blessings are for our trial as well as for our comfort, may with thankful hearts give unto thee of thine own, ministering gladly to the maintenance of thy Church, and the relief of the poor and the afflicted, the widow and the orphan, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

O LORD, we pray thee, sow the seed of thy word in our hearts, and send down upon us the showers of thy grace, that we may bring forth the fruit of the Spirit, and at the great day of harvest may be gathered by the holy angels into the heavenly garner; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, whose dearly beloved Son, after his resurrection, sent his Apostles into all the world, and, on the day of Pentecost, endued them with special gifts of the Holy Spirit, that they might gather in the spiritual harvest: We beseech thee to look down from heaven upon the fields, now white unto the harvest, and to send forth more labourers to gather fruit unto

eternal life. And grant us grace so to help them with our prayers and offerings, that when the harvest of the earth is ripe, and the time for reaping is come, we, together with them, may rejoice before thee, according to the joy in harvest; through Jesus Christ our Lord. *Amen.*

Before the General Thanksgiving shall be said one or more of the following.

ALMIGHTY Father, who hast watered our fields with the dew of heaven, and poured out upon us the former and the latter rain, according to our need, and hast reserved unto us the appointed weeks of the harvest: We bless and praise thee that, in love to thy children, thou hast at this season bestowed upon us such an abundant supply for all our necessities. Grant that we may never be destitute of those better gifts which nourish and enrich the soul. Pour down, we beseech thee, upon us thy heavenly grace, and endue us with the gifts of thy Holy Spirit, that we may bring forth abundant fruits to thy glory; through Jesus Christ our Lord. *Amen.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and hast granted us to gather in their season the kindly fruits of the earth, and the harvest of the seas: We give thee humble thanks for this thy bounty; beseeching thee to continue thy loving-kindness towards us, that our land may yield her increase; through Jesus Christ our Lord. *Amen.*

This prayer may be used when the harvest has been defective.

ALMIGHTY God and heavenly Father, who hast in wisdom seen fit to withhold from us at this time thine accustomed bounty: We most

humbly praise thee for still bestowing upon us far more than we deserve. Make us truly thankful for our many blessings; increase in us more and more a lively faith and love, and a humble submission to thy blessed will; through Jesus Christ our Lord. *Amen.*

At the Communion Service, the following Collect, Lesson, and Gospel may be used.

THE COLLECT.

O ALMIGHTY and everlasting God, who crownest the year with thy goodness, and hast given unto us the fruits of the earth in their season: Give us grateful hearts, that we may unfeignedly thank thee for all thy loving-kindness, and worthily magnify thy holy Name; through Jesus Christ our Lord. *Amen.*

THE LESSON. Isaiah 55. 1.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and

Introit: Ps. 34. 1-10, p.369. Between Lections: Ps. 92. 1-4, p. 449.

it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

THE GOSPEL. St John 6. 27.

JESUS said, Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

AN ORDER OF

SERVICE FOR YOUNG PEOPLE

The Minister may, at his discretion, begin the Service with the prayer following, all standing and repeating it with him.

LORD, teach us to pray. Lord, keep our thoughts from wandering. Lord, cleanse our hearts that we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

The Minister shall read one or more of these Sentences of the Scriptures that follow. Other Sentences from Morning Prayer may also be said.

O WORSHIP the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm 96. 9.*

Seek ye the LORD while he may be found, call ye upon him while he is near. *Isaiah 55. 6.*

Remember now thy Creator in the days of thy youth. *Ecclesiastes 12. 1.*

Here shall follow this Form of Confession, or the General Confession of Morning Prayer, the Minister first saying:

Let us kneel and humbly confess our sins to Almighty God.

O HEAVENLY Father, we confess that we have sinned greatly against thee in thought, and word, and deed, and have done that which is wrong in thy sight. Forgive us our sins, and give us grace always to resist temptation and to do thy holy will; for Jesus Christ's sake. Amen.

A Prayer for Pardon.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their Sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

Or this Absolution (to be pronounced by the Priest alone, standing).

ALMIGHTY God, our heavenly Father, have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Minister say:

O Lord, open thou our lips;
Answer. And our mouth shall show forth thy praise.
Minister. O God, make speed to save us;
Answer. O Lord, make haste to help us.

Here, all standing up, the Minister shall say:

GLORY be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Minister. Praise ye the Lord;
Answer. The Lord's Name be praised.

Then shall be said or sung a Psalm.

When an offering is to be made, it may be here received and reverently presented.

All. O God, accept the gifts we bring. With these we offer ourselves, our work, our play, to be used in thy service. Amen.

Then shall be read a Scripture Lesson, which may be preceded or followed by an instruction or catechizing. After which a Hymn shall be sung.

Then the Apostles' Creed shall be said by all.

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

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

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

Then the Minister shall say:

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

Then the Minister shall say the Lord's Prayer, all repeating it with him.

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

SERVICE FOR YOUNG PEOPLE

Then may be said the Collect of the day and one or more of the following prayers, or other prayers taken from this Book.

O LORD God, who didst reveal thyself to thy prophet Samuel while he was yet a child: Grant unto us whom thou hast made thy children by adoption and grace, that we may above all things seek to know thee, the only true God, and Jesus Christ whom thou hast sent; and in all our learning grant us to fear and love thy holy Name; through the same Jesus Christ our Lord. *Amen.*

Let us pray for those who teach
and those who learn.

O LORD Jesus Christ, be with us who are assembled in thy Name; and grant to those who teach, and to those who learn, a right understanding of thy holy Word, and a readiness to do thy blessed will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Let us pray for Christian Missions.

HEAVENLY Father, we thank thee for loving us, and for sending thy dear Son into the world to save us from our sins. We pray to thee for all who do not know of thy love, both at home and in other lands. Grant that through the work of our missionaries they may be led to confess the faith of Christ crucified, and with us become soldiers and servants in thy holy Church; through Jesus Christ our Lord. *Amen.*

Let us pray for our Sunday Schools.

ALMIGHTY and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty: We make our prayers unto thee for thy favour and gracious goodness towards all teachers and

scholars in our Sunday Schools. Let thy Fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Spirit liveth and reigneth, ever one God, world without end. *Amen.*

Let us pray for Parents and Children.

HEAVENLY Father, bless, we beseech thee, all children, and give to their parents and all who care for them the spirit of wisdom and love. Grant that the homes in which they live may be filled with righteousness, joy, and peace; through Jesus Christ our Lord. *Amen.*

Let us thank God for all his goodness to us.

O GOD, our loving Father, we thank thee for all the blessings thou hast given us, and above all for our salvation through our Lord Jesus Christ. Help us to show forth our thankfulness by trying in everything to please thee; for the sake of the same our Saviour Jesus Christ. *Amen.*

MOST gracious God, we give thee hearty thanks for this good land of Canada in which we live, and for the freedom we enjoy. Keep us mindful of our duties and faithful to our trust; through Jesus Christ our Lord. *Amen.*

The General Thanksgiving may be used, or the Thanksgiving in Family Prayer, page 736.

2 Corinthians 13. 14.

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

SERVICE FOR YOUNG PEOPLE

SUGGESTED PRAYERS

Collects: Advent 2, Epiphany 4, Lent 2, Trinity 6, Trinity 7, Trinity 18, Trinity 20, St Michael and All Angels, All Saints; A Prayer for the Queen; Prayers from Prayers and Thanksgivings, pages 37 to 61, especially Nos. 3, 16, 18, 19, 20, 42; Prayers from Family Prayer, pages 728 to 736.

SUGGESTED PSALMS

Psalms 1, 8, 15, 19, 23, 24, 27, 34, 46, 63, 67, 84, 91, 93, 95, 100, 103, 113, 119 (Parts 1, 2, 14), 121, 122, 127, 133, 145, 147, 148, 150. See also Selections of Psalms, page liv.

SUGGESTED LESSONS

Creation. Genesis 2.4-9. *TheArk*. Genesis 8.1-14. *Abram's Call*. Genesis 12. 1-9. *Jacob's Dream*. Genesis 28. 10-22. *Joseph*. Genesis 37. *The Boy Moses*. Exodus 2.1-10. *Moses' Call*. Exodus 3. 1-12. *The Red Sea*. Exodus 14-10-30. *The Ten Commandments*. Exodus 20. 1-20. *Joshua's Call*. Joshua 1. 1-11. *The Walls of Jericho*. Joshua 6. 1-20. *Gideon*. Judges 7. 9-22. *Samuel's Call*. 1 Samuel 3. *David's Call*. 1 Samuel 16. 1-13. *David and Goliath*. 1 Samuel 17. 32-54. *David and Jonathan*. 1 Samuel 17. 55-18. 5 *Solomon's Prayer*. 1 Kings 3. 3-15. *Elijah*. 1 Kings 17. 1-16. *Mount Carmel*. 1 Kings 18. 1, 2, 17-39. *A Still Small Voice*. 1 Kings 19. 1-16. *Wise Ways*. Job 28. 12-28; Proverbs 3. 1-18; Proverbs 4. *Isaiah's Vision*. Isaiah 6. 1-8. *The Suffering Servant*. Isaiah 53. *The Fiery Furnace*. Daniel 3. *Writing on the Wall*. Daniel 5. *The Lions' Den*. Daniel 6. *Coming to Jesus*. St John 1. 35-51. *Calling the Disciples*. St Matthew 4. 17-23. *The Beatitudes*. St Matthew 5. 1-16 *Consider the Lilies*. St Matthew 6.24-34. *A Day with Jesus*. St Matthew 8. 1-17. *Take up thy Bed*. St Mark 2. 1-12. *Sermonfrom a Boat*. St Luke 5. 1-11. *The Sower*. St Mark 4. 1-20. *Feeding the People*. St John 6. 1-14. *The Bread of Life*. St John 6. 35-40. *The True Vine*. St John 15. 1-11. *Forgiving Others*. St Matthew 18. 21-35. *The Storm*. St Mark 4. 35-41. *Jairus' Daughter*. St Mark 5. 21-43. *The Transfiguration*. St Mark 9. 2-8. *Inasmuch*. St Matthew 25. 31-46. *Jesus and the Children*. St Mark 10. 13-16 *Jesus and Sinners*. St Luke 7. 36-50. *Ye are my Friends*. St John 15. 12-17. *Take up the Cross*. St Luke 9. 18-27. *The Good Samaritan*. St Luke 10. 25-37. *Martha and Mary*. St Luke 10. 38-42. *The Two Sons*. St Luke 15. *Zacchæus*. St Luke 19. 1-10. *The Holy Supper*. St Mark 14. 12-26. *Gethsemane*. St Mark 14. 32-50. *Jesus before the High Priest*. St Mark 14. 53-72. *Jesus before Pilate*. St John 18. 28-19. 19. *The Crucifixion*. St Matthew 27. 32-50. *The Burial*. St John 19. 38-42.

Easter Morning. St Luke 24. 1-11. *Conversion of Saul.* Acts 9. 1-22. *Preaching the Gospel.* Acts 16. 16-34. *A Shipwreck.* Acts 27. *High Time to Awake.* Romans 13. 8-14. *Christian Love.* 1 Corinthians 13. *The Armour of God.* Ephesians 6. 10-20. *Paul and Timothy.* 2 Timothy 1. 1-14. *Saints in Glory.* Revelation 7. 9-17. *The New Jerusalem.* Revelation 21. 1-17. *The Holy City.* Revelation 22. 1-7.

See also the Lessons, Epistles, and Gospels, pages 93 to 330.

Advent: The Wise Virgins. St Matthew 25. 1-13. *Christmas: Nativity.* St Luke 2. 1-20. *Epiphany: The Wise Men.* St Matthew 2. 1-12. *Lent: The Temptation.* St Luke 4. 1-10. *Palm Sunday.* St Mark 11. 1-10. *GoodFriday.* St Luke 22. 39-46; St John 19. 25-35. *Easter.* St John 20. 1-10; 20. 11-18; 21. 1-14; St Luke 24. 13-35. *Ascension.* Acts 1. 1-11. *Whitsunday.* Acts 2. 1-11. *Trinity Sunday and Missions.* St Matthew 28. 16-end.

FORMS OF PRAYER
TO BE
USED AT SEA

SEEK ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isaiah 55. 6, 7.*

Let us humbly confess our sins unto Almighty God.

A general Confession to be said by all, kneeling.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have

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

Then shall follow this Prayer for Pardon.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Jesus Christ our Lord. *Amen.*

Or this Absolution (to be said by the Priest alone).

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

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

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

Then shall follow one or more of the following Psalms:

PSALM 23.

THE LORD is my shepherd; / therefore can I lack nothing.
He shall feed me in a green pasture, / and lead me forth beside the waters of comfort.
He shall restore my soul, / and bring me forth in the paths of righteousness, for his Name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil; / for thou art with me; thy rod and thy staff comfort me.

THOU shalt prepare a table before me in the presence of them that trouble me; / thou hast anointed my head with oil, and my cup shall be full.
Surely thy loving-kindness and mercy shall follow me all the days of my life; / and I will dwell in the house of the LORD for ever.

GLORY be to the Father, and to the Son, / and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, / world without end. Amen.

PSALM 107. 23–31.

THEY that go down to the sea in ships, / and occupy their business on the great waters;
These men see the works of the LORD, / and his wonders in the deep.
For at his word the stormy wind ariseth, / which lifteth up the waves thereof.
They are carried up to the heaven, and down again to the deep: / their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man, / and are at their wits' end.

So they cry unto the LORD in their trouble, / and he delivereth them from their distress.

For he maketh the storm to cease, / so that the waves thereof are still.

Then are they glad, because they are at rest; / and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness, / and declare the wonders that he doeth for the children of men!

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 139. 1–11.

O LORD, thou hast searched me out and known me: / thou knowest my down-sitting and mine up-rising; thou understandest my thoughts from afar.

Thou art about my path and about my bed, / and art acquainted with all my ways.

For lo, there is not a word in my tongue, / but thou, O LORD,knowest it altogether.

Thou hast beset me behind and before, / and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me: / I cannot attain unto it.

WHITHER shall I go then from thy spirit? / or whither shall I flee from thy presence?

If I climb up into heaven, thou art there: / if I go down to hell, thou art there also.

If I take the wings of the morning, / and dwell in the uttermost parts of the sea,

Even there also shall thy hand lead me, / and thy right hand shall hold me.

If I say, 'Surely the darkness shall cover me, / and the light about me become night',

Yet even the darkness is no darkness with thee, but the night is as clear as the day: / the darkness and light to thee are both alike.

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.

During a storm Psalm 13O or Psalm 66 may be used.

Then shall be read a Lesson from holy Scripture, after which a Canticle may be used.

Then shall be said the Apostles' Creed, all standing.

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

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

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

Let us pray.

Then shall follow the Collect of the day.

After which shall be said this Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that 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.*

Prayer for those who travel.

O GOD our heavenly Father, who art present in thy power in every place: Preserve, we beseech thee, all who travel by sea or land or air; *especially those who sail in this ship;* surround them with thy loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*

Prayer for Home and Loved Ones.

O GOD, who are present in every place: Look down with thy mercy upon those whom we love, now absent from us; give thine angels charge over them, and defend them from all dangers of body and soul; bring us together again, if it be thy holy will; grant that both they and we, drawing nearer to thee, may draw nearer to one another, and in the end, united in thy presence, may evermore rejoice together in our heavenly home; through Jesus Christ our Lord. *Amen.*

A General Thanksgiving, to be said by all.

ALMIGHTY God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness

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

O LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

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

SPECIAL ACTS OF PRAYER AND THANKSGIVING

The Prayer used in Her Majesty's Canadian Navy.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the

dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *ELIZABETH,* and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Commonwealth and Empire may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

A Prayer for Stedfastness.

O LORD God, when thou givest thy servants to endeavour any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be thoroughly finished, which yieldeth the true glory; through him that for the finishing of thy work laid down his life, our Redeemer, Jesus Christ. *Amen.*

PRAYERS IN RESPECT OF A STORM

THOU O Lord, that stillest the raging of the sea: hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm: hear us, and save us, we beseech thee.

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

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

PRAYERS IN RESPECT TO THE ENEMY

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

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

Thanksgiving for deliverance from a storm or from the enemy.

O GRACIOUS God and heavenly Father, we bless and glorify thy holy Name, for thy merciful deliverance from the recent peril [of the sea *or* of the enemy]; and we humbly beseech thee to give us grace so to rejoice in thy saving power, that we may serve thee in holiness and righteousness all our days; through Jesus Christ our Lord. *Amen.*

At the burial of the dead at sea, the Committal found on page 602 shall be used.

THE FORM AND MANNER OF MAKING ORDAINING AND CONSECRATING OF

BISHOPS PRIESTS AND DEACONS

ACCORDING TO THE ORDER OF THE ANGLICAN CHURCH OF CANADA

THE PREFACE

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Anglican Church of Canada; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Anglican Church of Canada, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or has had formerly Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and after examination and trial finding him learned in holy Scripture, and sufficiently instructed in the Latin tongue, may in the Ember Seasons, or upon any Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter follows.

THE FORM AND MANNER OF
MAKING OF DEACONS

When the day appointed by the Bishop, is come; after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the duty and office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their office.

First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words:

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer:

I HAVE inquired of them, and also examined them; and think them so to be.

Then the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office; let him come forth in the Name of God, and show what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that crime.

Then the Bishop, commending such as shall be found meet to be ordered to the prayers of the Congregation, shall, with the Clergy and people present, sing or say the Litany, page 30, save only that he shall say the proper Suffrage, page 32, in this form:

TO bless these thy servants at this time to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy Name,

Answer. We beseech thee, good Lord.

Then shall be sung or said the Service for the Communion, beginning with the Mutual Salutation, and this Collect, and Epistle or Lesson.

THE COLLECT.

ALMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others: Mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

THE EPISTLE. 1 Timothy 3. 8.

LIKEWISE must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives

Introit: Ps. 135. 1-4, p.505. Between Lections: Ps. 135. 19-21, p. 506.

be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or

THE LESSON. Acts 6. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his Chair, shall examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Church, to the Ministry of the Church?

Answer. I think so.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?

Answer. I am so persuaded.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the

Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

Then shall the Bishop, standing up, say:

ALMIGHTY God, whose providence hath brought you to this hour: Keep you stedfast by his grace in these your promises; through Jesus Christ our Lord. *Amen.*

Then the Bishop still standing, and turning towards those who are being ordained Deacons, shall say over them this prayer:

Let us pray.

ALMIGHTY God, giver of all good things, who hast been pleased to call these thy servants unto the office of Deacons in thy Church: Make them, we beseech thee, O Lord, to be modest, humble, and constant in their

ministration; to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, may continue ever stable and strong in thy Son our Saviour Jesus Christ, to whom with thee and the Holy Spirit be all honour and glory, for ever and ever. *Amen.*

Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say:

TAKE thou authority to execute the office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying:

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

Then one of them, appointed by the Bishop, shall read

THE GOSPEL. St Luke 12. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching. Verily I say unto you, that he shall.gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Bishop proceed in the Communion: and all that are ordered shall tarry, and receive the holy Communion the same day with the Bishop.

The Communion ended, immediately before the Benediction shall be said this Collect following.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

And here it must be declared unto the Deacon, that he must continue in that office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. If he has been found faithful and diligent, and has satisfied the Bishop that he is sufficiently experienced in the things belonging to the Ministry, he may be admitted by his Diocesan to the Order of Priesthood at the Ember Seasons, or on any Sunday or Holy-day.

THE FORM AND MANNER OF
ORDERING OF PRIESTS

A Deacon must continue in the office of a Deacon for a whole year, except for reasonable causes it shall otherwise seem good unto the Bishop. If he has been found faithful and diligent, and has satisfied the Bishop that he is sufficiently experienced in the things belonging to the Ministry, he may be admitted by his Diocesan to the Order of Priesthood at the Ember Seasons, or on any Sunday or Holy-day, in the manner and form following. The Diocesan may request some other Bishop to ordain a candidate for him.

When the day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring

the duty and office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their office.

First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his Chair, near to the holy Table) all them that shall receive the Order of Priesthood that day; (each of them being decently habited;) and say:

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his Church.

The Archdeacon shall answer:

I HAVE inquired of them, and also examined them; and think them so to be.

Then the Bishop shall say unto the people:

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy ministry; let him come forth in the Name of God, and show what the crime or impediment is.

And if any great crime or impediment be objected, the Bishop shall surcease from ordering that person, until such time as the party accused shall be found clear of that crime.

Then the Bishop, commending such as shall be found meet to be ordered Priests to the prayers of the Congregation, shall, with the Clergy and people present, sing or say the Litany, page 30, save only that he shall say the proper Suffrage, page 32, in this form:

TO bless these thy servants at this time to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy Name,

Answer. We beseech thee, good Lord.

Then shall be sung or said the Service for the Communion, beginning with the Mutual Salutation, and this Collect, Epistle, and Gospel, as follows:

THE COLLECT.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: Mercifully behold these thy servants now called to the office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

THE EPISTLE. Ephesians 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ; wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might

Introit: Ps. 34. 1–10, p.369. Between Lections: Ps. 92. 1–4, p. 449.

fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the ninth chapter of Saint Matthew, as follows.

St Matthew 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or else this that follows, out of the tenth chapter of Saint John.

St John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then

said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

Then the Bishop, sitting in his Chair, shall say unto them as hereafter follows.

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office and charee ve are called: that is to say, to be messengers, watchmen, and stewards of the

Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this sinful world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that

will and ability is given of God alone. Therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this

your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and specially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say:

ALMIGHTY God, who hath given you this will to do all these things: Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

After this, the Congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as follows.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Then the Bishop shall say this prayer over those who are being ordained to the Priesthood:

Let us pray.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy

blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receives the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying:

RECEIVE the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling the Bible into his hand, saying:

TAKE thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Communion ended, immediately before the Benediction shall be said these prayers.

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver

out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests: and it shall suffice that the Litany be once said for both. In the proper Suffrage, page 32, the form shall be:

TO bless these thy servants at this time to be admitted to the Order of Deacons, and these thy servants to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly execute their office to the edifying of thy Church, and to the glory of thy holy Name,

Answer. We beseech thee, good Lord.

The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Ephesians 4. 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined and ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St Matthew 9. 36-38, as before in this Office; or else St Luke 12. 35-38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined and ordained, as is in this Office before appointed.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP

This rite shall always be performed upon some Sunday or Holy-day unless the Archbishop for good cause shall appoint some other day.

When all things are duly prepared in the Church, and set in order; after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

THE COLLECT.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

And another Bishop shall read

THE EPISTLE. 1 Timothy 3. 1.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of

Introit: Ps. 132. 11–18, p.504. Between Lections: Ps. 133, p. 504.

the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Or this.

THE LESSON. Acts 20. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which

he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another Bishop shall read

THE GOSPEL. St John 21. 15.

JESUS saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this.

St John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Or this.

St Matthew 28. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that Province, (or to some other Bishop appointed by lawful commission,) the Archbishop sitting in his Chair, near the holy Table, and the Bishops that present him saying:

MOST reverend Father in God, we present unto you this godly and well-learned man to be ordained and consecrated Bishop.

Then shall the Archbishop (or some other Bishop appointed by lawful commission) demand the Certificates canonically required before Consecration, and cause them to be read. And then shall be administered unto the Bishop-elect the Oath of due obedience to his Metropolitan, as follows.

The Oath of due obedience to the Metropolitan.

IN the Name of God, Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise to hold and maintain the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded in his holy Word, and as the Anglican Church of Canada hath received and set forth the same; and I do promise due obedience to the Metropolitan of *N.* and to his Successors. So help me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present to pray, saying thus to them:

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall the Archbishop, with the other Bishops, the Clergy, and the people present, sing or say the Litany, page 30, save only that in the place of the Suffrage To bless thy servants *etc., page 32, he shall say:*

TO bless this our Brother elected, and to send thy grace upon him; that he may duly execute the office whereunto he is called, to the edifying

of thy Church, and to the honour, praise, and glory of thy Name,

Answer. We beseech thee, good Lord.

Then shall the Archbishop say this prayer following.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: Mercifully behold this thy servant now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Archbishop, sitting in his Chair, shall say to him that is to be consecrated:

BROTHER, forasmuch as the holy Scripture and the ancient Canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: Before I admit you to this administration, I will examine you in certain articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works

unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, peace, and love among all men; and such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Church?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Then the Archbishop, standing up, shall say:

ALMIGHTY God, our heavenly Father, who it hath given you a good will to do all these things: Grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

Then shall the Bishop-elect put on the rest of the Episcopal habit; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as follows.

COME, Holy Ghost, our souls inspire,
And lighten with celestialfire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Then the Archbishop shall say:

Let us pray.

ALMIGHTY God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church: Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant,

giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying:

RECEIVE the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Archbishop shall deliver him the Bible, saying:

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee.

Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

Then the Archbishop shall proceed in the Communion Service; with whom the new consecrated Bishop (with others) shall also communicate.

The Communion ended, immediately before the Benediction shall be said these prayers.

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord the righteous judge: who liveth and reigneth one God with the Father and the Holy Spirit, world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

FORM OF

INSTITUTION AND INDUCTION

Upon the day and at the hour appointed, Morning or Evening Prayer may be said to the end of the Third Collect, with Proper Psalms and Lessons.

Proper Psalms. 121, 132.

Proper Lessons.
Joshua 1. 1-9; or Ezekiel 33. 1-9. Titus 2.

The Collect shall be that appointed for St Simon and St Jude's Day.

If there be a Celebration of the holy Communion this day, except it be a Sunday or a Holy-day, the Epistle shall be 1 Thessalonians 2. 1-12, and the Gospel shall be St John 10. 1-16.

When all things are duly prepared in the Church, the Bishop, standing by the Lord's Table, shall say:

DEARLY beloved in the Lord, in the Name of God, and in the presence of this Congregation, we purpose now to give Institution into the Cure of Souls in this Parish to our well-beloved in Christ, N., and to induct him into the Incumbency thereof; and, forasmuch as the charge of immortal souls, which our blessed Lord and Saviour hath purchased with his own most precious blood, is so solemn and weighty a thing, we beseech you to join together with us in hearty prayer to Almighty God, that he would vouchsafe to give to this his servant grace to perform aright the duties which appertain to so sacred and grave a trust.

If the Institution has taken place elsewhere, and the Bishop is not present, then the Archdeacon (or other person duly authorized by the Bishop), standing by the Lord's Table, shall read the Mandate of Induction, after which he shall address the people as follows.

DEARLY beloved in the Lord, forasmuch as our well-beloved in Christ, *N.*, hath been appointed and instituted into the Cure of Souls in this Parish by the Bishop of the Diocese; and forasmuch as the Bishop hath issued his Mandate to induct him into the Incumbency thereof; we are assembled together here this day to induct the said *N.* into the Incumbency of this Parish, with all the rights and emoluments thereto belonging. And forasmuch as the charge of immortal souls is so solemn and weighty a thing, let us join together in hearty prayer to Almighty God, that he would vouchsafe his blessing upon this his servant and the people committed to his charge.

Then silence shall be kept for a space, so that prayer may be made to God.

Then shall be said or sung, all kneeling:

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

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

Minister. O Lord, save thy servant;
Answer. Who putteth his trust in thee.
Minister. Send him help from thy holy place;
Answer. And evermore defend him.

Minister. Be unto him, O Lord, a strong tower;
Answer. From the face of his enemy.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Minister.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: Make, we beseech thee, all Bishops and Pastors of thy Church diligently to preach thy holy Word, and the people obediently to follow the same, that when the chief Shepherd shall appear, they may together receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the giver of all good gifts, it who of thy divine providence hast appointed divers Orders of Ministers in thy Church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same, and specially to this thy servant now present before thee; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the edification of thy Church; through Jesus Christ our Lord. *Amen.*

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy

second coming to judge the world we may be found an acceptable people in thy sight; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Then the Incumbent shall stand before the Bishop (sitting in his Chair), or before the Archdeacon or other person duly authorized by the Bishop, and read aloud the declarations and oaths previously made and taken by him.

Then shall be read aloud the Letters of Institution and/or Licence.

INSTITUTION.

To be taken only by the Bishop.

Then the Incumbent shall kneel before the Bishop, who shall deliver to him the Letters of Institution and/or Licence, saying:

ACCEPT this charge, which is mine and thine, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Bishop shall then present to the person instituted the Bible and the Book of Common Prayer, saying:

RECEIVE these Books; and let them be the rule of thy conduct in dispensing God's holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church. And be thou in all things a pattern to the flock committed to thy care. Amen.

The Bishop shall give his Blessing to the new Incumbent.

ALMIGHTY God, who hath moved thee to take upon thee this ministry, and hath called thee to exercise it in this place: Grant to thee strength and power to fulfil it to the glory of God and the good of souls, that in so doing thou mayest save thyself and them that hear thee; through Jesus Christ our Lord. *Amen.*

INDUCTION.

The Bishop shall say to the new Incumbent:

I DO now induct you into the real, actual, and corporal possession of this Church [*or* the Churches of this Parish], with all the rights, privileges, and emoluments thereto belonging.

If the Bishop do not induct, the Archdeacon (or other person duly authorized by the Bishop) shall hand to the new Incumbent the Letters of Institution and/or Licence. Then shall he say:

BY virtue of the Mandate of the Bishop, I do induct you into the real, actual, and corporal possession of this Church [*or* the Churches of this Parish], with all the rights, privileges, and emoluments thereto belonging.

One of the Churchwardens shall present to the Incumbent the keys of the Church, and say:

ON behalf of this Parish, and in obedience to the Mandate of the Bishop of the Diocese, I present to you the keys of this Church, in token that we acknowledge you as lawful Incumbent of this Parish.

Then the Incumbent shall answer:

I RECEIVE these keys at your hands, as the pledge of your recognition of me as your appointed Minister.

Then the Archdeacon, together with the Churchwardens, shall conduct the Incumbent to his accustomed seat; and the Archdeacon shall say:

THE LORD preserve thy going out and thy coming in, from this time forth for evermore. Amen.

Then a Hymn may be sung.

Then these Admonitions shall be read by the Bishop, or by whom he shall appoint, either at the holy Table or in the various places as follows:

At the Font.

Hear the words of our Saviour Christ, written in the twenty-eighth chapter of the Gospel according to Saint Matthew.

GO ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

IT is the duty of the Minister frequently to admonish the people that they defer not the Baptism of their children; and diligently to seek out and bring any unbaptized persons in the Parish to the holy Sacrament of Baptism; and to catechize, and prepare for Confirmation by the Bishop, those who have been baptized.

The Incumbent.

I will so do, the Lord being my helper.

At the place where the Prayers are said.

Hear the words of Saint Paul, written in the second chapter of the First Epistle to Timothy.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.

IT is the duty of the Minister diligently to say public prayer, and devoutly and reverently to order the service of God's house.

The Incumbent.

I will so do, the Lord being my helper.

At the place where the Lessons are read.

Hear the words of Saint Paul, written in the third chapter of the Second Epistle to Timothy.

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.

IT is the duty of the Minister diligently to study and read God's holy Word; according to the solemn promise made at his Ordination.

The Incumbent.

I will so do, the Lord being my helper.

At the Pulpit.

Hear the words of Saint Paul, written in the fourth chapter of the Second Epistle to Timothy.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

IT is the duty of the Minister diligently to preach God's holy Word, and to use public and private monitions and exhortations, as well to the sick as to the whole; according to the solemn promise made at his Ordination.

The Incumbent.

I will so do, the Lord being my helper.

At the Lord's Table.

Hear the words of Saint Paul, written in the tenth and eleventh chapters of the First Epistle to the Corinthians.

THE Cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

IT is the duty of the Minister diligently and frequently to celebrate the holy Communion of the Body and Blood of Christ.

The Incumbent.

I will so do, the Lord being my helper.

Then, turning to the people, the Bishop, or he whom he shall appoint, shall say:

Hear the words of Saint Paul, written in the ninth chapter of the First Epistle to the Corinthians, and in the fifth chapter of the First Epistle to the Thessalonians.

EVEN so hath the Lord ordained that they which preach the gospel should live of the gospel. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

IT is the duty of the people to afford to their Minister at all times all needful help and encouragement in his work, and to give of their substance to his support; so that, being free from worldly anxieties, he may devote himself wholly to the preaching of God's Word and the ministration of the Sacraments. Therefore, I charge and exhort you, Brethren and Churchwardens of this Parish, to pray continually for this your Minister who is set over you in the Lord, and to help him forward in all the duties of his holy calling. Bear ye one another's burdens, and so fulfil the law of Christ.

The Churchwardens and people shall respond:

We will so do, the Lord being our helper.

Here a Sermon may follow, after which a Hymn or Anthem may be sung and the offerings of the people received.

Immediately before the Benediction, shall be said the two prayers following.

O ALMIGHTY God, who makest us to will and to do of thy good pleasure: Give thy servant grace truly to perform the solemn vows and promises by him made; grant that he may be a faithful dispenser of thy holy Word and Sacraments; and that he may be a godly example to the people committed to his charge; so that, after this life is ended, together they may come to thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that

every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

THE LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

OFFICE FOR
LAYING THE FOUNDATION STONE
OF A CHURCH OR CHAPEL

All things being ready, the Bishop, or other person duly authorized by him, shall say:

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

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

Bishop. Our help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. O Lord, hear our prayer;
Answer. And let our cry come unto thee.
Bishop. Blessed be the Name of the Lord;
Answer. From this time forth for evermore.

Then shall be said or sung Psalm 84.

Then shall be read this Lesson.

Ezra 3. 10.

AND when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites

the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

Then shall be sung jubilate Deo, page 457, or a Hymn.

Then shall the Bishop say:

Behold I lay in Sion a chief corner-stone, elect, precious;
Answer. And he that believeth in him shall not be confounded.
Bishop. The stone which the builders refused;
Answer. Is become the head-stone of the corner.
Bishop. This is the Lord's doing;
Answer. And it is marvellous in our eyes.
Bishop. Other foundation can no man lay than that is laid;
Answer. Which is Jesus Christ.
Bishop. Praise ye the Lord;
Answer. The Lord's Name be praised.

Then the Bishop, laying his hand upon the stone, shall say:

O LORD Jesu Christ, Son of the living God, who art the brightness of the Father's glory, and the express image of his person; the one foundation, and the chief corner-stone: Bless what we now do in laying this stone in thy Name, and be thou, we beseech thee, the beginning, the increase, and the consummation of this work, which is undertaken to thy glory; who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

Then, all things being made ready, the stone shall be laid, by the person appointed thereto, with these words:

IN the faith of Jesus Christ, we lay this foundation stone, In the Name of God the Father, God the Son, and God the Holy Ghost. Amen.

Then shall the Bishop say:

HERE let true faith, the fear of God, and brotherly love ever remain. This place is set apart for prayer, and for the praise of the most holy Name of our Lord Jesus Christ; who ever liveth with the Father and the Holy Spirit, one God, world without end. *Amen.*

Then shall the Bishop say:

The Lord be with you;
Answer. And with thy spirit.
Bishop. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

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

O ETERNAL God, mighty in power, of infinite majesty, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; who yet hast promised to be present wherever two or three are gathered together in thy Name: Direct and bless, we pray thee, our efforts to build this house for thy

worship and service, and grant us such success as may tend to thy glory and the salvation of thy people; through Jesus Christ our Lord. *Amen.*

O GOD, who art the shield and defence of thy people: Be ever at hand, we beseech thee, to protect and succour the builders of this house; keep them, in their building, from all sin and profaneness, and shelter them from all accident and peril; that the work, which through thy mercy hath now been begun, may by their labour be brought to a happy end; through Jesus Christ our Lord. *Amen.*

O GOD, who hast laid in Sion a chief corner-stone, elect, precious, thy Son our Saviour Jesus Christ, upon whom alone thou dost build the living temple of thy Church: Grant unto the work of thine own hands continual increase of glory and spiritual strength, and daily make thy people more meet for the eternal tabernacle of thy rest in the heavens; through Jesus Christ our Lord, to whom, with thee, O Father, and thee, O Holy Spirit, be honour and glory, now and for evermore. *Amen.*

An Address may be given.

After a Hymn has been sung, during which a collection may be made, the Bishop shall say the following prayers.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain ever-lasting life; through Jesus Christ our Lord. *Amen.*

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

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

THE LORD bless you, and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

FORM OF
CONSECRATION OF A CHURCH OR CHAPEL

Before the Consecration of the church takes place, the Bishop shall make certain that it is properly furnished and equipped for the celebration of the rites and ceremonies of the Church according to the Use of the Anglican Church of Canada.

This Service should only be used when the land and buildings are free from debt and there is reason to believe that the building will be used for worship in perpetuity. Otherwise it should not be consecrated, but dedicated with the use of some of the prayers in this form, as the Bishop shall direct.

The Bishop, attended by his Chancellor and Chaplains, shall be received at the door of the Church by the Incumbent and other Clergy, the Churchwardens, and others.

A Petition, in the form following or to the like effect, signed by the Incumbent, Churchwardens, and others, shall be read, and presented to the Bishop.

TO the Right Reverend .....
Bishop of .....

WE, the Incumbent, Churchwardens, and other inhabitants of ....., having acquired the land [*describe it*], more particularly described in a deed between .....

and.....[*or by will or otherwise as the case may be*], duly registered according to law [*where registration is possible*] on the.....day of.....in the year of our Lord....., on which there is a Church, which we certify to be free from any legal incumbrance, do humbly pray you to separate the same from all profane and common uses, and to consecrate the said Church, and set it apart for ever for the worship of God, according to the rites and discipline of the Anglican Church of Canada.

The Bishop, accepting the Petition, shall answer and consent, saying:

BRETHREN, if this be your desire, and the desire of the Parishioners, we will now proceed to the act of Consecration.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

The Bishop and his attendants may walk round the outside of the building, or the Church-yard. If a Burial-ground is to be consecrated, it may be done at this time.

Then the Bishop, taking his Pastoral Staff, shall knock three times at the door.

If conditions require, the Petition may be read within the Church, and the Bishop may strike the floor near the door with his Staff.

Bishop.

OPEN to me the gates of righteousness, that I may go into them and give thanks unto the LORD.

Then the Churchwardens shall open wide the doors.

Then the Bishop, standing within the entrance, shall say:

PEACE be to this House from God our heavenly Father. Peace be to this House from his Son who is our Peace. Peace be to this House from the Holy Ghost, the Comforter.

The Bishop with his attendants shall then proceed towards the Chancel while Psalm 24, page 357, or Psalm 122, page 498, is sung or said.

When the Bishop is seated, he shall have the necessary legal documents presented to him, by the person duly appointed, which he shall lay on the holy Table; and then, standing and turning to the Congregation, he shall say to them as follows:

DEARLY beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the blessed Spirit, or by express command of God, or by their own reason and sense of order and decency, have erected houses for the public worship of God, and have separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works our heavenly Father hath vouchsafed to approve and accept: Let us not doubt but he will also graciously approve this our godly purpose of setting apart this place in solemn manner to religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, keeping silence for a space.

Bishop.

Let us pray.

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

Bishop.

O ETERNAL God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence in whatsoever place even two or three of thy faithful servants shall assemble in thy Name, to offer up their supplications and their praises to thee: Vouchsafe, O Lord, to be present with us, who are now gathered together to consecrate this place, with all humility and readiness of heart, to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it entirely to thy service, for reading therein thy most holy Word, for celebrating thy holy Sacraments, for offering to thy glorious majesty the acrifice of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy ordinances: Accept, O Lord, this service at our hands, and bless it with such success as may most tend to thy glory, and the salvation of thy people; through Jesus Christ, our blessed Lord and Saviour. *Amen.*

Then the Bishop may with his Staff trace the sign of the Cross upon the floor, together with the Alpha and the Omega.

Then he shall say:

I CLAIM this place for Christ crucified, who is the First and the Last, and the Lord of all. Amen.

Then the people shall stand, and the Bishop with his attendants shall go to the Font, where he shall say:

One Lord, one Faith, one Baptism;
Answer. One God and Father of all.

Bishop.

GRANT, O Lord, that this Font, *which we now hallow for thy service,* may be a laver of new birth for all who shall be baptized therein; that, being washed and sanctified with the Holy Spirit, they may die unto sin, and rise again unto righteousness, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

As they go to the Font and return to the Chancel, Psalm 84, page 437, may be recited in two parts. And the Bishop, standing at the Chancel steps, shall say:

Our help is in the Name of the Lord;
Answer. Who hath made heaven and earth.

Bishop.

GRANT, O Lord, that all who in this place shall renew the promises and vows of their Baptism, may be confirmed and strengthened with power from on high, and continuing thine for ever, may daily increase in thy Holy Spirit more and more, until they come to thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Bishop. Whom God hath joined together;
Answer. Let no man put asunder.

Bishop.

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end; through Jesus Christ our Lord. *Amen.*

The Bishop, turning towards the Prayer Desk, shall say:

Hear my prayer, O Lord;
Answer. And consider my desire.

Bishop.

GRANT, O Lord, that whosoever shall confess their sins, and offer up their prayers and praises unto thy Divine Majesty in this place, may be acceptable in thy sight, and finally may be graciously received into thy presence, to praise and glorify thee for evermore; through Jesus Christ our Lord. *Amen.*

The Bishop, turning towards the Lectern or Pulpit, shall say:

Thy Word is a lantern unto my feet;
Answer. And a light unto my path.

Bishop.

GRANT, O Lord, that by thy holy Word, which shall be proclaimed in this place, the hearers thereof may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Then the Bishop, standing with his attendants in the midst of the Chancel, shall say:

To do good and to distribute forget not;
Answer. For with such sacrifices God is well pleased.

Bishop.

GRANT, O Lord, to thy people who offer to thee of their substance in this place, that they may give cheerfully for the work of thy Church, and the extension of thy kingdom; through Jesus Christ our Lord. *Amen.*

Then the Bishop, standing before the holy Table, shall say:

The memorial of thine abundant kindness shall be showed;
Answer. And men shall sing of thy righteousness.

Bishop.

GRANT, O Lord, that this Table may be hallowed for the celebration of the continual remembrance of the sacrifice of the death of thy beloved Son; and that our sacrifice of praise and thanksgiving which is here offered unto thy Divine Majesty may be acceptable unto thee, through the merits and mediation of Jesus Christ, our only Advocate and High Priest. *Amen.*

Bishop. This is the Bread which cometh down from heaven;
Answer. That a man may eat thereof and not die.

Bishop.

GRANT, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ thy Son, may come to that holy ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion; through the same Jesus Christ our Lord. *Amen.*

NOW unto the King eternal, immortal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be all glory for ever and ever. *Amen.*

The Bishop, sitting in his Chair, shall then sign, and cause to be read publicly, the Sentence of Consecration given under his hand and seal according to the form following, or to the like effect, which Sentence shall be recorded in the Registry of the Diocese.

SENTENCE OF CONSECRATION

In the Name of God. Amen.

WHEREAS a Church has been erected at ……within our Diocese and jurisdiction, upon a piece of land [*description of the land and title to be here inserted*]; and whereas the said building is now completed and furnished with all things requisite for the due performance of public worship, and is free from all legal liability for debt, and is now ready for Consecration; and whereas a Petition has been presented to us by the Incumbent, the Wardens, and others [*to be here described as the case may be*], praying that we would be pleased to consecrate the said building:

Now therefore, we,…….., by Divine permission Bishop of……, do by virtue of the authority ordinary and episcopal to us committed, consecrate the said building, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God for the ministration of his holy Word and Sacraments, and for public worship, according to the rites and ceremonies of the Anglican Church of Canada, by the name of .....……

And we do pronounce, decree, and declare that the said Church shall remain so consecrated, set apart, and dedicated for ever; In the Name of the Father, and of the Son, and of the Holy Spirit.

WITNESS ourhand and seal, this …….. day of……in the year of our Lord ……, and of our Consecration the ……

The Bishop standing, and turning to the people, shall say:

GRANT that this whole place which is here dedicated to thee by our office and ministry may also be hallowed by the sanctifying power of thy Holy Spirit, and so for ever continue, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

AND now, by virtue of the sacred office committed to us in the Church, I do declare to be consecrated and set apart from all profane and common uses this House of God under the Name and Title of THE CHURCH OF…… [*here he shall state the dedication*]; In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

It is most fitting, and in keeping with ancient tradition, that this Service should be followed by the celebration of the holy Communion, which may begin with the Mutual Salutation and the following proper Collect, Lesson, and Gospel.

THE COLLECT.

O MOST glorious God, whom the heaven of heavens cannot contain: Graciously accept the dedication of this place to thy service; and grant that all who shall call upon thee here, may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

Introit: Ps. 147. 12-20, p. 519. Between Lections:Ps. 68. 29-32, p. 412.

THE LESSON. Revelation 21. 2.

I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from, their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

THE GOSPEL. St Matthew 21. 12.

AND Jesus went into the temple of God, and cast out all those who sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of those who sold doves; and he said unto them, It is written, My house shall be called the house of prayer, but you have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and the scribes saw the wonderful things that he did, and the children shouting in the temple and saying, Hosanna to the son of David; they were

sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea: have ye never read,

> Out of the mouth of babes and sucklings thou hast perfected praise?

Immediately before the final Blessing, the Bishop shall say the following prayer:

BLESSED be thy Name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth: Bless, we beseech thee, the service of this day, and grant that in this place, now set apart to thy glory, thy holy Name may be worshipped in truth and purity to all generations; through Jesus Christ our Lord. *Amen.*

If the holy Communion does not follow immediately, the appropriate daily office shall be said.

When a Church-yard is to be consecrated together with the Church; before or after the Service in the Church, if conditions permit, the Bishop, Clergy, and people shall walk round the portion of ground which is to be consecrated; and the Bishop, standing in some con-venient place, shall say the following prayer:

O GOD, who by the example of thy holy servants in all ages, hast taught us to assign particular places, where the bodies of thy saints may rest in peace, whilst their souls are kept in the hands of their faithful Redeemer: Accept, we beseech thee, this charitable work of ours, in separating this portion of ground to that good purpose; and give us grace that, by the frequent instances of mortality which we behold, we may so number our days as to apply our hearts unto wisdom; so that by thy mercy we may have our part in the resurrection to eternal life, with him who died for our sins and rose again for our

justification, and now liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

O LORD Jesu Christ, who by thy death hast overcome death, and by thy rising to life again hast restored to us everlasting life: Grant to all thy servants, who shall here be buried, that their bodies may rest in peace, and that through the grave and gate of death they may pass to a joyful resurrection; through thy merits, who livest with the Father and the Holy Spirit, one God, world without end. *Amen.*

FORM OF CONSECRATION OF A CHURCH-YARD OR CEMETERY SEPARATELY

Before the Consecration of a Church-yard or Cemetery takes place, the Bishop shall make certain that the ground is sufficiently enclosed and that reasonable provision has been made for its maintenance.

At the entrance of the ground or Church-yard to be consecrated, a Petition for its Consecration shall be presented to the Bishop (as in the Form of Consecration of a Church).

After assenting to the Petition, the Bishop shall say the following Collect:

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Then, if conditions so permit, the Bishop, Clergy, and people shall walk round the portion of ground which is to be consecrated, saying or singing Psalms 23, 39, 90, 103, or any of them. Returning to the Church porch, or other convenient place, the Bishop shall say:

THE glorious majesty of the Lord our God he upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Then shall the Bishop, or some Clergyman appointed by him, read one of the Lessons following: St John 5. 21-29, or 1 Thessalonians 4. 13 to end.

The Sentence of Consecration according to the form below shall then be signed by the Bishop and read aloud (by himself or someone appointed by him), and the same shall be ordered to be recorded in the Registry of the Diocese.

SENTENCE OF CONSECRATION

In the Name of God. Amen.

WHEREAS a piece of land situate at .....within our Diocese and jurisdiction described as follows [*description of the land, and of the title by which it is held, to be here entered*], has been appropriated for the burial of the dead; and whereas the said piece of land is sufficiently enclosed and is now ready for Consecration; and whereas a Petition has been presented to us by the Incumbent, the Wardens, and others [*to be here described as the case may be*], praying that we would be pleased to consecrate the said land:

Now therefore, we, ..., by Divine permission Bishop of ....., do by virtue of the authority ordinary and episcopal to us committed, consecrate the said piece of land, and do set it apart from all profane and common uses, and do dedicate the same to Almighty God

for the burial of the dead, according to the rites and ceremonies of the Anglican Church of Canada; that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life; through Jesus Christ our Lord.

And we do pronounce, decree, and declare that the said land shall remain so consecrated, set apart, and dedicated for ever; In the Name of the Father, and of the Son, and of the Holy Spirit.

WITNESS our hand and seal, this…….. day of ……in the year of our Lord ……, and of our Consecration the ……

Then the Bishop shall say the prayers appointed for the Consecration of a Church-yard together with a Church, page 691; and also the Collect of All Saints' Day, page 299.

After which a Hymn may be sung, and an Address given, and the Service concluded with the following Benediction.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

THE CREED OF SAINT ATHANASIUS

(COMMONLY SO CALLED)

Upon any day in the year, may be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.

QUICUMQUE VULT.

WHOSOEVER would be saved / needeth before all things to hold fast the Catholic Faith.

2 Which Faith except a man keep whole and undefiled, / without doubt he will perish eternally.

3 Now the Catholic Faith is this, / that we worship one God in Trinity, and the Trinity in Unity;

4 Neither confusing the Persons, / nor dividing the Substance.

5 For there is one Person of the Father, another of the Son, / another of the Holy Ghost;

6 But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one, / the glory equal, the majesty co-eternal.

7 Such as the Father is, such is the Son, / and such is the Holy Ghost;

8 The Father uncreated, the Son uncreated, / the Holy Ghost uncreated;

9 The Father infinite, the Son infinite, / the Holy Ghost infinite;

10 The Father eternal, the Son eternal, / the Holy Ghost eternal;

11 And yet there are not three eternals, / but one eternal;

12 As also there are not three uncreated, nor three infinites, / but one infinite, and one uncreated.

13 So likewise the Father is almighty, the Son almighty, / the Holy Ghost almighty;

14 And yet there are not three almighties, / but one almighty.

15 So the Father is God, the Son God, / the Holy Ghost God;

16 And yet there are not three Gods, / but one God.

17 So the Father is Lord, the Son Lord, / the Holy Ghost Lord;

18 And yet there are not three Lords, / but one Lord.

19 For like as we are compelled by the Christian verity / to confess each Person by himself to be both God and Lord;

20 So are we forbidden by the Catholic Religion / to speak of three Gods or three Lords.

21 The Father is made of none, / nor created, nor begotten.

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

23 The Holy Ghost is of the Father and the Son; / not made, nor created, nor begotten, but proceeding.

24 There is therefore one Father, not three Fathers; one Son, not three Sons; / one Holy Ghost, not three Holy Ghosts.

25 And in this Trinity there is no before or after, / no greater or less;

26 But all three Persons are co-eternal together, / and co-equal.

27 So that in all ways, as is aforesaid, / both the Trinity is to be worshipped in Unity, and the Unity in Trinity.

28 He therefore that would be saved, / let him thus think of the Trinity.

29 FURTHERMORE, it is necessary to eternal salvation, / that he also believe faithfully the Incarnation of our Lord Jesus Christ.
30 Now the right Faith is that we believe and confess / that our Lord Jesus Christ, the Son of God, is both God and Man.
31 He is God, of the Substance of the Father, begotten before the worlds; / and he is Man, of the Substance of his Mother, born in the world;
32 Perfect God; / perfect Man, of reasoning soul and human flesh subsisting;
33 Equal to the Father as touching his Godhead;/ less than the Father as touching his Manhood.
34 Who although he be God and Man, / yet he is not two, but is one Christ;
35 One, however, not by conversion of Godhead into flesh, / but by taking of Manhood into God;
36 One altogether; / not by confusion of Substance, but by unity of Person.
37 For as reasoning soul and flesh is one man, / so God and Man is one Christ;
38 Who suffered for our salvation, / descended into hell, rose again from the dead;
39 Ascended into heaven, sat down at the right hand of the Father, / from whence he shall come to judge the quick and the dead.
40 At whose coming all men must rise again with their bodies, / and shall give account for their own deeds.
41 And they that have done good will go into life eternal; / they that have done evil into eternal fire.
42 THIS is the Catholic Faith, / which except a man do faithfully and stedfastly believe, he cannot be saved.

THE CREED OF SAINT ATHANASIUS

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.

For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of Saint Athanasius, it is solemnly declared:

1. That the Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, does not make any addition to the Faith as contained in holy Scripture, but warns against errors which from time to time have arisen in the Church of Christ.

2. That a's holy Scripture in divers places promises life to them that believe, and declares the condemnation of them that believe not, so the Church in this Confession declares the necessity, for all who would be in a state of salvation, of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings in holy Scripture; for we must receive God's threatenings, even as his promises, in such wise as they are generally set forth in holy Writ. Moreover, the Church does not herein pronounce judgement on any particular person or persons, God alone being the judge of all.

ARTICLES OF RELIGION

A TABLE OF THE ARTICLES

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ARTICLES OF RELIGION

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's

nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras [Ezra],
The Second Book of Esdras [Nehemiah],
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and in-

struction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras [I Esdras],
The Fourth Book of Esdras [II Esdras],
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdoml
Jesus the Son of Sirach [or Ecclesiasticus],
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam,* (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, MD`<0:" F"D6`I, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or

deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after justification, cannot put away our sins, and endure the severity of God's ludzement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be

called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So. for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he

be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria,* and *Antioch,* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore,, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes

have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses,

and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unmorthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the

grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of he love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satis-

faction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and

approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1 Of the right Use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good Works: first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against Excess of Apparel.
7 Of Prayer.
8 Of the Place and Time of Prayer.
9 That Common Prayers and Sacraments ought to be ministered in a known tongue.
10 Of the reverend estimation of God's Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation-days.
18 Of the State of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England,* and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their

charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE ORIGINAL PREFACE (1549)

ALTERED IN 1552 AND 1662 CONCERNING THE SERVICE OF THE CHURCH

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

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in *Advent,* and the Book of Genesis in *Septuagesima;* but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a *Nocturn: Now* of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie,* and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth

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

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

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

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

THOUGH it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

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

And the Curate that ministereth in every Parish-Church or

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

OF CEREMONIES

WHY SOME BE ABOLISHED AND SOME RETAINED (1549)

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

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

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

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men9s consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in

these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

THE PREFACE

PREFIXED AT THE REVISION OF 1662

IT hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience showeth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when,

upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. Inorder whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed suchjust and favourable construction as in common Equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore inthis undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Public Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations

from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubrics: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

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

AN ORDER FOR

COMPLINE

This Service may be used when Evening Prayer has been previously said.
All standing up, the Minister shall say:

THE Lord Almighty grant us a quiet night and a perfect end. *Amen.*

Minister. O God, make speed to save us;
Answer. O Lord, make haste to help us.
Minister. Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Minister. Praise ye the Lord;
Answer. The Lord's Name be praised.

Then shall be said or sung one or more of the following Psalms: Psalm 4; Psalm 31. 1-6; Psalm 91; Psalm 134; or any other Psalm or Psalms.

Then shall be read one of the following short Lessons, or some other passage of holy Scripture at the discretion of the Minister:

THOU, O LORD, art in the midst of us, and we are called by thy name. Leave us not, O LORD our God. *Jeremiah 14. 9.*

Or

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *St Matthew 11. 28-30.*

Or

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every

good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen. *Hebrews 13. 20, 21.*

To which the people shall answer:

Thanks be to God.

Then may be said the following Respond:

Minister. Into thy hands, O Lord, I commend my spirit;
Answer. Into thy hands, O Lord, I commend my spirit.
Minister. For thou hast redeemed me, O Lord, thou God of truth;
Answer. I commend my spirit.
Minister. Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. Into thy hands, O Lord, I commend my spirit.

Here may follow this or some other Hymn.

Te lucis ante terminum.

BEFORE the ending of the day,
Creator of the world, we pray
That with thy wonted favour thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

Minister. Keep us as the apple of an eye;
Answer. Hide us under the shadow of thy wings.

Anthem. Preserve us, O Lord, waking, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

In Eastertide in place of this Anthem may be said or sung:

Alleluia, Alleluia, Alleluia.

NUNC DIMITTIS.

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.

Anthem. Preserve us, O Lord, waking, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace.

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

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

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

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

And after that these prayers following, all devoutly kneeling:

Minister. Let us pray.

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

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

Minister. Blessed art thou, Lord God of our fathers;
Answer. To be praised and glorified above all for ever.
Minister. Let us bless the Father, the Son, and the Holy Ghost;
Answer. Let us praise him and magnify him for ever.
Minister. Blessed art thou, O Lord, in the firmament of heaven;
Answer. To be praised and glorified above all for ever.
Minister. The Almighty and most merciful Lord guard us and give us his blessing.
Answer. Amen.

Then shall the Minister and people say together the Confession and the Prayer for Forgiveness following.

WE confess to God Almighty, the Father, the son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

Almighty God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting; through Jesus Christ our Lord. Amen.

If a Priest be present, he shall stand and pronounce the following Absolution:

MAY the Almighty and merciful Lord grant unto you pardon and remission of all your sins, time for amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

Then shall be said:

Minister. Wilt thou not turn again and quicken us;
Answer. That thy people may rejoice in thee?
Minister. O Lord, show thy mercy upon us;
Answer. And grant us thy salvation.
Minister. Vouchsafe, O Lord, to keep us this night without sin;
Answer. O Lord, have mercy upon us, have mercy upon us.
Minister. O Lord, hear our prayer;
Answer. And let our cry come unto thee.

Then shall follow the Collect for Protection, with which may be said the Collect of the day.

The Collect for Protection.

VISIT, we beseech thee, O Lord, this place, and drive from it all the snares of the enemy; let thy holy angels dwell herein to preserve us in peace; and may thy blessing be upon us evermore; through Jesus Christ our Lord. *Amen.*

Or

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

The following prayers may be added.

O LORD Jesus Christ, Son of the living God, who at this evening hour didst rest in the sepulchre, and didst thereby sanctify the grave to be a bed of hope to thy people: Make us so to abound in sorrow for our sins, which were the cause of thy passion, that when our bodies lie in the dust, our souls may live with thee; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

LOOK down, O Lord, from thy heavenly throne, if illuminate the darkness of this night with thy celestial brightness, and from the sons of light banish the deeds of darkness; through Jesus Christ our Lord. *Amen.*

BE present, O merciful God, and protect us through the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. *Amen.*

Other prayers from this Book may be said.
See Family Prayer, page 728.

Minister. We will lay us down in peace and take our rest;
Answer. For it is thou, Lord, only, that makest us dwell in safety.
Minister. The Lord be with you;
Answer. And with thy spirit.

Minister. Let us bless the Lord;
Answer. Thanks be to God.

THE Almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless and preserve us. *Amen.*

FORMS OF PRAYER
TO BE
USED IN FAMILIES

Not all the prayers here provided need be used every day.
The reader should make a selection of those suitable.

MORNING

After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say:

O GOD, thou art my God, early will I seek thee. In the morning I will direct my prayer unto thee, and will look up.

Let us pray.

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

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

Thanksgiving for the gift of another day.

WE give thee hearty thanks, O heavenly Father, for the rest of the past night, and for the gift of a new day. Grant that we may so pass

its hours in the perfect freedom of thy service, that at eventide we may again give thanks unto thee; through Jesus Christ our Lord. *Amen.*

Here may follow the Collect of the day.

Prayer and Intercession.

O LORD God, who hast bidden light to shine out of darkness, and who hast again wakened us to praise thee for thy goodness and to ask for thy grace: Accept now the offering of our worship and thanksgiving, and grant unto us all such requests as may be acceptable to thy holy will. Make us to live as children of the light, and heirs of thy everlasting kingdom. Remember, O Lord, according to the multitude of thy mercies, thy whole Church, all who join with us in prayer, and all our brethren, wherever they may be, who stand in need of thine aid. Pour down upon us all the riches of thy grace, so that, redeemed in soul and body, and stedfast in faith, we may ever praise thy wonderful and holy Name; through Jesus Christ our Lord. *Amen.*

Before the Grace there may be said by all:

O GOD, Most High and Holy, Three in One, Father, Son, and Holy Spirit:
We offer to thee this day
Ourselves, our souls and bodies,
To be a reasonable, holy, and living sacrifice unto thee;
To whom be all praise and glory. Amen.

2 Corinthians 13. 14

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

EVENING

After the reading of a portion of holy Scripture, let the head of the household, or some other member of the family, say:

O LORD, let our prayer be set forth in thy sight as the incense, and the lifting up of our hands as an evening sacrifice.

Let us confess our sins to Almighty God.

O ALMIGHTY Father, Lord of heaven and earth, We confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O Lord, have mercy upon us after thy great goodness; According to the multitude of thy mercies do away our offences; Wash us throughly from our wickedness, And cleanse us from our sins; For Jesus Christ's sake. Amen.

For Pardon through the Cross.

ALMIGHTY Father who of thy great love to men didst give thy dearly beloved Son to die for us: Grant that through his Cross our sins may be put away, and remembered no more against us, and that, cleansed by his Blood, and mindful of his sufferings, we may take up our cross daily, and follow him in newness of life, until we come to his everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

Here may follow the Collect of the day.

For Freedom from Worry.

O LORD, who hast pity for all our weakness: Put away from us worry and every anxious fear, that, having ended the labours of the day as in thy sight, and committing our tasks, ourselves, and all we love into thy keeping, we may, now

that night cometh, receive as from thee thy priceless gift of sleep; through Jesus Christ our Lord. *Amen.*

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

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

Before the Commendation there may be said by all:

WE will lay us down in peace and take our rest; for it is thou, Lord, only, that makest us dwell in safety.

Thou, O Lord, art in the midst of us, and we are called by thy name. Leave us not, O Lord our God.

Preserve us, O Lord, waking, and guard us sleeping, that awake we may watch with Christ, and asleep we may rest in peace. Amen.

Commendation.

THE Lord Almighty grant us a quiet night, and at the last a perfect end; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, and for evermore. *Amen.*

ADDITIONAL PRAYERS

For Remembrance of God's Presence.

O HEAVENLY Father, in whom we live and move and have our being: We humbly pray thee so to guide and govern us by thy Holy Spirit,

that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever walking in thy sight; through Jesus Christ our Lord. *Amen.*

For Daily Work.

O LORD our heavenly Father, by whose providence the duties of men are variously ordered: Grant to us all the spirit to labour heartily to do our work in our several stations, in serving one Master and looking for one reward. Teach us to put to good account whatever talents thou hast lent to us, and enable us to redeem our time by patience and zeal; through Jesus Christ our Lord. *Amen.*

For the Family.

MERCIFUL Saviour, who didst love Martha and Mary and Lazarus, hallowing their home with thy sacred presence: Bless, we beseech thee, our home, that thy love may rest upon us, and that thy presence may be with us. May we all grow in grace and in the knowledge of thee, our Lord and Saviour. Teach us to love one another as thou hast given commandment. Help us to bear one another's burdens and so fulfil thy law, O blessed Jesus, who with the Father and the Holy Spirit livest and reignest, one God, for evermore. *Amen.*

For Relatives and Friends.

O LOVING Father, we commend to thy gracious keeping all who are near and dear to us. Have mercy upon any who are sick, and comfort those who are in pain, anxiety, or sorrow. Awaken all who are careless about eternal things. Bless those who are young and in health, that they may give the days of their strength unto

thee. Comfort the aged and infirm, that thy peace may rest upon them. Hallow the ties of kindred, that we may help, and not hinder, one another in all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord. *Amen.*

For Children.

O LORD Jesu Christ, who didst take little children into thine arms, and bless them: Bless, we beseech thee, the children of this family; grant that they may grow up in thy fear and love; give unto them day by day thy strength and guidance, that so they may continue in thy love and service unto their lives' end. Grant this, O blessed Saviour, for thine own Name's sake. *Amen.*

For Absent Ones.

O GOD who art present in every place: We pray thee to protect with thy loving care our dear ones who are away from us. Let thy fatherly hand direct them; prosper them in thy way; grant them daily strength for their daily needs; and inspire in them an unwavering faith in thee, that they may live always to thy honour and glory; through Jesus Christ our Lord. *Amen.*

See also page 633.

For One Leaving Home.

O GOD, the refuge and strength of all who put their trust in thee: Unto thy gracious care and keeping we commit thy servant *N.,* now going forth from us. Give *him* courage, prudence, and self-control; raise up for *him* good friends; preserve *him* from loneliness; keep *him,* we beseech thee, under the protection of thy good providence, and make *him* have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

For a Birthday.

O LORD our heavenly Father, mercifully hear our prayers, and grant a long and happy life to thy servant *N.*, whose birthday we remember this day. May *he* grow in grace as *his* years increase, and ever live so as to please thee; in the power of thy Son, our Saviour Jesus Christ. *Amen.*

For Faithfulness in the Use of this World's Goods.

ALMIGHTY God, whose loving hand hath given us all that we possess: Grant us grace that we may honour thee with our substance, and, remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen.*

The following Prayers and Collects are appropriate for frequent use in Family Prayer.

The Second and Third Collects in Morning Prayer, page 11.

The Second and Third Collects in Evening Prayer, pages 23 and 24.

The Prayer for all Conditions of men, page 14, and the General Thanksgiving, page 14.

For the Queen, page 12 and page 48; for our National Heritage, page 59; for Parliament, page 50.

For a Birthday, page 115 (For the New Year).

In time of Sickness and Trouble, the prayer beginning We humbly beseech thee, *page 36; prayers on Page 578; the Third after Epiphany, page 126.*

For the Church, First and Second Collects appointed for Good Friday, page 174; Fifth, Sixteenth, and Twenty-Second after Triniy, pages 224, 242, and 254; Saint Simon and Saint Jude, page 297; All Saints' Day, page 299; for Unity, Page 40.

For the Ministry, Third in Advent, page 99; Ember Collects, pages 210 and 46.

For Missions, prayers on pages 16, 40, 41, and 121.

For Blessing on Bible Reading, Second in Advent, page 97; Saint Matthew, page 292; Saint Mark, page 272; Saint Luke, page 295; Saint John, page 110; Conversion of Saint Paul, page 264.

For true Religion, Seventh after Trinity, page 228.

For imitation of Christ: in patient suffering, Palm Sunday, page 150; in holy life, Second after Easter, page 191; in purity, Sixth after Epiphany, page 131.

TO BE USED IN FAMILIES

For Guidance, Whitsunday, page 205; Fourth after Trinity, page 223; First after Epiphany, page 123; Nineteenth after Trinity, page 249.

For Support in Temptation, Fourth after Epiphany, page 128; Second in Lent, page 143; Eighteenth after Trinity, page 247. For Pardon and Deliverance, Twenty-first and Twenty-fourth after Trinity, pages 252 and 257; Septuagesima, page 132; Fourth in Lent, page 147.

For Trust in God's Providence, Eighth after Trinity, page 229; Second after Epiphany, page 124; Second after Trinity, page 219.

See also Prayers and Thanksgivings, pages 37 to 62.

Grace at Meals.

FOR what we are about to receive, may the Lord make us truly thankful; through Jesus Christ our Lord. *Amen.*

FOR these and all his many mercies, God's holy Name be blessed and praised; through Christ our Lord. *Amen.*

Family Responses before Meals.

THE eyes of all 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 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.

BLESS, O Lord, this food to our use, and consecrate us to thy service, and make us ever mindful of the needs of others; through Jesus Christ our Lord. *Amen.*

See also the Book of Common Praise.

For the Parish.

MOST merciful Father, we beseech thee to send down thy heavenly blessing upon thy Church in this Parish, that all its members may dwell together in unity and brotherly love. Keep far from us all self-will and discord. Endue thy Ministers with righteousness, and enable them faithfully to dispense thy holy Word and Sacraments, to bring again the outcasts, and to seek the lost. Grant that we may so receive their ministrations, and use thy means of grace, that in all our words and deeds we may seek thy glory and the advancement of thy kingdom; through Jesus Christ our Lord. *Amen.*

Thanksgiving.

O MOST merciful Father, we humbly thank thee for all thy gifts so freely bestowed upon us. For life and health and safety, for power to work and leisure to rest, for all that is beautiful in creation and in the lives of men, we praise and magnify thy holy Name. But, above all, we thank thee for our spiritual mercies in Christ Jesus our Lord, for the means of grace, and for the hope of glory. Fill our hearts with all joy and peace in believing; through Jesus Christ our Lord. *Amen.*

Ephesians 3. 20, 21.

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