



# **The Devotions of Bishop Andrewes. Vol. I**

by

*Lancelot Andrewes*

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## About *The Devotions of Bishop Andrewes. Vol. I* by Lancelot Andrewes

- Title:** The Devotions of Bishop Andrewes. Vol. I  
**URL:** <http://www.ccel.org/ccel/andrewes/devotions1.html>  
**Author(s):** Andrewes, Lancelot (1555-1626)  
**Publisher:** Grand Rapids, MI: Christian Classics Ethereal Library  
**Description:** Bishop Andrewes was one of the foremost Biblical scholars of his time. He also was one of the translators of the *King James Version* of the Bible and was King James' favorite preacher. The *Devotions of Bishop Andrewes* was originally entitled, *Preces Privatae*, which translates to "Private Devotions." They are the private, intimate prayers of a very public and pious man. Andrewes was not motivated to write these devotions out of a desire to publish them. These devotions were written from Andrewes' heart out of love and devotion for our Lord. Andrewes is said to have spent five hours in prayer every day. Included in the collection are devotions for the morning and evening that he employed during his time alone with God.  
Andrew Hanson  
CCEL Intern
- Publication History:** London: S.P.V.K. (1920)  
**Rights:** Copyright Christian Classics Ethereal Library  
**Date Created:** 2006-03-17  
**General Comments:** tr. John Henry Newman  
**CCEL Subjects:** All; Classic  
**LC Call no:** BV264.G8 A45 1899  
**LC Subjects:** Practical theology  
Worship (Public and Private) Including the church year, Christian symbols, liturgy, prayer, hymnology  
Prayer

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*First published 1840.  
Published by S.P.C.K. 1920.*

# THE DEVOTIONS OF BISHOP ANDREWES

## VOL. I



### ORIGINAL PREFACE

THE following Translation of the Greek Devotions of Bishop Andrewes is made from the Edition of 1675, and has already appeared in a publication of the day. It is reprinted in its present form in compliance with the suggestion of many persons, who naturally wished to possess it simply as a devotional work, apart from its controversial bearings. A few alterations have been made in the arrangement of its separate parts, as they occur in the present text of the original, but only with a view to its answering more fully the purpose for which it seems to have been composed, of furnishing a manual of devotion for every day of the week. Accordingly, such portions of the work, as were obviously without or out of place, have been inserted, where they were wanted, in the course of the prayers; or collected together at the end; or, if repetitions, omitted. No alterations have been made in the text itself; and all transpositions are noted at the foot of the page as they occur.



J. H. N.

FEAST OF ALL SAINTS.





## INTRODUCTION.

**BY H. B. SWETE, D.D., F.B.A.**

LANCELOT ANDREWES was born in 1555; in the parish of All Hallows, Barking. His early education was received at Cooper's Free School in Stepney, and subsequently at Merchant Taylors' School; at the age of sixteen he went up to Cambridge, where he became successively scholar, fellow, and (1589-1605) master of Pembroke Hall. Ordained in 1580, he rose rapidly in his calling, becoming chaplain to Queen Elizabeth in or about 1586, canon of St. Paul's in 1589, canon of Westminster in 1597, and dean of the Abbey in 1601. Consecrated bishop of Chichester in 1605, Andrewes was translated to Ely in 1609, and to Winchester in 1619. From 1616 he was a member of the Privy Council, and from 1618 dean of the Chapel Royal. His death took place in 1626; his body lies on the south side of the high altar at St. Saviour's, Southwark.



Andrewes lived through the reigns of Elizabeth and James I, and this bare chronicle of his life is enough to shew how large a part he took in the affairs of both Church and State in those difficult times. By temperament and early habit he was a student; he 'never loved or used any games;' if he needed recreation, it was found in the study of Nature. Such a man might gladly have spent his days in the learned leisure of College rooms. But circumstances called him to the larger life of public service, and he threw himself into it without reserve. At St. Paul's he revived the office of penitentiary canon, attending in the aisles of the Cathedral during Lent to give spiritual counsel to any who sought it. At Westminster the boys of the school were not overlooked by the scholarly Dean, who associated himself with them both in their studies and their hours of recreation. Under James I he attended the Hampton Court Conference of 1604, and took part in the preparation of the Authorized Version of 1611. At court he was frequently in attendance on the King, and for many years preached before him on the great festivals. It was Andrewes who was chosen to answer Bellarmine's attack upon the King and the English Church. His name appears on Royal Commissions, and on more than one occasion he was called to advise the King on perplexing questions of policy. Nor was the work of his own dioceses neglected. As Bishop he was munificent in his benefactions and untiring in his efforts to raise the standard of clerical life, and to secure decency in ritual and conformity to the doctrines and order of the Church.



It was a full life that Andrewes led from boyhood to his death. As scholar, courtier, preacher, controversialist, bishop, he could have had little leisure, and must often have been harassed by the anxieties and wearied by the burdens of his high position and manifold labours. But, as his contemporaries witness, nothing seemed, to disturb his serenity; the same grave, calm gentleness of manner marked him under all conditions. The secret of his victory over outward circumstances is disclosed in this book, which admits us to see the Bishop at his private prayers: Like the



Confessions of St. Augustine, like many of the Psalms, the *Preces privatae* unlock the doors of a sanctuary where a saint kneels in fellowship with God.

The private prayers of Bishop Andrewes were not written for publication. They grew up under the hands of the author in hours of solitude, perhaps when he was on his knees. That they are written in Greek, Hebrew, and Latin confirms this view of their origin; for others he would have used the English tongue; to Andrewes himself the three learned languages were as familiar and more expressive than English. There are other indications that we have here the genuine outpourings of the saint's heart. Personal recollections are numerous: the writer prays for his schools and college, for the parishes he had served; for St. Paul's and Westminster, for the three dioceses which had been entrusted to him, for the men he had educated or ordained; he calls to mind that he was born, on a Thursday, and thanks God for the church in which he was baptized. Lastly, the original MS., as we learn from one who had seen it, bore marks of long and constant use: it was 'slubbered with his pious hands, and watered with his penitential tears.' On his deathbed Andrewes gave a copy to his friend William Laud, then Bishop of Bath and Wells. But there is no reason to suppose that this book was entrusted to Laud for publication, nor was it in fact published by him, or as a whole and in the original until long after Laud's death. Some of the devotions appeared in an English translation as early as 1630, and portions of the original in 1668, but the first edition which approached completeness issued from the Oxford Press in 1675.

But private and personal as the *Preces* were in their intention and original use, they have proved to be eminently fitted for adoption by Church people in general. Experience has shewn that Bishop Andrewes' private devotions are such as every devout member of the Church of England, and, it may almost be added, every good Christian would desire to make his own. What is personal is usually limited by the circumstances, the outlook, the mentality of the individual; it interests us by its individuality, but the field over which it ranges is necessarily narrow and may be one with which we ourselves have little in common. But the personal devotions of Bishop Andrewes are singularly free from this disadvantage. He has poured into them all the wealth of a rich nature; he has spent upon them all the resources of a mind stored with manifold knowledge, and an experience as wide as his learning. There is no pedantry in his prayers; perhaps there is no conscious use in them of his great store of materials. Yet the *Preces privatae* embody recollections from most of the great fathers of the Church—Irenaeus, Tertullian, Cyprian, the Gregories, Chrysostom, Jerome, Augustine; from mediæval writers such as Alcuin, Anselm, St. Bernard, Peter Lombard, Thomas Aquinas, Bradwardine, Gerson; from sixteenth-century writers such as Fisher and Erasmus; even the classical writers of Greece and Rome occasionally supply a phrase—Eutipides, Aristophanes, Horace, Seneca have left their mark. Of ancient liturgical books free use is made: we recognize portions of the great Horology and Euchology, of the liturgies of St. James and St. Basil; the Western Hours, Missal and Manual, several of the Primers, the Book of Common Prayer, and Knox's 'Book of Common



Order' are all laid under contribution. One of the first scholars of his day, the friend of Casaubon and Francis Bacon, at home both in patristic and classical lore, and in the newly-opened fields of Nature-study, Andrewes poured all the treasures of his wide reading and observation into his devotions; yet so utterly free is he from self-consciousness or love of display that they may be used by the unlearned without a suspicion that they are reaping the fruits of long years of laborious study.



Even more remarkable is the Bishop's singular mastery, over the words and thoughts of Holy Scripture. It does not lie in the ready stringing together of conventional Scriptural phrases, which neither assists devotion nor evinces, any real knowledge of the Bible. Rather it is the art of the Christian scribe who, like an experienced householder, brings forth out of his treasure things new and old. So steeped is the mind of this great student and preacher of the Word with Scripture that he weaves into the texture of his prayers history, psalm, and prophecy, gospel, epistle, and apocalypse, often without regard to the literary history or historical order of the books, yet with such fitness and success that, they blend and harmonize and gain fresh beauty from contact, as gold and silver and silks of divers colours worked into a glorious whole by the deft hands of a cunning artificer. It is a use of Holy Scripture which is widely remote from the critical and historical methods of our time, but which has its own value as an aid to devotion; nor does it often happen that this habit leads Andrewes into an interpretation which modern knowledge has shewn to be untenable.



Of the quaintnesses and eccentricities which would render the Bishop's sermons, notwithstanding their great merits, inappropriate in the modern pulpit, there is scarcely a trace in his devotions. There are a few verbal tricks or doubtful positions: a fondness for alliteration, as when he twice connects 'Gethsemane, Gabbatha, Golgotha,' and often brings together ὀρθοτομεῖν and ὀρθοποδεῖν: a tendency to combine alternative and inconsistent interpretations, as when he explains *sanctorum communionem* in the Apostles' Creed as the fellowship of holy persons in holy things: the too ready acceptance of such traditions as that the Angels were created on the second day, and that it was on a Friday that man fell; and the first promise of Redemption was made. But these defects, if they are such, are easily removed in the use of the prayers. More perplexing perhaps to the majority of readers are the occasional references to the events and conditions of Andrewes' own time:—allusions to the earthquake of 1580, and to 'those in galleys' (the slaves in Barbary corsairs), to 'the foes of our most holy faith' (the Turks); or the use of the technical language of theology, as when the incarnation is called 'the Dispensation,' and the Incarnate is described as the 'Coal of double nature,' and the divine Being as the Superessential Essence, or again where penitence after baptism is called 'a second plank.' The book, in fact, to impart its full measure of benefit, should be studied before it is used; the prayers are those of a scholar, and they assume a scholar's knowledge and interest in history and letters. But they are also the prayers of a saint, and all who aim at the saintly life will find in them, notwithstanding occasional obscurities, one of their best helps in attaining their end.



The Private Prayers begin, like the Book of Common Prayer, with forms for daily Morning and Evening Prayer, and to these are added separate forms for, Morning Prayer on each day of the week. Each of these forms embraces certain chief elements of devotion, such as commemoration, petition, intercession; acts of penitence, faith, hope; offering of praise and thanksgiving. Beside these forms in which the elements are combined, there are separate offices of penitence, faith, thanksgiving, and petition which occupy nearly half the book.

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Nothing is more surprising in Andrewes' treatment of these great factors of private prayer than the infinite variety of detail which he is able to introduce into the constantly recurring sections of his work. One would expect to find in fifty pages devoted to penitential devotions much wearisome and unedifying repetition; but every page has its own presentation of the evil of sin, and the justice and mercy of God; its own confessions, petitions, deprecations, hopes. The writer gathers up from Scripture every confession uttered by patriarch or prophet or psalmist or apostle, and makes it his own; he collects from the experiences of life all that aggravates human sin, that exposes its depths of ingratitude, its intricacies of self-deceit; every consideration drawn from the mercies and the judgments of God which can enhance its guilt. Yet the 'spirit of bondage again to fear' is wholly absent from these devotions; the sorrow they express is the sorrow 'after a godly sort' which works a 'repentance that brings no regret,' and not the sorrow of the world, which works death. Members of the Church who in the exercise of their discretion abstain from using the ministry of private confession and absolution will find no better substitute than these acts of penitence, with their intimate revelation of personal sinfulness, and their firm trust in God's mercy through Christ.

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There is the same breadth of outlook and minuteness of detail in Andrewes' intercessions. As Dean Church has written:<sup>1</sup> 'There is no class of men, no condition, no relation of life, no necessity or emergency of it, which does not at one time or another rise up before his memory, and claim his intercession; infants, children, the young, grown men, the middle-aged, the old, prisoners, foreigners, unburied, the living and the dead: All estates are remembered: 'farmers and graziers, fleet and fishers, tradesmen and mechanics, down to the meanest workmen.' The Church is especially present to Andrewes' mind: 'the Church ecumenical, Eastern, Western, our own'; and for our own Church 'that what is wanting in it may be supplied; what is unsound, corrected.'

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In praise and thanksgiving Andrewes is not less helpful than in intercession. He teaches us how without loss of reverence to descend into the smallest particulars of the mercies personally received. Nothing in his life from infancy onwards is forgotten: he thanks God for 'house, kinsfolk; neighbours, friends; for health; good repute sufficiency; for parents, honest and good, teachers gentle, colleagues

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<sup>1</sup> *Masters of English Theology*, p. 104.

like-minded, retainers faithful; for all who have stood me in good stead by their writings.’ He rises to his highest level when he is praising God for all that He is in Himself and has done for man.



The Bishop’s theological position calls for a few words. He was a devoted son of the Church of England as she emerged from the troubles of the first half of the sixteenth century. ‘But,’ to quote Dean Church again,<sup>2</sup> ‘in Andrewes; as in Hooker, we come on a wide divergence from the language of the early theologians of Elizabeth . . . in Bishop Andrewes we see the awakening in the Church of wider knowledge, of freedom and independence of thought, of calmer and steadier judgment.’ Of his loyalty to the English Reformation there can be no question; but he realizes more fully than could have been done in the earlier days of the movement the Catholic heritage of the Church, its relations to East and West, and not only to the undivided Church of the first few centuries.



He is conscious of the defects and needs of the Reformed Church; he adheres to ancient terms and traditions of which the Reformers had been not unnaturally shy. Thus he speaks of St. Mary as ‘ever-virgin’ and ‘Mother of God.’ He is supplied ‘with good hopes, touching the remission of sins through penitence and the works thereof, by the power of the thrice holy keys and sacraments that are in the Church’ of God. He prays repeatedly for the faithful departed and asks for them ‘rest and light.’ The Eucharistic teaching of the short office for use before and at the Liturgy implies a full acceptance of the patristic doctrine: the Mysteries are immaculate, awful, quickening, saving; they are unto remission of sins, healing of the sicknesses of the soul, provision for the journey of ghostly life, a pledge of renunciation.’ But of Roman assertions there is no trace. Nowhere in the devotions are the saints invoked; they are commemorated before God, and He is thanked for them, but there is no *ora pro nobis*, not even, a prayer that God will hear their intercessions for us. Nowhere is there any approach to the scholastic doctrine of Transubstantiation; there is no cult of the Blessed Sacrament, no desire for ‘access’ to it, apart from communion. The whole tone of the *Preces privatae* is akin to that of the Greek liturgies. It is interesting to note, by the way, that Andrewes seems, with some early Greek forms, to have attributed the consecration of the Bread and Wine to the Son rather than to the Holy Spirit: ‘Thou,’ he says, addressing our Lord, ‘art with us invisibly to hallow the gifts that are set forth, and those for whom they are brought.’



But the theology of the *Preces privatae* does not largely concern itself with controversial questions. It is for the most part an interpretation of the Apostles’ and Nicene Creeds read in the light of the experience of life. The Incarnation and Atonement, the Resurrection and Ascension, the Coming of the Spirit and His work in the Catholic Church, the heavenly life and the future Coming of our Lord, devotionally handled, supply abundant materials, for prayer and praise. The connexion of these great doctrines one with another, the relation in which they all stand to the spiritual life of men, are continually recalled to the mind. No place is left for the spurious growth of devotions founded on baseless theory which disfigure many modern manuals, not for the false



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<sup>2</sup> *Masters of English Theology*, pp. 76, 88.

sentiment and conventional phrases of an opposite school. In his private prayers Bishop Andrewes left the Church a legacy which, come what may, will always be one of her chief treasures; an heirloom, second only in value to the Book of Common Prayer, the spirit of which it carries on ‘from the Church to the closet.’<sup>3</sup>

The translation of the Greek devotions reprinted in this volume is due to John Henry Newman; it was made in his Anglican days for TRACTS FOR THE TIMES, where it first appeared as Tract lxxviii (1840). That of the Latin prayers which form the accompanying volume is from the pen of John Mason Neale, who published it in 1844 as a continuation of Newman’s. Newman’s version was made from the Clarendon Press text of 1675.

H. B. S.

HITCHIN, *March* 28, 1917.

[The Introduction to this reprint was written by Professor Swete just before his death in 1917.]

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<sup>3</sup> Church, p. 105.

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## DAILY PRAYERS PREPARATION:

### I—TIMES OF PRAYER

ALWAYS. (Luke xviii. 1.)

Without ceasing. (1 Thes. v. 17.)

At all times. (Eph. vi. 18.)

Samuel among such as call upon His name.<sup>4</sup> (Ps. xcix. 6.)

God forbid that I should sin against the Lord in ceasing to pray for you, and shewing you the good and the right way. (1 Sam. xii. 23.)

We will give ourselves continually to prayer and to the ministry of the word. (Acts vi. 4.)

He kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. (Dan. vi. 10.)

In the evening, and morning, and at noon day will I pray, and that instantly; and He shall hear my voice. (Ps. lv. 18.)

Seven times a day do I praise Thee. (Ps. cxix. 164.)

1. In the morning, a great while before day. (Mark i. 35.)

2. In the morning watch. (Ps. lxxiii. 6.) (vid. also Ps. cxxx. 6.)

3. The third hour of the day. (Acts ii. 15.)

4. About the sixth hour. (Acts x. 9.)

5. The hour of prayer, the ninth. (Acts iii. 1.)

6. The eventide. (Gen. xxiv. 63.)

7. By night. (Ps. cxxxiv. 2.)

At midnight. (Ps. cxix. 62.)



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<sup>4</sup> Transferred from p. 4. of Edition of 1675.



## II—PLACES OF PRAYER

In all places where I record My Name, I will come to thee, and I will bless thee. (Exod. xx. 24.)

Let<sup>s</sup> Thine eyes be open towards this house night and day; even toward the place of which Thou halt said My Name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make towards this place. (1 Kings viii. 29.)



"Thou that hearest the prayer, unto Thee shall all flesh come.

The fierceness of man shall turn to Thy praise, and the fierceness of them shalt Thou refrain.

As for me, I will come into Thy house even upon the multitude of Thy mercy; and in Thy fear will I worship toward Thy Holy Temple.

Hear the voice of, my humble petitions, when I cry unto Thee; when I hold up my hands towards the mercy-seat of Thy Holy Temple.

We wait for Thy loving-kindness, O God, in the midst of Thy Temple.

1. Among the faithful and in the congregation. (Ps. cxi. 1.)

2. Enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret. (Matt. vi. 6.)



3. They went up into an upper room. (Acts i. 13.)

4. He went up upon the housetop to pray. (Acts x. 9.)

5. They went up together into the Temple. (Acts iii. 1.)

6. We kneeled down on the shore, and prayed. (Acts xxi. 5.)

7. He went forth over the brook Cedron, where was a garden. (John xviii. 1.)

8. Let them rejoice in their beds. (Ps. cxlix. 5.)

9. He departed into a desert place and there prayed. (Mark i. 35.)

10. In every place lifting up holy hands without wrath and doubting. (1 Tim. ii. 8.)

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<sup>5</sup> Transferred from pp. 5, 6, and 9 of edition of 1675.

### III—CIRCUMSTANCES OF PRAYER

1. Kneeling, *humiliation.*

He kneeled down and prayed. (Luke xxii. 41.)



He went a little further, and fell on His face, and prayed. (Matt. xxvi. 39.)

My soul is brought low, even unto the dust,  
my belly cleaveth unto the grounds

2. Sinking the head, *shame.*

Drooping the face. (Ezr. ix. 6.)

3. Smiting the breast, *indignation.*  
(Luke xviii. 13.)

} (2 Cor. vii. 11.)

4. Shuddering, (Acts *fear.*  
xvi. 29.)

5. Groaning, (Isa. lix. *sorrow.*  
11.)

Clasping of hands.

6. Raising of eyes and *vehement desire.*  
hands, (Ps. xxv. 15;  
cxliii. 6.)

7. Blows, (Ps. lxxiii. *revenge.*  
14.)



## ORDER OF MATIN PRAYER

### LITANY

GLORY be to Thee, O Lord, glory to Thee.

Glory to Thee who givest me sleep  
to recruit my weakness,  
and to remit the toils  
of this fretful flesh.

To this day and all days,  
a perfect, holy, peaceful, healthy,  
sinless course,

Vouchsafe O Lord.

The Angel of peace, a faithful guide,  
guardian of souls and bodies,  
to encamp around me,  
and ever to prompt what is salutary,

Vouchsafe O Lord.

Pardon and remission  
of all sins and of all offences

Vouchsafe O Lord.



To our souls what is good and convenient,  
and peace to the world,

Vouchsafe O Lord.

Repentance and strictness  
for the residue of our life,  
and health and peace to the end,

Vouchsafe O Lord.

Whatever is true, whatever is honest,  
whatever just, whatever pure,  
whatever lovely, whatever of good report,  
if there be any virtue, if any praise,  
such thoughts, such deeds,

Vouchsafe O Lord.

A Christian close,  
without sin, without shame,  
and, should it please Thee,  
without pain,  
and a good answer  
at the dreadful and fearful  
judgment-seat  
of Jesus Christ our Lord,.

Vouchsafe O Lord.



## CONFESSION

Essence beyond essence,  
Nature increate,  
Framer of the world,  
I set Thee, Lord, before my face,  
and I lift up my soul unto Thee.  
I worship Thee on my knees,  
and humble myself under Thy mighty hand.  
I stretch forth my hands unto Thee,  
my soul gaspeth unto Thee as a thirsty land.  
I smite on my breast  
and say with the Publican,

God be merciful to me a sinner,  
 the chief of sinners;  
 to the sinner above the Publican,  
 be merciful as to the Publican.  
 Father of mercies,  
 I beseech Thy fatherly affection;  
 despise me not,  
 an unclean worm, a dead dog,  
 a putrid corpse,  
 despise not Thou the work of Thine own hands,  
 despise not Thine own image  
 though branded by sin.  
 Lord, if Thou wilt, Thou canst make me clean;  
 Lord, only say the word, and I shall be cleansed.  
 And Thou, my Saviour Christ,  
 Christ my Saviour,  
 Saviour of sinners, of whom I am chief,  
 despise me not,  
 despise me not, O Lord,  
 despise not the cost of Thy blood,  
 who am called by Thy Name;  
 but look on me with those eyes  
 with which Thou didst look upon  
 Magdalene at the feast,  
 Peter in the hall,  
 the thief on the wood;—  
 that with the thief I may entreat Thee humbly,  
 Remember me, Lord, in Thy kingdom;  
 that with Peter I may bitterly weep and say,  
 O that mine eyes were a fountain of tears  
 that I might weep day and night;  
 that with Magdalene, I may hear Thee say,  
 Thy sins be forgiven thee,  
 and with her may love much,  
 for many sins yea manifold  
 have been forgiven me.  
 And Thou, All-holy, Good, and  
 Life-giving Spirit,  
 despise me not, Thy breath,



despise not Thine own holy things;  
 but turn Thee again, O Lord,  
 at the last,  
 and be gracious unto Thy servant.

## COMMENDATION

Blessed art Thou, O Lord;  
 Our God,  
 the God of our Fathers;  
 who turnest the shadow of death into  
 the morning;  
 and lightenest the face of the earth;  
 who separatest darkness from the face  
 of the light;  
 and banishest night and bringest back  
 the day;  
 who lightenest mine eyes,  
 that I sleep not in death;  
 who deliverest me from the terror by  
 night,  
 from the pestilence that walketh in  
 darkness;  
 who drivest sleep from mine eyes,  
 and slumber from mine eyelids;  
 who makest the outgoings of the  
 morning and evening  
 to praise Thee;  
 because I laid me down and slept and  
 rose up again,  
 for the Lord sustained me;  
 because I waked and beheld,  
 and my sleep was sweet unto me.  
 Blot out as a thick cloud  
 my transgressions,  
 and as a cloud my sins;



grant me to be a child of light,  
     a child of the day,  
 to walk soberly, holily, honestly,  
     as in the day;  
 vouchsafe to keep, me this day  
     without sin.  
 Thou who upholdest the falling and .  
     liftest the fallen,  
     let me not harden my heart  
 in provocation, or temptation,  
     or deceitfulness of any sin.  
 Moreover, deliver me to-day  
     from the snare of the hunter  
 and from the noisome pestilence;  
 from the arrow that flieth by day,  
 from the sickness that destroyeth in  
     the noon day.  
 Defend this day against my evil,  
     against the evil of this day  
     defend Thou me.  
 Let not my days be spent in vanity,  
     nor my years in sorrow.  
     One day telleth another,  
     and one night certifieth another.  
 O let me hear Thy loving-kindness  
     betimes in the morning,  
     for in Thee is my trust;  
 shew Thou me the way that I should  
     walk in,  
     for I lift up my soul unto Thee.  
 Deliver me, O Lord, from mine enemies,  
     for I flee unto Thee.  
 Teach me to do the thing that pleaseth  
     Thee,  
     for Thou art my God;  
 Let Thy loving Spirit lead me forth  
     into the land of righteousness.  
     Quicken me, O Lord,  
     for Thy Name's sake,

and for Thy righteousness' sake  
 bring my soul out of trouble;  
 remove from me foolish imaginations,  
 inspire those which are good  
 and pleasing in Thy sight.

Turn away mine eyes  
 lest they behold vanity;  
 let mine eyes look right on,  
 and let mine eyelids look straight  
 before me.

Hedge up mine ears with thorns  
 lest they incline to undisciplined words.

Give me early the ear to hear,  
 and open mine ears to the instruction  
 of Thy oracles.

Set a watch, O Lord, before my mouth,  
 and keep the door of my lips.

Let my word be seasoned with salt,  
 that it may minister grace to the hearers.

Let no deed be grief unto me  
 nor offence of heart.

Let me do, some work  
 for which Thou wilt remember me, Lord,  
 for good,  
 and spare me according to the greatness  
 of Thy mercy.

Into Thine hands I commend  
 my spirit, soul, and body,  
 which Thou hast created, redeemed,  
 regenerated,

O Lord, Thou God of truth;  
 and together with me  
 all mine and all that belongs to me.  
 Thou hast vouchsafed them to me,  
 Lord, in Thy goodness.

Guard us from all evil,  
 guard our souls,

I beseech Thee, O Lord.

Guard us without falling,





and place us immaculate  
in the presence of Thy glory  
in that day.

Guard my going out and my coming in  
henceforth and for ever.

Prosper, I pray Thee, Thy servant this  
day,

and, grant him mercy  
in the sight of those who meet him.

O God, make speed to save me,

O Lord, make haste to help me.

O turn Thee then unto me,  
and have mercy upon me;

give Thy strength unto Thy servant,  
and help the son of Thine handmaid.

Shew some token upon me for good,  
that they who hate me may see it and

be ashamed,

because Thou, Lord, hast holpen me  
and comforted me.



## ORDER OF EVENING PRAYER<sup>6</sup>

### MEDITATION

THE day is gone;  
and I give Thee thanks, O Lord.

Evening is at hand,  
make it bright unto us.

As day has its evening  
so also has life;

the even of life is age;  
age has overtaken me,

make it bright unto us.

Cast me not away in the time of age;  
forsake me not when my strength  
faileth me.

Even to my old age be Thou He,  
and even to hoar hairs carry me;  
do Thou make, do Thou bear,  
do Thou carry and deliver me.

Abide with me, Lord,  
for it is toward evening,  
and the day is far spent  
of this fretful life.

Let Thy strength be made perfect  
in my weakness.

Day is fled and gone,  
life too is going,  
this lifeless life.

Night cometh,  
and cometh death,  
the deathless death.

Near as is the end of day,  
so too the end of life:



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<sup>6</sup> Page 196, Edition of 1675.

We then, also remembering it,  
     beseech of Thee  
 for the close of our life,  
 that Thou wouldest direct it in  
     peace,  
 Christian, acceptable,  
     sinless, shameless,  
 and, if it please Thee, painless,  
     Lord, O Lord,  
 gathering us together  
     under the feet of thine Elect,  
 when Thou wilt, and as Thou wilt,  
     only without shame and sins.  
 Remember we the days of darkness,  
     for they shall be many,  
 lest we be cast into outer darkness.  
 Remember we to outstrip the night  
     doing some good thing.  
     Near is judgment;—  
     a good and acceptable answer  
 at the dreadful and fearful judgment-seat  
     of Jesus Christ,  
     vouchsafe to us, O Lord.  
 By night I lift up my hands in the  
     sanctuary,  
     and praise the Lord.  
     The Lord hath granted  
 His loving-kindness in the day time;  
 and in the night season did I sing of  
     Him,  
 and made my prayer unto the God of  
     my life.  
 As long as I live will I magnify Thee on  
     this manner,  
     and lift up my hands, in Thy Name.  
 Let my prayer be set forth in Thy sight  
     as the incense,  
     and let the lifting up of my hands



be an evening sacrifice.  
Blessed art Thou, O Lord, our God,  
the God of our fathers,  
who hast created the changes of days and  
nights,  
who givest songs in the night,  
who hast delivered us from the evil of  
this day,  
who hast not cut off like a weaver my  
life,  
nor from day even to night made an  
end of me.

## CONFESSION

Lord,  
as we add day to day  
so sin to sin.  
The just falleth seven times a day;  
and I, an exceeding sinner,  
seventy times seven;  
wonderful, a horrible thing, O Lord.  
But I turn with groans  
from my evil ways,  
and I return into my heart,  
and with all my heart I turn to Thee,  
O God of penitents and Saviour of  
sinners;  
and evening by evening I will return  
in the innermost marrow of my soul;  
and my soul out of the deep  
crieth unto Thee.  
I have sinned, O Lord, against Thee,  
heavily against Thee;  
alas, alas, woe is me! for my misery.



I repent, O me! I repent, spare me,  
 O Lord,  
 I repent, O me, I repent,  
 held Thou my impenitence.  
 Be appeased, spare me, O Lord;  
 be appeased, have mercy on me;  
 I said, Lord, have mercy upon me,  
 heal my soul, for I have sinned against  
 Thee.

Have mercy upon me, O Lord,  
 after Thy great goodness,  
 according to the multitude of Thy mercies  
 do away mine offences.  
 Remit the guilt,  
 heap the wound,  
 blot: out the stains,  
 clear away the shame,  
 rescue from the tyranny,  
 and make me not a public example.  
 O bring Thou me out of my trouble,  
 cleanse Thou me from secret fault,  
 keep back Thy servant also from  
 presumptuous sins.  
 My wanderings of mind  
 and idle talking  
 lay not to my charge.  
 Remove the dark and muddy flood  
 of foul and wicked thoughts.  
 O Lord,  
 I have destroyed myself;  
 whatever I have done amiss,  
 pardon mercifully.  
 Deal not with us after our sins,  
 neither reward us after our iniquities.  
 Look mercifully upon our infirmities;  
 and for the glory of Thy All-holy Name,  
 turn from us all those ills and miseries,



which by our sins, and by us through  
 them,  
 are most righteously and worthily  
 deserved.



## COMMENDATION

To my weariness, O Lord,  
 vouchsafe Thou rest,  
 to my exhaustion  
 renew Thou strength.

Lighten mine eyes that I sleep not in  
 death.

Deliver me from the terror by night,  
 the pestilence that walketh in darkness.

Supply me with healthy sleep,  
 and to pass through this night without  
 fear.

O keeper of Israel,  
 who neither slumberest nor sleepest,  
 guard me this night from all evil,  
 guard my soul, O Lord.

Visit me with the visitation of Thine own,  
 reveal to me wisdom in the visions of  
 the night.

If not, for I am not worthy, not worthy;  
 at least, O loving Lord,  
 let sleep be to me a breathing time  
 as from toil, so from sin.

Yea, O Lord,  
 nor let me in my dreams imagine  
 what may anger Thee,  
 what may defile me.

Let not my loins be, filled with illusions,  
 yea, let my reins chasten me in the night



season,  
 yet without grievous terror.  
 Preserve me from the black sleep of sin;  
 all earthly and evil thoughts  
 put to sleep within me.  
 Grant to me light sleep,  
 rid of all imaginations  
 fleshly and satanical.  
 Lord, Thou knowest  
 how sleepless are mine unseen foes,  
 and how feeble my wretched flesh,  
 who madest me;  
 shelter me with, the wing of Thy pity;  
 awaken me at the fitting time,  
 the time of prayer;  
 and give me to seek Thee early,  
 for Thy glory, and for Thy service.

*Here use the form of Intercession, No. 3.*

Into Thy hands, O Lord, I commend  
 myself,  
 my spirit, soul, and body:  
 Thou didst make, and didst redeem  
 them;  
 and together with me, all my friends  
 and all that belongs to me.  
 Thou hast vouchsafed them to me, Lord,  
 in Thy goodness.  
 Guard my lying down and my rising up,  
 from henceforth and for ever.  
 Let me remember Thee on my bed,  
 and search out my spirit;  
 let me wake up and be present with  
 Thee;  
 let me lay me down in peace,  
 and take my rest:



for it is Thou, Lord, only  
that makest me dwell in safety.





# COURSE OF PRAYERS FOR THE WEEK

## THE FIRST DAY

### INTRODUCTION

THROUGH the tender mercies of  
our God  
the day-spring from on high hath  
visited us.  
Glory be to Thee, O Lord, glory to Thee.  
Creator of the light,  
and Enlightener of the world,—  
of the visible light,  
The Sun's ray, a flame of fire,  
day and night,  
evening and morning,—  
of the light invisible,  
the revelation of God,  
writings of the Law,  
oracles of Prophets,  
music of Psalms,  
instruction of Proverbs,  
experience of Histories,—  
light which never sets.  
God is the Lord who hath shewed us  
light;  
bind the sacrifice with cords,  
yea even unto the horns of the altar.

O by Thy resurrection raise us up  
unto newness of life,  
supplying to us frames of repentance.  
The God of peace,  
who did bring again from the dead

the great Shepherd of the sheep,  
 through the blood of the everlasting  
 covenant,  
 our Lord Jesus Christ,  
 perfect us in every good work,  
 to do His will,  
 working in us what is acceptable before  
 Him,  
 through Jesus Christ,  
 to whom be glory for ever.

Thou who didst send down on Thy  
 disciples on this day  
 Thy Thrice-holy Spirit,  
 withdraw not Thou the gift, O Lord,  
 from us,  
 but renew it in its, day by day,  
 who ask Thee for it.

### CONFESSIO

Merciful and pitiful Lord,  
 Long-suffering and full of pity,  
 I have sinned, Lord,  
 I have sinned against Thee;  
 O me, wretched that I am,  
 I have sinned, Lord, against Thee  
 much and grievously,  
 in attending on vanities and lies.  
 I conceal nothing:  
 I make no excuses.  
 I give Thee glory, O Lord, this day,  
 I denounce against myself my sins;  
 Truly I have sinned before the Lord,  
 and thus and thus have I done.



I have sinned and perverted  
 that which was right,  
 and it profited me not.  
 And what shall I now say?  
 or with what shall I open my mouth?  
 What shall I answer;  
 seeing I have done it?  
 Without plea, without defence,  
 self-condemned, am I.  
 I have destroyed myself.  
 Unto Thee, O Lord, belongeth  
 righteousness,  
 but unto me confusion of face,  
 because Thou art just in all that is come  
 upon me,  
 for Thou hast done right,  
 but I have done wickedly.  
 And now, Lord, what is my hope?  
 Truly my hope is even in Thee,  
 if hope of salvation remain to me,  
 if Thy loving-kindness cover  
 the multitude of my iniquities.  
 O remember, what my substance is,  
 the work of Thine hands,  
 the likeness of Thy countenance,  
 the cost of Thy blood,  
 a name from Thy Name,  
 a sheep of Thy pasture,  
 a son of the covenant.  
 Despise not Thou the work of Thine  
 own hands.  
 Hast Thou made for nought  
 Thine own image and likeness?  
 for nought, if Thou destroy it.  
 And what profit is there in my blood?  
 Thine enemies will rejoice.  
 May they never rejoice, O Lord!  
 Grant not to them my destruction.  
 Look upon the face of Thine Anointed,



and in the Blood of Thy covenant,  
the propitiation for the sins of the whole  
world,

Lord, be propitious unto me; a sinner;  
even unto me, O Lord, of sinners  
chief, chiefest and greatest;

For Thy Name's sake be merciful unto  
my sin,  
for it is great: it exceeds.

For Thy Name's sake, that Name,  
beside which, none other under heaven  
is given among men,  
whereby we must be saved,  
the Spirit Himself helping our infirmities,  
and making intercession for us;  
with plaints unutterable.

For the tender yearnings of the Father,  
the bloody wounds of the Son,  
the unutterable plaints of the Spirit,  
give ear, O Lord, have mercy; O Lord,  
O Lord, hearken and do;  
defer not, for Thine own sake,  
O my God.

For me, I forget not my sins,  
they are ever before me;  
I remember them in the bitterness of my  
soul;

I am anxious about them;  
I turn away and groan,  
I have indignation and revenge  
and wrath against myself.

I despise and bruise my own self,  
that my penitence, Lord, O Lord  
is not deeper, is not fuller;  
help Thou mine impenitence.

And more, and still more,  
pierce Thou, rend, crush my heart;  
and remit, forgive, pardon  
what things are grief to me,



and offence of heart.  
 Cleanse Thou me from secret faults,  
 and keep Thy servant also from  
 presumptuous sins.  
 Magnify Thy mercies towards the  
 wretched sinner  
 and in season, Lord, say to me,  
 Be of good cheer;  
 thy sins are forgiven thee;  
 My grace is sufficient for thee.  
 Say unto my soul, I am thy salvation.  
 Why art thou so heavy, O my soul?  
 and why art thou so disquieted  
 within thee?  
 Return unto thy rest, O my soul,  
 for the Lord hath rewarded thee.  
 O Lord, rebuke me not in Thine  
 indignation,  
 neither chasten me in Thy displeasure.  
 I said, I will confess my sins unto the  
 Lord,  
 and so Thou forgavest the wickedness  
 of my sin.  
 Lord, thou knowest all my desire,  
 and my groaning is not hid from  
 Thee.  
 Have mercy upon me, O God,  
 after Thy great goodness,  
 according to the multitude of Thy  
 mercies  
 do away mine offences.  
 Thou shalt arise, and have mercy on me,  
 O Lord,  
 for it is time that Thou have mercy  
 upon me,  
 yea, the time is come.  
 If Thou, O Lord, shouldest mark  
 iniquities,  
 O Lord, who shall stand?



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Enter not into judgment with Thy servant,  
O Lord,  
for in Thy sight shall no man living be  
justified.

### PRAYER FOR GRACE

My hands will I lift up  
unto Thy commandments which I have  
loved.

Open Thou mine eyes that I may see,  
incline my heart that I may desire,  
order my steps that I may follow,  
the way of Thy commandments.

O Lord God, be Thou to me a God,  
and beside Thee none else,  
none else, nought else with Thee.

Vouchsafe to me, to worship Thee and  
serve Thee

1. in truth of spirit,
2. in reverence of body,
3. in blessing of lips,
4. in private and in public;
5. to pay honour to them that have the  
rule over me,  
by obedience and submission,  
to shew affection to my own,  
by carefulness and providence;
6. to overcome evil with good;
7. to possess my vessel in sanctification  
and honour;
8. to have my converse without  
covetousness,  
content with what I have;
9. to speak the truth in love;
10. to be desirous not to lust,  
not to lust passionately,



not to go after lusts.

(THE HEDGE OF THE LAW, *i.e.* PRECAUTIONS)

1. To bruise the serpent's head. (Gen. iii. 15.)
2. To remember my latter end. (Deut. xxvii. 29.)
3. To cut off opportunities. (2 Cor. xi. 12.)
4. To be sober. (1 Pet. v. 8.)
5. Not to sit idle. (Matt. xx. 6.)
6. To shun the wicked. (Ps. xxvi. 5.)
7. To cleave to the good. (Rom. xii. 9.)
8. To make a covenant with the eyes. (Job xxxi. 1.)
9. To bring my body into subjection. (1 Cor. ix. 27.)
10. To give myself unto prayer. (1 Cor. vii. 5.)
11. To betake myself to penitence. (2 Pet. iii. 9.)



Hedge up, my way with thorns,  
that I find not the path  
for following vanity.  
Hold Thou me in with bit and bridle,  
lest I fall from Thee.  
O Lord compel me to come in to Thee.

**PROFESSION**

I believe, O Lord,  
in Thee, Father, Word, Spirit, One God;  
that by Thy fatherly love and power  
all things were created;—  
that by Thy goodness and love to man  
all things have been begun anew  
in Thy Word,—



Who for us men and for our salvation,  
     was made flesh,  
     was conceived and born,  
     suffered and was crucified,  
     died and was buried,  
     descended and rose again,  
     ascended and sat down,  
     will return and will repay;—  
 that by the shining-forth and working  
     of Thy Holy Spirit,  
 hath been called, out of the whole  
     world  
 a peculiar people into a polity,  
     in belief of the truth  
     and sanctity of living:—  
 that in it we are partakers  
 of the communion of saints  
     and forgiveness of sins  
     in this world;—  
 that in it we are waiting  
 for resurrection of the flesh  
     and life everlasting  
     in the world to come.—  
 This most holy faith  
 which was once delivered to the saints  
     I believe, O Lord;  
     help Thou mine unbelief,  
     and vouchsafe to me  
 to love the Father for His fatherly love,  
     to reverence the Almighty for His  
     power,  
 as a faithful Creator, to commit my  
     soul to Him in well doing;  
     vouchsafe to me to partake  
     from Jesus of salvation,  
     from Christ of anointing,  
 from the Only-begotten of adoption;  
     to worship the Lord  
     for His conception in faith,





for His birth in humility,  
 for His sufferings in patience and hatred  
 of sin;  
 for His Cross to crucify beginnings,  
 for His death to mortify the flesh,  
 for His burial to bury evil thoughts in  
 good works, for His descent to meditate upon hell,  
 for His resurrection upon newness of life,  
 for His ascension; to mind things above,  
 for His sitting on high, to mind the good  
 things on His right,  
 for His return, to fear His second  
 appearance,  
 for judgment, to judge myself ere I be  
 judged.

From the Spirit  
 vouchsafe me the breath of salutary  
 grace.

In the Holy Catholic Church  
 to have my own calling, and holiness,  
 and portion,  
 and a fellowship  
 of her sacred rites, and prayers,  
 fastings and groans,  
 vigils, tears, and sufferings,  
 for assurance of remission of sins,  
 for hope of resurrection and translation  
 to eternal life.

### INTERCESSION

O Hope of all the ends of the earth,  
 and of them that remain in the broad sea;  
 O Thou on whom our fathers hoped,  
 and Thou didst deliver them;  
 on whom they waited,  
 and were not confounded;



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O my Hope from my youth,  
 from my mother's breasts;  
 on whom I have been cast from the womb,  
 be Thou my hope  
 now and evermore,  
 and my portion in the land of the living:  
 In Thy nature,  
 in Thy names, in Thy types,  
 in word and in deed,  
 My Hope,  
 let me not be disappointed of my hope.  
 O the Hope of all the ends of the earth,  
 remember Thy whole creation for good,  
 visit the world in Thy compassion;  
 O guardian of men,  
 O loving Lord,  
 remember all our race.  
 Thou who hast shut up all in unbelief,  
 on all have pity, O Lord.  
 O Thou who didst die and rise again,  
 to be Lord both of the dead and living,  
 live we or die we,  
 Thou art our Lord;  
 Lord, have pity on living and dead.  
 O helper of the helpless,  
 seasonable aid in affliction,  
 remember all who are in necessity,  
 and need Thy succour.  
 O God of grace and truth,  
 establish all who stand in truth and grace,  
 restore all who are sick with heresies  
 and sins.  
 O wholesome defence of Thine anointed,  
 remember Thy congregation  
 which Thou hast purchased and  
 redeemed of old.  
 O grant to all believers  
 one heart and one soul.  
 Thou that walkest amid the golden



candlesticks,  
 remove not our candlestick  
 out of its place.  
 Amend what are wanting,  
 establish what remain,  
 which Thou art ready to cast away,  
 which are ready to die.  
 O Lord of the harvest  
 send forth labourers,  
 made sufficient by Thee,  
 into Thy harvest.



O portion of those  
 who wait in Thy temple,  
 grant to our clergy,  
 rightly to divide the word of truth,  
 rightly to walk in it;  
 grant to Thy Christian people  
 to obey and submit to them.  
 O King of nations, unto the ends  
 of the earth;  
 strengthen all the states  
 of the inhabited world,  
 as being Thy ordinance,  
 though a creation of man.

Scatter the nations that delight in war,  
 make wars to cease in all the earth.  
 O expectation of the isles and their hope,  
 Load, save this island,  
 and all the country in which we sojourn,  
 from all affliction, peril, and need.  
 Lord of lords, Ruler of rulers,  
 remember all rulers  
 to whom Thou hast given rule in the earth,  
 and O remember specially  
 our divinely-guarded king,  
 and work with him more and more,  
 and prosper his way in all things.  
 Speak good things unto his heart,  
 for Thy Church and all Thy people,



grant to him profound and  
 perpetual peace,  
 that in his tranquillity  
 we may lead a quiet and peaceable life  
 in all godliness and honesty.  
 O Thou by whom are ordained the  
 powers that be,  
 grant to those who are chief in court,  
 to be chief in virtue and Thy fear;  
 grant to the Parliament Thy holy wisdom;  
 to our great men, to do nothing against  
 but for the truth;  
 to the courts of law, Thy judgments  
 to judge in all things concerning all  
 without preference, without partiality.  
 O God of armies,  
 give a prosperous course and strength  
 to all the Christian army,  
 against the enemies of our most holy  
 faith.  
 Grant to our population  
 to be subject unto the higher powers,  
 not only for wrath,  
 but also for conscience-sake.  
 Grant to farmers and graziers  
 good seasons;  
 to the fleet and fishers fair weather;  
 to tradesmen, not to overreach one  
 another;  
 to mechanics, to pursue their business  
 lawfully,  
 down to the meanest workman,  
 down to the poor.  
 O God, not of us only but of our seed,  
 bless our children among us,  
 to advance in wisdom as in stature,  
 and in favour with Thee and with  
 men.  
 Thou who wouldest have us provide for



our own,  
 and hatest the unnatural,  
 remember, Lord, my relations according  
 to the flesh,  
 grant me to speak peace concerning  
 them,  
 and to seek their good.  
 Thou who willest us to make return  
 to our benefactors,  
 remember; Lord, for good,  
 all from whom I have received good;  
 keep them alive that they may be blessed  
 upon earth,  
 and deliver them not  
 into the will of their enemies.  
 Thou who hast noted  
 the man who neglects his own, as worse  
 than an infidel,  
 remember in Thy good pleasure  
 all those in my household.  
 Peace be to my house,  
 the Son of peace upon all in it.  
 Thou who wouldest that our  
 righteousness exceed  
 the righteousness of sinners,  
 grant me, Lord,  
 to love those who love me;  
 my own friend, and my father's friend,  
 and my friend's children,  
 never to forsake.  
 Thou who wouldest that we overcome  
 evil with good,  
 and pray for those who persecute us,  
 have pity on mine enemies, Lord,  
 as on myself;  
 and lead them together with me  
 to Thy heavenly kingdom.  
 Thou who grantest the prayers of Thy  
 servants one for another,



remember, Lord, for good,  
 and pity all those  
 who remember me in their, prayers,  
 or whom I have promised to remember  
 in mine.  
 Thou who acceptest diligence in every  
 good work,  
 remember, Lord,  
 as if they prayed to Thee,  
 those who for any good reason  
 give not time to prayer.  
 Arise, and have mercy  
 on those who are in the last necessity,  
 for it is time that thou hast mercy  
 upon them,  
 yea the time is come.  
 Have mercy on them, O Lord,  
 as on me also, when in extremities.  
 Remember, Lord,  
 infants, children, the grown, the young,  
 the middle-aged, the old,  
 hungry, thirsty, naked, sick,  
 prisoners, foreigners, friendless,  
 unburied,  
 all in extreme age and weakness,  
 possessed with devils,  
 and tempted to suicide,  
 troubled by unclean spirits,  
 the hopeless, the sick in soul or body,  
 the weak-hearted,  
 all in prison and chains,  
 all under sentence of death;  
 orphans, widows, foreigners, travellers,  
 voyagers,  
 women with child, women who give  
 suck,  
 all in bitter servitude, or mines, or  
 galleys,  
 or in loneliness.



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.  
 The Lord bless us, and keep us,  
 and show the light of His countenance  
 upon us,  
 And be merciful unto us,  
 The Lord lift up His countenance  
 upon us,  
 And give us peace!  
 I commend to Thee, O Lord,  
 my soul, and my body,  
 my mind, and my thoughts,  
 my prayers, and my vows,  
 my senses, and my limbs,  
 my words, and my works,<sup>7</sup>  
 my life, and my death;  
 my brothers, and my sisters,  
 and their children;  
 my friends, my benefactors,  
 my well-wishers,  
 those who have a claim on me;  
 my kindred, and my neighbours,  
 my country, and all Christendom.  
 I commend to Thee, Lord,  
 my impulses, and my startings,  
 my intentions, and my attempts,  
 my going out, and my coming in,  
 my sitting down, and my rising up.




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<sup>7</sup> Page 172, Edition of 1675.

**PRAISE**

Up with our hearts;  
 we lift them to the Lord.  
 O how very meet, and right, and fitting,  
 and due,  
 in all, and for all,  
 at all times, places, manners,  
 in every season, every spot,  
 everywhere, always, altogether,  
 to remember Thee, to worship Thee,  
 to confess to Thee, to praise Thee,  
 to bless Thee, to hymn Thee,  
 to give thanks to Thee,  
 Maker, nourisher, guardian, governor,  
 preserver, worker, perfecter of all,  
 Lord and Father,  
 King and God,  
 fountain of life and immortality,  
 treasure of everlasting goods.  
 Whom the heavens hymn,  
 and the heaven of heavens,  
 the Angels and all the heavenly powers,  
 one to other crying continually,—  
 and we the while, weak and unworthy,  
 under their feet,—  
 Holy, Holy, Holy  
 Lord the God of Hosts;  
 full is the whole heaven,  
 and the whole earth,  
 of the majesty of Thy glory.  
 Blessed be the glory of the Lord  
 out of His place,  
 For His Godhead, His mysteriousness,  
 His height, His sovereignty,  
 His almightiness,  
 His eternity, His providence.  
 The Lord is my strength, my stony rock,  
 and my defence,





my deliverer, my succour, my buckler,  
the horn also of my salvation  
and my refuge.



## THE SECOND DAY

### INTRODUCTION

MY voice shalt Thou hear betimes,  
O Lord,  
early in the morning  
will I direct my payer unto Thee,  
and will look up.  
Blessed art Thou., O Lord,  
who didst create the firmament of heaven,  
the heavens and the heaven of heavens,  
the heavenly powers,  
Angels, Archangels,  
Cherubim, Seraphim,  
waters above the heavens,  
mists and exhalations,  
for showers, dew, hail, snow as wool,  
hoar frost as ashes, ice as morsels,  
clouds from the ends of the earth,  
lightnings, thunders, winds out of Thy  
treasures, storms;  
waters beneath the heavens,  
for drinking and for bathing.



### CONFESSION

I will confess my sins,  
and the sins of my fathers,  
for I have transgressed -\and neglected  
Thee, O Lord,

and walked perversely before Thee.  
 Set not, O Lord, set not my misdeeds  
     before Thee,  
 nor my life in the light of Thy  
     countenance,  
 But pardon the iniquity of Thy servant,  
 according to Thy great mercy;  
 as Thou hast been merciful to him from  
     a child,  
     even so now.

I have sinned, what shall I do unto  
     Thee,  
 O Thou preserver of men?  
 Why hast Thou set me as a mark  
     against Thee,  
 so that I am a burden to myself?  
 O pardon my transgression,  
 and take away mine iniquity.  
 Deliver me from going down to the pit,  
 for Thou hast found a ransom.  
 Have mercy on me, Son of David,  
     Lord, help me.  
 Yea, Lord, even the dogs eat of the  
     crumbs  
 which fall from their masters' table.  
 Have patience with me, Lord,  
 yet I have not wherewith to pay,  
     I confess to Thee;  
     forgive me the whole debt,  
     I beseech Thee.

How long wilt Thou forget me, O Lord?  
     for ever?

How long wilt Thou hide Thy face  
     from me?

How long shall I seek counsel in my soul,  
 and be vexed in my heart day and night?

How long shall mine enemies triumph  
     over me?

Consider and hear me, O Lord my God,

lighten mine eyes that I sleep not  
in death,  
lest mine enemy say I have prevailed  
against him,  
for if I be cast down, they that trouble  
me will rejoice at it;  
but my trust is in Thy mercy.



### **PRAYER FOR GRACE**

*[The Ten Commandments]*

Remove from me

1. all iniquity and profaneness, superstition, and hypocrisy.
2. worship of idols, of persons.
3. rash oath, and curse.
4. neglect or indecency of worship.
5. haughtiness and recklessness.
6. strife and wrath.
7. passion and corruption.
8. indolence and fraud.
9. lying and injuriousness.
10. every evil notion, every impure thought, every base desire, every unseemly thought.

Grant to me,

1. to be religious and pious.
2. to worship and serve.
3. to bless and swear truly.
4. to confess meetly in the congregation.



5. affection and obedience.
6. patience and good temper.
7. purity and soberness.
8. contentedness and goodness.
9. truth and incorruptness.
10. good thoughts, perseverance to the end.

### **PROFESSION**

I believe in God,

1. the Father, Almighty, Maker of heaven and earth.
2. And in Jesus Christ, His Only-begotten Son, our Lord,
  - (1) conceived of the Holy Ghost,
  - (2) born of Mary, ever-virgin,
  - (3) suffered under Pontius Pilate,
  - (4.) crucified,
  - (5) dead,
  - (6) buried.—
    - (1) descended into hell,
    - (2) risen from the dead,
    - (3) ascended into heaven,
    - (4) set down on the right hand,
    - (5) to return thence,
    - (6) to judge both quick and dead.
3. And in the Holy Ghost,



- (1) The Holy Church,
- (2) Catholic,
- (3) communion of saints,
- (4) remission of sins,
- (5) resurrection of flesh,
- (6) life everlasting.

And now, Lord, what is my hope?  
Truly my hope is even in Thee;  
in Thee, O Lord, have I trusted,  
let me never be confounded.

### INTERCESSION

Let us pray God,  
for the whole creation;  
for the supply of seasons,  
healthy, fruitful, peaceful;  
for the whole race of mankind;  
for those who are not Christians;  
for the conversion of Atheists,  
the ungodly;  
Gentiles, Turks, and Jews;  
for all Christians;  
for restoration of all  
who languish in errors and sins;  
for confirmation of all  
who have been granted truth and  
grace;  
for succour and comfort of all  
who are dispirited, infirm, distressed,  
unsettled,  
men and women;  
for thankfulness and sobriety in all



who are hearty, healthy, prosperous,  
quiet,  
men and women;

For the Catholic Church,  
its establishment and increase;

for the Eastern,  
its deliverance and union;

for the Western,  
its adjustment and peace;

for the British,  
the supply of what is wanting in it,  
the strengthening of what remains in it;  
for the episcopate, presbytery, Christian people

for the states of the inhabited world;

for Christian states,  
far off, near at hand;  
for our own;  
for all in rule;

for our divinely-guarded king,  
the queen and the prince;  
for those who have place in the court;  
for parliament and judicature,  
army and police,  
commons and their leaders,  
farmers, graziers, fishers, merchants,  
traders, and mechanics,  
down to mean workmen, and the poor,  
for the rising generation;  
for the good nurture of all the royal  
family,  
of the young ones of the nobility;  
for all in universities, in inns of court,  
in schools in town or country,  
in apprenticeships;  
for those who have a claim on me from





relationship,  
 for brothers and sisters,  
 that God's blessing may be on them,  
 and on their children;  
 or from benefits conferred,  
 that Thy recompence may be on all  
 who have benefited me,  
 who have ministered to me in carnal  
 things;  
 or from trust placed in me,  
 for all whom I have educated,  
 all whom I have ordained:  
 for my college, my parish,  
 Southwell, St. Paul's, Westminster,  
 Dioceses of Chichester, Ely, and my  
 present;  
 clergy, people, helps, governments,  
 the deanery in the chapel royal;  
 the almonry,  
 the colleges committed to me;<sup>8</sup>  
 or from natural kindness,  
 for all who love me,  
 though I know them not;  
 or from Christian love;  
 for those who hate me without cause,  
 some too, even on account of truth and  
 righteousness;  
 or from neighbourhood,  
 for all who dwell near me  
 peaceably and harmlessly;  
 or from promise,  
 for all whom I have promised to  
 remember in my prayers;  
 or from mutual offices,  
 for all who remember me in their prayers,  
 and ask of me the same;




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<sup>8</sup> As Visitor.

or from stress of engagements,  
 for all who on sufficient reasons fail to  
 call upon Thee;  
 for all who have no intercessor  
 in their own behalf;  
 for all who at present are in agony  
 of extreme necessity or deep affliction;  
 for all who are attempting any good work  
 which will bring glory to the Name of God  
 or some great good to the Church;  
 for all who act nobly  
 either towards things sacred  
 or towards the poor:  
 for all who have ever been offended by me  
 either in word or in deed.  
 God have mercy on me and bless me;  
 God shew the light of His countenance  
 upon me and pity me.  
 God bless me, even our God,  
 God bless me and receive my prayer;  
 O direct my life towards Thy  
 commandments,  
 hallow my soul,  
 purify my body,  
 correct my thoughts,  
 cleanse my desires,  
 soul and body, mind and spirit,  
 heart and reins.  
 Renew me thoroughly, O God,  
 for, if Thou wilt, Thou canst.



### **PRAISE**

The Lord, the Lord God,  
 merciful and pitiful,  
 long-suffering and full of pity, and true,  
 keeping pity for thousands,



taking away iniquities  
 and unrighteousnesses and sins;  
 not clearing the guilty one,  
 bringing sins of fathers upon children.  
 I will bless the Lord at all times,  
 His praise shall ever be in my mouth.  
 Glory to God in the highest,  
 and on earth peace,  
 goodwill towards men.



The

Angels,	guardianship;
Archangels,	glory;
Powers,	marvels;
Thrones,	judgment;
Dominions,	beneficence;
Principalities,	government;
Authorities,	against devils;
Cherubim,	knowledge;
Seraphim,	love.



## THE THIRD DAY

### INTRODUCTION

O GOD, Thou art my God,  
 early will I seek Thee.  
 Blessed art Thou, O Lord,  
 who gatheredst the water into the sea,  
 and broughtest to sight the earth,  
 and madest to sprout  
 herb and fruit-tree.  
 There are the depths and the sea  
 as on an heap,  
 lakes, rivers, springs;  
 earth, continent, and isles,  
 mountains, hills, and valleys;

glebe, meadows, glades,  
 green pasture, corn, and hay;  
 herbs and flowers  
 for food, enjoyment, medicine;  
 fruit-trees bearing  
 wine, oil, and spices,  
 and trees for wood;  
 and things beneath the earth,  
 stones, metals, minerals, coal,  
 blood and fire, and vapour of smoke.



### CONFESSION

Who can understand his errors  
 Cleanse Thou me from secret faults.  
 Keep back Thy servant also from  
 presumptuous sins,  
 lest they have the dominion over me.  
 For Thy Name's sake,  
 be merciful unto my sin,  
 for for it is great.  
 My iniquities have taken such hold  
 upon me  
 that I am not able to look up,  
 yea, they are more in number than the  
 hairs of my head,  
 and my heart hath failed me,  
 Be pleased, O Lord, to deliver me,  
 Make haste, O Lord, to help me.  
 Magnify Thy mercies upon me,  
 O Thou who savest them that trust in  
 Thee.  
 I said, Lord, have mercy upon me,  
 heal my soul,  
 for I have dinned against Thee;  
 I have sinned, but I am confounded,  
 and I turn from my evil ways,



and I turn unto mine own heart,  
 and with my whole heart I turn unto  
 Thee;  
 and I seek Thy face,  
 and I beseech Thee, saying,  
 I have sinned,  
 I have committed iniquity,  
 I have done unjustly.  
 I know, O Lord, the plague of my heart,  
 and lo, I turn to Thee with all my heart,  
 and with all my strength.  
 And Thou, O Lord, now from Thy  
 dwelling-place,  
 and from the glorious throne of Thy  
 kingdom in heaven,  
 O hear the prayer  
 and the supplication of Thy servant;  
 and be propitious towards Thy servant  
 and heal his soul.  
 O God, be merciful to me a sinner,  
 be merciful to me the chief of sinners.  
 Father, I have sinned against heaven,  
 and before Thee,  
 and am no more worthy to be called Thy  
 son,



make me one of Thy hired servants;  
 Make me one, or even the last,  
 or the least among all.  
 What profit is there in my blood,  
 when I go down to the pit?  
 shall the dust give thanks unto Thee?  
 or shall it declare Thy truth?  
 Hear, O Lord, and have mercy upon me;  
 Lord, be Thou my helper;  
 Turn my heaviness into joy,  
 my dreamings into earnestness,  
 my falls into clearings of myself,  
 my guilt, my offence into indignation,  
 my sin into fear,

my transgression into vehement desire,  
 my unrighteousness into strictness,  
 my pollution into revenge.

### PRAYER FOR GRACE

Hosanna in the highest.<sup>9</sup>  
 Remember me, O Lord,  
 with the favour that Thou bearest unto  
 Thy people,  
 O visit me with Thy salvation;  
 that I may see the felicity of Thy chosen,  
 and rejoice in the gladness of Thy people,  
 and give thanks with Thine inheritance.  
 There is glory which shall be revealed;  
 for when the judge cometh  
 some shall see Thy face cheerful,  
 and shall be placed on the right,  
 and shall hear those most welcome  
 words,  
 "Come, ye blessed."  
 They shall be caught up in clouds  
 to meet the Lord;  
 they shall enter into gladness,  
 they shall enjoy the sight of Him,  
 they shall be ever with Him.  
 'These alone, only these are blessed  
 among the sons of men.  
 O to me the meanest grant the meanest  
 place,  
 there under their feet;  
 under the feet of Thine elect,  
 the meanest among them.  
 And that this may be;  
 let me find grace in Thy sight




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<sup>9</sup> Vide p. 186, Edition of 1675.



to have grace; (Heb. xii. 28)  
 so as to serve Thee acceptably  
 with reverence and godly fear.  
 Let me find that second grace,  
 not to receive in vain (2 Cor. vi. 1)  
     the first grace,  
 not to come short of it; (Heb. xii. 15)  
 yea, not to neglect it, (1Tim. iv. 14)  
     so as to fall from it, (Gal. v. 4.)  
     but to stir it up, (2 Tim. i. 6)  
 so as to increase in it, (2 Pet. iii. 18)  
     yea, to abide in it  
     till the end of my life.  
 And O, perfect for me what is lacking  
     of faith, of hope of Thy gifts,  
     help Thou mine unbelief,  
     establish my trembling hope,  
     of love kindle its smoking flax.  
 Shed abroad Thy love in my heart,  
     so that I may love Thee,  
 my friend in Thee, my enemy for Thee.  
 O Thou who givest grace to the humble-minded,  
 also give me-grace to be humble-minded.  
 O Thou who never failest those who fear  
     Thee,  
     my Fear and my Hope,  
     let me fear one thing only,  
     the fearing ought more than Thee.  
 As I would that men should do to me  
     so may I do to them;  
 not to have thoughts beyond what I  
     should think,  
 but to have thoughts unto sobriety.  
 Shine on those who sit in darkness,  
     and the shadow of death;  
 guide our feet into the way of peace,  
 that we may have the same thoughts  
     one with another,  
     rightly to divide, rightly to walk,



to edify,  
with one accord, with one mouth  
to glorify God;  
and if ought otherwise,  
to walk in the same rule  
as far as we have attained;  
to maintain order,  
decency and stedfastness.

### PROFESSION

Godhead, paternal love, power,  
providence:  
salvation, anointing, adoption,  
lordship;  
conception, birth, passion,  
cross, death, burial,  
descent, resurrection, ascent,  
sitting, return, judgment;  
Breath and Holiness,  
calling from the Universal,  
hallowing in the Universal,  
communion of saints,  
and of saintly things,  
resurrection,  
life eternal.

### INTERCESSION

Hosanna on the earth.<sup>10</sup>  
Remember, O Lord,  
to crown the year with Thy goodness;  
for the eyes of all look towards Thee,



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<sup>10</sup> Continuation of the supplication broken by “*Profession*.” Vide p. 192, Edition of 1675.



and Thou givest their food in due season.  
 Thou openest Thine hand,  
 and fillest all things living with  
 plenteousness.  
 And on us, O Lord, vouchsafe  
 the blessings of heaven  
 and the dew above,  
 blessings of fountains  
 and the deep beneath,  
 courses of sun, conjunctions of moons,  
 summits of eastern mountains,  
 of the everlasting hills,  
 fulness of the earth  
 and of produce thereof,  
 good seasons, wholesome weather,  
 full crops, plenteous fruits,  
 health of body, peaceful times,  
 mild government, kind laws,  
 wise councils, equal judgments,  
 loyal obedience, vigorous justice,  
 fertility in resources,  
 fruitfulness in begetting,  
 ease in bearing, happiness in offspring,  
 careful nurture, sound training,  
 That our sons may grow up as the young  
 plants,  
 our daughters as the polished corners  
 of the temple,  
 that our garners may be full and  
 plenteous  
 with all manner of store,  
 that our sheep may bring forth thousands  
 and ten thousands in our streets:  
 that there be no decay,  
 no leading into captivity  
 and no complaining in our streets.



**PRAISE**

Thou.<sup>11</sup> O Lord, art praised in Sion,  
 and unto Thee shall the vow be  
 performed in Jerusalem.  
 Thou art worthy, O Lord our God,  
 the Holy One,  
 to receive glory, and honour, and power.  
 Thou that hearest the prayer,  
 unto Thee shall all flesh come,  
 my flesh shall come.  
 My misdeeds prevail against me,  
 O be Thou merciful unto our sins;  
 that I may come and give thanks  
 with all Thy works,  
 and bless Thee with Thy holy ones.  
 O Lord, open Thou my lips,  
 and my mouth shall shew forth Thy  
 praise.  
 My soul doth praise the Lord,  
 for the goodness He hath done  
 to the whole creation,  
 and to the whole race of men;  
 for Thy mercies towards myself,  
 soul, body, and estate,  
 gifts of grace, nature, and fortune;  
 for all benefits received,  
 for all successes, now or heretofore,  
 for any good thing done;  
 for health, credit, competency,  
 safety, gentle estate, quiet.  
 Thou hast not cut off as a weaver my life,  
 nor from day even to night made an end  
 of me.  
 He hath vouchsafed me life and breath  
 until this hour,




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<sup>11</sup> Vide p. 172, Edition of 1675.



from childhood, youth, and hitherto  
even unto age.

He holdeth our soul in life  
and suffereth not our feet to slip;  
rescuing me from perils, sicknesses,  
poverty, bondage,  
public shame, evil chances;  
keeping me from perishing in my sins,  
fully waiting my conversion,  
leaving in me return into my heart,  
remembrance of my latter end,  
shame, horror, grief,  
for my past sins;  
fuller and larger, larger and fuller,  
more and still more, O my Lord,  
storing me with good hope  
of their remission,  
through repentance and its works,  
in the power of the thrice-holy Keys,  
and the mysteries in Thy Church.

Wherefore day by day  
for these Thy benefits towards me,  
which I remember,—  
wherefore also for others very many  
which I have let slip  
from their number,  
from my forgetfulness,—  
for those which I wished, knew  
and asked,  
and those I asked not, knew not,  
wished not,—

I confess and give thanks to Thee,  
I bless and praise Thee, as, is fit,  
and every day,

And I pray with my whole soul,  
and with my whole mind I pray.

Glory be to Thee, O Lord, glory to

Thee;

glory to Thee,



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and glory to Thine All-holy Name,  
 for all Thy Divine perfections in them;  
 for Thine incomprehensible and  
 unimaginable goodness,  
 and Thy pity towards sinners  
 and unworthy men,  
 and towards me of all sinners  
 far the most unworthy.

Yea, O Lord,  
 for this, and for the rest,  
 Glory to Thee,  
 and praise, and blessing,  
 and thanksgiving,  
 with the voices and concert of voices  
 of Angels and of men,  
 of all Thy saints in heaven,  
 and all Thy creatures in heaven or earth,  
 and of me, beneath their feet,  
 unworthy and wretched sinner,  
 Thy abject creature,  
 now, in this day and hour,  
 and every day till my last breath,  
 and till the end of the world,  
 and for ages upon ages.



## THE FOURTH DAY

### INTRODUCTION

I HAVE thought upon Thee, O Lord,  
 when I was waking,  
 for Thou hast been my helper.  
 Blessed art Thou, O Lord,  
 who madest the two Lights,  
 Sun and Moon,  
 greater and lesser,

and the stars  
for light, for signs, for seasons,  
spring, summer, autumn, winter,  
days, weeks, months, years,  
to rule over day and night.

### CONFESSION

Behold, Thou art angry,  
for we have sinned.  
We are all as an unclean thing,  
and all our righteousnesses  
as filthy rags.

We all do fade as a leaf,  
and our iniquities, like the wind,  
have taken us away.

But now, O Lord, Thou art our Father,  
we are clay, all Thy handiwork.

Be not wroth very sore,  
nor remember iniquity for ever,  
behold, see, we beseech Thee,  
we are all Thy people.

O Lord, though our iniquities testify  
against us,

do Thou it for Thy Name's sake;  
for our backslidings are many,  
we have sinned against Thee.

Yet Thou, O Lord, art in the midst of us,  
and we are called by Thy Name,  
leave us, not.

O Hope of Israel,  
The Saviour thereof in time of trouble,  
why shouldest Thou be as a stranger in  
the land,  
and as a wayfaring man that turneth  
aside to tarry for a night?  
why shouldest Thou be as a man





astonished,  
 as a mighty man that cannot save?  
 Be merciful to our unrighteousnesses,  
 and our iniquities remember no more.  
 Lord, I am carnal,  
 sold under sin;  
 there dwelleth in me, that is, in my flesh,  
 no good thing;  
 for the good that I would, I do not,  
 but the evil which I would not, that I do.  
 I consent unto the law that it is good,  
 I delight in it after the inner man;  
 But I see another law in my members,  
 warring against the law of my mind,  
 and enslaving me to the law of sin.

Wretched man that I am,  
 who shall deliver me from the body of  
 this death?

I thank God through Jesus Christ,  
 that where sin abounded,  
 grace hath much more-abounded.  
 O Lord, Thy goodness leadeth me to  
 repentance:

O give me sometime repentance  
 to recover me from the snare of the devil,  
 who am taken captive by him, at his will.  
 Sufficient for me the past time of my life  
 to have done the will of lusts,  
 walking in lasciviousness, revelling,  
 drunkenness,  
 and in other excess of profligacy.



O Lamb without blemish and without  
 spot,  
 who hast redeemed me with Thy  
 precious Blood,  
 in that very Blood pity me and save me;  
 in that Blood, and in that very Name,  
 besides which is none other under heaven  
 given among men,

by which we must be saved.  
 O God, Thou knowest my foolishness,  
 and my sins are not hid from Thee.  
 Lord, Thou knowest all my desire,  
 and my groaning is not hid from Thee.  
 Let not them that trust in Thee,  
 O Lord God of hosts,  
 be ashamed for my cause;  
 let not those that seek Thee be  
 confounded through me,  
 O Lord God of Israel.  
 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;  
 Let not the water flood drown me,  
 neither let the deep swallow me up,  
 and let not the pit shut her mouth  
 upon me.



### PRAYER FOR GRACE

[Defend me from]

[*against seven deadly sins*]

Pride

Amorite.

envy

Hittite.

wrath

Perizzite.

gluttony

Girgashite.

lechery

Hivite.

[*covetousness*]

the cares of life

Canaanite.

[*sloth*]

lukewarm indifference

Jebusite.

[Give me]

Humility, pitifulness, patience,  
 sobriety, purity, contentment, ready zeal.



One thing have I desired of the Lord  
 which I will require,<sup>12</sup>  
 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.  
 Two things have I required of Thee,  
 O Lord,  
 deny Thou me not before I die;  
 remove far from me vanity and lies;  
 give me neither poverty nor riches,  
 feed me with food convenient for me;  
 lest I be full and deny Thee  
 and say, Who is the Lord?  
 or lest I be poor and steal,  
 and take the Name of my God in vain.  
 Let me learn to abound,  
 let me learn to suffer need,  
 in whatsoever state I am,  
 therewith to be content.  
 For nothing earthly, temporal, mortal,  
 to long nor to wait.  
 Grant me a happy life  
 in piety, gravity, purity,  
 in all things good and fair,  
 in cheerfulness, in health, in credit,  
 in competency, in safety, in gentle estate,  
 in quiet;  
 a happy death,  
 a deathless happiness.



### PROFESSION

I believe  
 in the Father, benevolent affection;

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<sup>12</sup> Vide p. 194, Edition of 1675.

in the Almighty, saving power;  
 in the Creator, providence  
 for guarding, ruling, perfecting the  
 universe.

In Jesus, salvation,  
 in Christ, anointing;  
 in the Only-begotten Son, sonship,  
 in the Lord, a master's treatment,  
 in His conception and birth  
 the cleansing of our unclean conception  
 and birth;  
 in His sufferings, which we owed,  
 that we might not pay;  
 in His Cross the curse of the law  
 removed;  
 in His death the sting of death;  
 in His, burial eternal destruction in the  
 tomb;  
 in His descent, whither we ought,  
 that we might not go;  
 in His resurrection,  
 as the first-fruits of them that sleep;  
 in His ascent, to prepare a place for us;  
 in His sitting, to appear and intercede;  
 in His return, to take unto Him His own;  
 in His judgment, to render to each  
 according to his works.

In the Holy Ghost; power from on high,  
 transforming unto sanctity  
 from without and invisibly,  
 yet inwardly and evidently.

In the Church, a body mystical  
 of the called out, of the whole world,  
 unto intercourse in faith and holiness.

In the communion of saints,  
 members of this body,  
 a mutual participation in holy things,  
 for confidence of remission of sins,  
 for hope of resurrection, of translation,

to life everlasting.

### INTERCESSION

And I have hoped in Thy mercy  
from-everlasting to everlasting.  
How excellent is Thy mercy, O Lord;  
If I have hope, it is in Thy mercy,  
O let me not be disappointed of my hope.

Moreover we beseech Thee,  
remember all, Lord, for good;  
have pity upon all; O Sovereign Lord,  
be reconciled with us all.

Give peace to the multitudes of Thy  
people;  
scatter offences;  
abolish wars;  
stop the uprisings of heresies.

Thy peace and love  
vouchsafe to us, O God our Saviour,  
the Hope of all the ends of the  
earth.

Remember to crown the year  
with Thy goodness;  
for the eyes of all wait upon Thee,  
and Thou givest them their meat in due  
season.

Thou openest Thy hand,  
and fillest all things living  
with plenteousness.

Remember Thy Holy Church;.  
from one end of the earth to the other;  
and give her peace,  
whom Thou hast redeemed with Thy  
precious blood;  
and establish her  
unto the end of the world.





Remember those who bear fruit,  
 and act nobly,  
 in Thy holy Churches,  
 and who remember the poor and needy;  
 recompense to them  
 Thy rich and heavenly gifts;  
 vouchsafe to them,  
 for things earthly, heavenly,  
 for corruptible, incorruptible,  
 for temporal, eternal.

Remember those who are in virginity;  
 and purity and ascetic life;  
 also those who live in honourable  
 marriage,  
 in Thy reverence and fear.

Remember every Christian soul  
 in affliction, distress, and trial,  
 and in need of Thy pity and succour;  
 also our brethren in captivity, prison,  
 chains, and bitter bondage;  
 supplying return to the wandering,  
 health to the sick,  
 deliverance to the captives.

Remember religious and faithful kings,  
 whom Thou hast given to rule  
 upon the earth;  
 and especially remember, Lord,  
 our divinely-guarded king;  
 strengthen his kingdom,  
 subdue to him all adversaries,  
 speak good things to his heart,  
 for Thy Church, and all Thy  
 people.

Vouchsafe to him deep and undisturbed  
 peace,  
 that in his serenity  
 we may lead a quiet and peaceable life  
 with all godliness and honesty.  
 Remember, Lord, all power



and authority,  
 our brethren in the court,  
 those who are chief in council  
 and judgment,  
 and all by land and sea  
 waging Thy wars for us.  
 Moreover, Lord, remember graciously  
 our holy Fathers,  
 the honourable Presbytery,  
 and all the Clergy,  
 rightly dividing the Word of Truth,  
 and rightly walking in it.  
 Remember, Lord, our brethren  
 around us,  
 and praying with us in this holy hour,  
 for their zeal and earnestness-sake.  
 Remember also those who on fair reasons  
 are away,  
 and pity them and us  
 in the multitude of Thy pity.  
 Fill our garners with all manner of store;  
 preserve our marriages in peace and  
 concord,  
 nourish our infants,  
 lead forward our youth,  
 sustain our aged,  
 comfort the weak-hearted,  
 gather together the scattered,  
 restore the wanderers,  
 and knit them to Thy Holy Catholic  
 Apostolic Church.  
 \_Set free the troubled  
 with unclean spirits,  
 voyage with the voyagers,  
 travel with the travellers  
 stand forth for the widow,  
 shield the orphan,  
 rescue the captive,  
 heal the sick.





Those who are on trial, in mines, in exile,  
in galleys,  
in whatever affliction, necessity,  
and emergence,  
remember, O God;  
and all who need Thy great mercy;  
and those who love us,  
and those who hate;  
and those who have desired us unworthy  
to make mention of them in our prayers;  
and all Thy people remember, O Lord,  
our God,  
and upon all pour out Thy rich pity,  
to all performing their requests  
for salvation;  
and those of whom we have not made  
mention,  
through ignorance, forgetfulness,  
or number of names,  
do Thou Thyself remember, O God,  
who knowest the stature and appellation  
of each,  
who knowest every one from his mother's  
womb.



For Thou art, O Lord, the Succour of the  
succourless,  
the Hope of the hopeless,  
The Saviour of the tempest-tost,  
the Harbour of the voyager,  
the Physician of the sick,  
do Thou Thyself become all things  
to all men.  
O Thou who knowest each man and his  
petition,  
each house, and its need,  
deliver, O Lord, this city,  
and all the country in which we sojourn,  
from plague, famine, earthquake, flood,  
fire, sword, hostile invasion,

and civil war.

End the schisms of the Churches,  
quench the haughty cries of the nations,  
and receive us all into Thy kingdom,  
acknowledging us, as sons of light;  
and Thy peace and love  
vouchsafe to us, O Lord, our God.

Remember O Lord, our God,  
all spirits and all flesh  
which we have remembered, and which  
we have not.

And the close of our life,  
Lord, Lord, direct in peace,  
Christianly, acceptably, and, should it  
please Thee, painlessly,  
gathering us together under the feet  
of Thine elect,  
when Thou wilt and how Thou wilt,  
only without shame and sins.

The brightness of the Lord our God be  
upon us,  
prosper Thou the work of our hands  
upon us,

O prosper Thou our handiwork.

Be, Lord,  
within me to strengthen me,  
without me to guard me,  
over me to shelter me,  
beneath me to stablish me,  
before me to guide me,  
after me to forward me,  
round about me to secure me.

## **PRAISE**

Blessed art Thou, Lord, God of Israel,  
our Father,





from everlasting to everlasting.  
Thine, O Lord,  
is the greatness and the power,  
the triumph and the victory,  
the praise and the strength,  
for Thou rulest over all  
in heaven and on earth.  
At Thy face every king is troubled,  
and every nation.  
Thine, O Lord, is the kingdom  
and the supremacy over all,  
and over all rule.  
With Thee is wealth, and glory is from  
Thy countenance;  
Thou rulest over all, O Lord;  
the Ruler of all rule;  
and in Thine hand is strength  
and power,  
and in Thine hand to give to all things  
greatness and strength.  
And now; Lord, we confess to Thee  
and we praise Thy glorious Name.



## **THE FIFTH DAY**

### **INTRODUCTION**

We are satisfied with Thy mercy,  
O Lord,  
in the morning.  
Blessed art Thou, O Lord,  
who broughtest forth from the water  
creeping things of life,  
and whales,  
and winged fowl.

Be Thou exalted, O God,  
above the heavens,  
and Thy glory above all the earth.  
By Thy Ascension, O Lord,  
draw us too after Thee,  
that we savour of what is above,  
not of things on the earth.

By the marvellous mystery  
of the Holy Body and precious Blood,  
on the evening of this day,  
Lord, have mercy.



### CONFESSION

Thou who hast said,  
“As I live, saith the Lord,  
I will not the death of a sinner,  
but that the ungodly return from his way  
and live;  
turn ye, turn ye from your wicked way,  
for why will ye die, O house of  
Israel?”  
turn us, O Lord, to Thee,  
and so shall we be turned.  
Turn us from all our ungodlinesses,  
and let them not be to us  
for punishments.  
I have sinned, I have committed iniquity,  
I have done wickedly,  
from Thy precepts, and Thy judgments.  
To Thee, O Lord, righteousness,  
and to me confusion of face,  
as at this day,  
in our dispicableness,



wherewith Thou hast despised us.  
 Lord, to us confusion of face,  
 and to our rulers  
 who have sinned against Thee.  
 Lord, in all things is Thy righteousness,  
 unto all Thy righteousness;  
 let then Thine anger and Thy fury be  
 turned away,  
 and cause Thy face to shine  
 upon Thy servant.  
 O my God, incline Thine ear and hear,  
 open Thine eyes and see my  
 desolation.  
 O Lord, hear, O Lord forgive,  
 O Lord hearken and do;  
 defer not for Thine own sake,  
 O my God,  
 for Thy servant is called by Thy Name.  
 In many things we offend all;  
 Lord, let Thy mercy rejoice, against Thy  
 judgment in my sins.  
 If I say I have no sin, I deceive myself,  
 and the truth is not in me;  
 but I confess my sins many and grievous,  
 and Thou, O Lord, art faithful and just,  
 to forgive me my sins when I confess  
 them.



Yea, for this too  
 I have an Advocate with Thee to Thee,  
 Thy Only-begotten Son, the Righteous.  
 May He be the propitiation for my sins,  
 who is also for the whole world.  
 Will the Lord cast off for ever?  
 and will He be no more intreated?  
 Is His mercy clean gone for ever?  
 and is His promise come utterly to an end  
 for evermore?  
 Hath God forgotten to be gracious?  
 and will He shut up His loving kindness

in displeasure?  
 And I said, It is mine own infirmity;  
 but I will remember the years of the  
 right hand of the most Highest.

### PRAYER FOR GRACE

[Give me grace]  
 to put aside every weight,  
 and the sin that doth so easily beset us;  
 all filthiness  
 and superfluity of naughtiness,  
 lust-of the flesh, of the eyes,  
 pride of life,  
 every motion, of flesh and spirit  
 alienated from the will of Thy sanctity:  
 to be poor in spirit,  
 that I have a portion in the kingdom of  
 heaven;  
 to mourn, that I be comforted;  
 to be meek, that I inherit the earth;  
 to hunger and thirst for righteousness,  
 that I be filled;  
 to be pitiful, that I be pitied;  
 to be pure in heart, that I see God;  
 to be a peace-maker that I be called the  
 son of God;  
 to be prepared for persecutions and  
 revilings for righteousness' sake,  
 that my reward be in heaven,—  
 all this, grant to me, O Lord.



### PROFESSION

I, coming to God;



believe that He is,  
 and that He is a rewarder of them  
 that diligently seek Him.  
 I know that my Redeemer liveth,  
 that He is Christ, the Son of the Living  
 God,  
 that He is truly the Saviour of the world,  
 that He came into the world to save  
 sinners,  
 of whom I am chief.  
 Through the grace of Jesus Christ  
 we believe that we shall be saved  
 like as our fathers.  
 I know that my skin shall rise up upon  
 the earth,  
 which undergoeth these things.  
 I believe, to see the goodness of the Lord  
 in the land of the living.  
 Our heart shall rejoice in Him,  
 because we have hoped in His holy  
 Name,  
 in the Name of the Father,  
 of the Saviour, Mediator, Intercessor,  
 Redeemer,  
 of the two-fold Comforter,  
 under the figures of the Lamb and the  
 Dove.  
 Let Thy merciful kindness, O Lord,  
 be upon us,  
 like as we do put our trust in Thee.



### INTERCESSION

Let us beseech the Lord in peace,  
 for the heavenly peace,  
 and the salvation of our souls;—  
 for the peace of the whole world;

for the stability of God's holy Churches,  
 and the union of them all;—  
 for this holy house,  
 and those who enter it with faith and  
 reverence;  
 for our holy Fathers;  
 the honourable Presbytery,  
 the Diaconate in Christ,  
 and all, both Clergy and people;—  
 for this holy retreat, and all the city  
 and country,  
 and all the faithful who dwell  
 therein;—  
 for salubrious weather,  
 fruitfulness of earth,  
 and peaceful times;—  
 for voyagers; travellers,  
 those who are in sickness, toil, and  
 captivity,  
 and for their salvation.  
 Aid, save, pity, and preserve them,  
 O God, in Thy grace.  
 Making mention  
 of the all-holy, undefiled, and more than  
 blessed  
 Mary, Mother of God and Ever-Virgin,  
 with all saints,  
 let us commend ourselves, and each other,  
 and all our life;  
 to Christ our God.  
 To Thee, O Lord, for it is fitting,  
 be glory, honour, and worship.  
 The grace of our Lord, Jesus Christ,  
 and the love of God,  
 and the communion of the Holy Ghost,  
 be with me, and with all of us. Amen.  
 I commend me and mine,  
 and all that belongs to me,  
 to Him who is able to keep me without



falling, and to place me immaculate  
 before the presence of His glory,  
 to the only wise God and our Saviour;  
 to whom be glory and greatness,  
 strength and authority,  
 both, now and for all ages. Amen.



### PRAISE

O Lord, my Lord,  
 for my being, life, reason,  
 for nurture, protection, guidance,  
 for education, civil rights, religion,  
 for Thy gifts of grace, nature, fortune,  
 for redemption, regeneration, catechising,  
 for my call, recall, yea, many calls  
 besides;  
 for Thy forbearance, long-suffering,  
 long long-suffering  
 to me-ward,  
 many seasons, many years; up to this  
 time;  
 for all good things received,  
 successes granted me,  
 good things done;  
 for the use of things present,  
 for Thy promise, and my hope  
 of the enjoyment of good things to  
 come;  
 for my parents honest and good,  
 teachers kind,  
 benefactors newer to be forgotten,  
 religious, intimates congenial,  
 hearers thoughtful,  
 friends sincere,  
 domestics faithful,  
 for all who have advantaged me,



by writings, homilies, converse,  
prayers, patterns, rebukes, injuries;  
for all these, and all others  
which I know, which I know not,  
open, hidden,  
remembered, forgotten,  
done when I wished, when I wished not,  
I confess to Thee and will confess,  
I bless Thee and will bless,  
I give thanks to Thee and will give  
thanks,  
all the days of my life.  
Who am I; or what is my father's house,  
that Thou shouldest look upon a dead  
dog,  
the like of me?  
What reward shall I give unto the Lord  
for all the benefits which He hath done  
unto me?  
What thanks can I recompense unto God,  
for all He hath spared and borne with me  
until now?  
Holy, Holy, Holy,  
worthy art Thou,  
O Lord and our God, the Holy One,  
to receive the glory, and the honour,  
and the power,  
for Thou hast made all things,  
and for Thy pleasure they are,  
and were created.



## THE SIXTH DAY

### INTRODUCTION

EARLY shall my prayer come before

Thee.

Blessed art Thou, O Lord,  
 who broughtest forth of the earth,  
 wild beasts, cattle,  
 and all the reptiles,  
 for food, clothing, help;  
 and madest man after Thine image,  
 to rule the earth,  
 and blessedst him,  
 The fore-counsel, fashioning hand,  
 breath of life, image of God,  
 appointment over the works,  
 charge to the Angels concerning him,  
 paradise.—  
 Heart, reins, eyes, ears, tongue, hands,  
 feet,  
 life, sense, reason, spirit, free will,  
 memory, conscience,  
 the revelation of God, writing of the  
 law,  
 oracles of prophets, music of psalms,  
 instruction of proverbs,  
 experience of histories,  
 worship of sacrifices.

Blessed art Thou, O Lord,  
 for Thy great and precious promise  
 on this day,  
 concerning the Life-giving Seed,  
 and for its fulfilment in fulness of  
 the times  
 on this day.

Blessed art Thou, O Lord,  
 for the holy Passion  
 of this day.  
 O by Thy salutary sufferings  
 on this day,



save us, O Lord.

### CONFESSION

I have withstood Thee, Lord,  
but I return to Thee;  
for I have fallen by mine iniquity.

But I take with me words,  
and I return unto Thee and say,  
take away all iniquity and receive us  
graciously,  
so will we render the calves of our lips.  
Spare us, Lord, spare,  
and give not Thine heritage to reproach,  
to Thine enemies.

Lord, Lord, be propitious,  
cease, I beseech Thee,  
by whom shall Jacob arise?  
for he is small.  
Repent, O Lord, for this,  
and this shall not be.

While observing lying vanities  
I forsook my own mercy,  
and am cast out of Thy sight.  
When my soul fainted within me,  
I remembered the Lord;  
yet will I look again toward Thy Holy  
Temple;  
Thou hast brought up my life from  
corruption.

Who is a God like unto Thee,



that pardoneth iniquity  
 to the remnant of His heritage?  
 He retaineth not His anger forever,  
 because He delighteth in mercy.  
 Turn again and have compassion  
 upon us, O Lord,  
 subdue our iniquities,  
 and cast all our sins into the depths  
 of the sea,  
 according to Thy truth,  
 .and according to Thy niercy.

O Lord, I have heard Thy speech  
 and was afraid,  
 in wrath remember mercy.  
 Behold me, Lord, clothed in filthy  
 garments;  
 behold Satan standing at my right hand;  
 yet, O Lord,  
 by the blood of Thy covenant,  
 by the fountain opened for sin and for  
 uncleanness,  
 Take away my iniquity,  
 and cleanse me from my sin.  
 Save me as a brand  
 plucked out of the fire.  
 Father, forgive me, for I knew not,  
 truly I knew not, what I did  
 in sinning against Thee.  
 Lord, remember me  
 when Thou comest in Thy kingdom.  
 Lord, lay not mine enemies' sins to  
 their charge,  
 Lord, lay not my own to mine.  
 By Thy sweat bloody and clotted,  
 Thy soul in agony,  
 Thy head crowned with thorns,

bruised with staves,  
 Thine eyes swimming with tears,  
 Thine ears full of insults,  
 Thy mouth moistened with vinegar  
 and gall,  
 Thy face dishonourably stained with  
 spitting,  
 Thy neck weighed down with the burden  
 Thy back ploughed with the wheals  
 and gashes of the scourge,  
 Thy hands end feet stabbed through,  
 Thy strong cry, Eli, Eli,  
 Thy heart pierced with the spear,  
 the water and blood thence flowing,  
 Thy body broken,  
 Thy blood poured out,  
 Lord, forgive the offence of Thy servant,  
 and cover all his sins.  
 Turn away all Thy displeasure,  
 and turn Thyself from Thy wrathful  
 indignation.  
 Turn me then, O God our Saviour,  
 and let Thine anger cease from us.  
 Wilt Thou be displeased at us for ever,  
 and stretch out Thy wrath from one  
 generation to another?  
 Wilt Thou not turn again  
 and quicken us,  
 that Thy people may rejoice in Thee?  
 Shew us Thy mercy, O Lord,  
 and grant us Thy salvation

### PRAYER FOR GRACE

. . . .







the works of the flesh,  
 adultery, fornication, uncleanness,  
 lasciviousness,  
 idolatry, witchcraft,  
 enmities, strifes,  
 emulations, heats,  
 quarrels, parties,  
 heresies, envyings, murders,  
 drunkennesses, revellings, and such like.

. . . .

the fruits of the Spirit,  
 love, joy, peace,  
 long-suffering, gentleness, goodness,  
 faith, meekness, temperance;  
 the spirit of wisdom, of understanding,  
 of counsel, of might,  
 of knowledge, of godliness,  
 of fear of the Lord:—  
 and the gifts of the Spirit,  
 the word of wisdom, of knowledge,  
 faith, gifts of healing,  
 working of miracles,  
 prophecy, discerning of spirits,  
 kinds of tongues,  
 interpretation of tongues.  
 May Thy strong hand, O Lord,<sup>13</sup>  
 be ever my defence;  
 Thy mercy in Christ  
 my salvation;  
 Thy all-veritable word,  
 my instructor;  
 the grace of Thy life-bringing Spirit,  
 my consolation




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<sup>13</sup> Vide p. 146, Edition of 1675.

all along, and at last.  
 The Soul of Christ hallow me,  
 and the Body strengthen me,  
 and the Blood ransom me,  
 and the Water wash me,  
 and the Bruises heal me,  
 and the Sweat refresh me,  
 and the Wound hide me.

The peace of God  
 which passeth all understanding,  
 keep my heart and thoughts  
 in the knowledge and the love  
 of God.

### PROFESSION

I believe  
 that Thou hast created me;  
 despise not the work of Thine own  
 hands;—  
 that Thou madest me after Thine image  
 and likeness,  
 suffer not Thy likeness to be blotted  
 out;—  
 that Thou hast redeemed me in  
 Thy blood,  
 suffer not the cost of that redemption  
 to perish;  
 that Thou hast called me Christian  
 after Thy name,  
 disdain not Thine own title;  
 that Thou hast hallowed me in  
 regeneration;  
 destroy not Thy holy work;—  
 that Thou hast grafted me into the  
 good olive-tree,



the member of a mystical body;  
the member of Thy mystical body,  
cut not off.  
O think upon Thy servant as concerning  
Thy word,  
wherein Thou hast caused me to put  
my trust.  
My soul hath longed for Thy salvation,  
and I have good hope because of  
Thy word.

### INTERCESSION

[I pray]  
forthe prosperous advance and good  
condition  
of all the Christian army,  
against the enemies of our most holy  
faith;  
for our holy fathers,  
and all our brotherhood in Christ;  
for those who hate and those who  
love us,  
for those who pity and those who  
minister to us;  
for those whom we have promised  
to remember in prayer;  
for the liberation of captives;  
for our fathers and brethren absent;  
for those who voyage by sea;  
for those who lie in sickness.  
Let us pray also for fruitfulness of the  
earth;  
and for every soul of orthodox  
Christians.  
Let us bless pious kings,  
orthodox high-priests,  
the founders of this holy retreat,  
our parents,



and all our forefathers  
and our brethren departed.

### PRAISE

Thou who, on man's transgressing Thy  
command, and falling,  
didst not pass him by, nor leave him,  
God of goodness;  
but didst visit in ways manifold,  
as a tender Father,  
supplying him with Thy great and  
precious promise,  
concerning the Life-giving Seed,  
opening to him the door of faith,  
and of repentance unto life,  
and in fulness of the times,  
sending Thy Christ Himself  
to take on Him the seed of Abraham;  
and, in the oblation of His life,  
to fulfil the Law's obedience;  
and, in the sacrifice of His death,  
to take off the Law's curse;  
and, in His death,  
to redeem the world;  
and, in His resurrection,  
to quicken it:—  
O Thou, who doest all things,  
whereby to bring again our race to Thee,  
that it may be partaker  
of Thy divine nature and eternal glory;  
who hast borne witness  
to the truth of Thy gospel  
by many and various wonders,  
in the ever-memorable converse of Thy  
saints,  
in their supernatural endurance



of torments;  
 in the overwhelming conversion  
 of all lands  
 to the obedience of faith,  
 without might, or persuasion; or  
 compulsion:—

Blessed be Thy Name,  
 and praised and celebrated,  
 and magnified, and high exalted,  
 and glorified, and hallowed;  
 its record, and its memory,  
 and every memorial of it,  
 both now and for evermore.  
 Worthy art Thou 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.

Worthy is the Lamb that was slain  
 to receive the power,  
 and riches, and wisdom,  
 and strength, and honour,  
 and glory, and blessing.

To Him that sitteth upon the Throne,  
 and to the Lamb,  
 be the blessing, and the honour,  
 and the glory, and the might,  
 forever and ever. Amen.

Salvation to our God, which sitteth  
 upon the throne,  
 and to the Lamb.

Amen. The blessing and the glory  
 and the wisdom,  
 and the thanksgiving and the honour,  
 and the power and the strength,  
 be unto our God,  
 for ever and ever,



Amen.



## THE SEVENTH DAY

### INTRODUCTION

O LORD, be gracious unto us,  
we have waited for Thee;  
be Thou our arm every morning,  
our salvation also in the time of trouble.  
Blessed art Thou, O Lord,  
who restedst on the seventh day  
from all Thy works,  
and blessedst and sanctifiedst it:  
[concerning the Sabbath,  
concerning the Christian rest instead  
of it,  
concerning the burial of Christ,  
and the resting from sin,  
concerning those who are already gone  
to rest.]

### CONFESSION

I am ashamed; and blush, O my God,  
to lift up my face to Thee,  
for mine iniquities are increased  
over my head,  
and my trespass is grown up unto the  
heavens;  
since the days of youth  
have I been in a great trespass  
unto this day;  
I cannot stand before Thee because  
of this.



My sins are more in number than the  
     sand of the sea,  
 my iniquities are multiplied,  
     and I not worthy to look up  
 and see the height of heaven,  
     from the number of my  
     unrighteousnesses;  
     and I have no relief,  
 because I have provoked Thine anger,  
     and done evil in Thy sight;  
     not doing Thy will,  
     not keeping Thy commandments.  
 And now my heart kneels to Thee,  
     beseeching Thy goodness.  
 I have sinned, O Lord, I have sinned,  
     and I know mine iniquities;  
     and I ask and beseech,  
     remit to me, O Lord, remit to me,  
 and destroy me not in mine iniquities;  
     nor be Thou angry for ever,  
     nor reserve evil for me;  
     nor condemn me  
     in the lowest parts of the earth.  
 Because Thou art God,  
     the God of penitents,  
 and Thou shalt shew in me all Thy  
     loving kindness;  
 for Thou shalt save me unworthy,  
     according to Thy much pity,  
     and I will praise Thee alway.  
 Lord, if Thou wilt, Thou canst cleanse  
     me;  
 Lord, only say the word, and I shall be  
     healed.  
     Lord, save me;  
     Carest Thou not that we perish?  
 Say to me, Be of good cheer, thy sins  
     are remitted to thee.  
 Jesu, Master, have mercy on me;





Thou Son of David, Jesu, have mercy  
 on me;  
 Jesu, Son of David, Son of David.  
 Lord, say to me, Ephphatha.  
 Lord, I have no man (John v. 7);  
 Lord, say to me, Be loosed from thine  
 infirmity.  
 Say unto my soul, I am thy salvation.  
 Say unto me, My grace is sufficient  
 for thee.  
 Lord, how long wilt Thou be angry?  
 shall Thy jealousy burn like fire for ever?  
 O, remember not our old sins;  
 but have mercy on us and that soon,  
 for we are come to great misery;  
 Help us, O God of our salvation;  
 for the glory of Thy Name.  
 O deliver us and be merciful unto  
 our sins,  
 for Thy Name's sake.

**PRAYER FOR GRACE**

[O Lord, remit].  
 all my failings, shortcomings, falls,  
 offences, trespasses, scandals,  
 transgressions, debts, sins,  
 faults, ignorances, iniquities,  
 impieties, unrighteousnesses, pollutions.



The guilt of them, be gracious unto, remit, be propitious unto, impute not, The stain, pass by,	pardon; forgive; spare; charge not, remember not.  pass over;
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disregard,		overlook;
hide,		wash away;
blot out,		cleanse.
The hurt,		
remit,	heal,	remedy;
take off,	remove,	away with;
abolish,	annul,	disperse, annihilate;
that they be not found, that they exist not.		
Supply		
to faith,		virtue;
to virtue,		knowledge
to knowledge,		continence;
to continence,		patience;
to patience,		godliness;
to godliness,		brotherly love;
to brotherly love,		charity.



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That I forget not my cleansing from my  
 former sins,  
 but give diligence to make my calling  
 and election sure  
 through good works.

### PROFESSION

I believe in Thee the Father;  
 Behold then, if Thou art a Father and  
 we sons,  
 as a father pitieth sons,  
 be Thou of tender-mercy towards us,  
 O Lord.

I believe in Thee, the Lord;  
 behold then, if Thou art Lord and we  
 servants,  
 our eyes are upon Thee our Lord,  
 until Thou have mercy upon us.



I believe that though we be neither sons  
 nor servants,  
 but dogs only,  
 yet we have leave to eat of the crumbs  
 that fall from Thy Table.

I believe that Christ is the Lamb of  
 God;

O Lamb of God that takest away the  
 sins of the world,  
 take Thou away mine.

I believe that Jesus Christ came into  
 the world  
 to save sinners;

Thou who camest to save sinners  
 save Thou me, of sinners  
 chief and greatest,

I believe that Christ came to save what  
 was lost;

Thou who camest to save the lost,  
 never suffer, O Lord, that to be lost  
 which Thou hast saved.

I believe that the Spirit is the Lord and  
 Giver of life;

Thou who gavest me a living soul,  
 give me that I receive not my soul  
 in vain.

I believe that the Spirit gives grace  
 in His sacred things;  
 give me that I receive not His grace  
 in vain,

nor hope of His sacred things.

I believe that the Spirit intercedes for us  
 with plaints unutterable  
 grant me of His intercession and those  
 plaints  
 to partake, O Lord.

Our fathers hoped in Thee,  
 they trusted in Thee, and Thou didst  
 deliver them.



They called upon Thee and were holpen,  
they put their trust in Thee, and were not  
confounded.

As Thou didst our fathers  
in the generations of old,  
so also deliver us, O Lord,  
who trust in Thee.

### INTERCESSION

O Heavenly King,  
confirm our faithful kings,  
stablish the faith,  
soften the nations,  
pacify the world,  
guard well this holy retreat,  
and receive us in orthodox faith and  
repentance,  
as a kind and loving Lord.

The power of the Father guide me,  
the wisdom of the Son enlighten me,  
the working of the Spirit quicken me.

Guard Thou my soul,  
stablish my body,  
elevate my senses,  
direct my converse,  
form my habits,  
bless my actions,  
fulfil my prayers,  
inspire holy thoughts,  
pardon the past,  
correct the present,  
prevent the future.

### PRAISE



Now unto Him that is able to do  
 exceeding abundantly  
 above all that we ask or think,  
 according to the power that worketh  
 in us,  
 to Him be glory  
 in the Church in Christ  
 unto all generations  
 world without end. Amen.



Blessed, and praised, and celebrated,  
 and magnified, and exalted, and glorified,  
 and hallowed,  
 be Thy Name, O Lord,  
 its record, and its memory,  
 and every memorial of it;  
 for the all-honourable senate of the  
 Patriarchs,  
 the ever-venerable band of the  
 Prophets,  
 the all-glorious college of the Apostles,  
 the Evangelists,  
 the all-illustrious army of the Martyrs,  
 the Confessors,  
 the assembly of Doctors,  
 the Ascetics,  
 the beauty of Virgins,  
 for Infants the delight of the world,—

for their faith,  
 their labours,  
 their blood,  
 their diligence,  
 their purity;

their hope,  
 their truth;  
 their zeal,  
 their tears,  
 their beauty.

Glory to Thee, O Lord, glory to Thee,  
 glory to Thee who didst glorify them,  
 among whom we too glorify Thee.  
 Great and marvellous are Thy works,  
 Lord, the God Almighty;



just and true are Thy ways,  
O King of Saints.  
Who shall not fear Thee, O Lord,  
and glorify Thy Name?  
for Thou only art holy,  
for all the nations shall come and worship  
before Thee,  
for Thy judgments are made manifest.  
Praise our God, all ye His servants,  
and ye that fear Him,  
both small and great,  
Alleluia,  
for the Lord God Omnipotent reigneth;  
let us be glad and rejoice, and give honour  
to Him.  
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 shall wipe away all tears from  
their eyes.  
And there shall be no more death;  
neither crying, neither pain any more,  
for the former things are passed away.



## ADDITIONAL EXERCISES

### A DEPRECATION<sup>14</sup>

LORD, Thou knowest, and canst,  
 and wiliest  
 the good, of my soul.  
 Miserable man am I;  
 I neither know, nor can, nor, as I ought,  
 will it.  
 Thou, O Lord, I beseech Thee,  
 in Thine ineffable affection,  
 so order concerning me,  
 and so dispose,  
 as Thou knowest to be most pleasing  
 to Thee,  
 and most good for me,  
 [Thine is]  
 goodness, grace;  
 love, kindness;  
 benignity, gentleness, consideration;  
 forbearance, long-sufferings;  
 much pity, great pity;  
 mercies, multitude of mercies,  
 yearnings of mercies;  
 kind yearnings, deep yearnings;  
 in passing over,  
 in overlooking, in disregarding;  
 many seasons, many years;  
 [punishing] unwillingly, not willingly;  
 not to the full,  
 not correspondently,  
 in wrath remembering mercy,  
 repenting of the evil,  
 compensating doubly,




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<sup>14</sup> Vide p. 92, Edition of 1675.

ready to pardon,  
to be reconciled,  
to be appeased.

## A LITANY OF DEPRECATION<sup>15</sup>

Father, the Creator,  
Son, the Redeemer  
Spirit, the Regenerator,  
destroy me not,  
whom Thou hast created, redeemed,  
regenerated.

Remember not, Lord, my sins,  
nor the sins of my forefathers;  
neither take vengeance for our sins, theirs,  
nor mine.

Spare us, Lord, them and me,  
spare Thy people,  
and, among Thy people, Thy servant,  
who is redeemed with Thy precious  
blood;

and be not angry with us for ever.  
Be merciful; be merciful; spare us, Lord,  
and be not angry with us for ever.

Be merciful; be merciful;  
have pity on us, Lord,  
and be not angry with us to the full.

Deal not, O Lord,  
deal not with me after mine iniquities .  
neither recompense me according to my  
sins;

but after Thy great pity,  
deal with me;  
and according to the multitude of Thy




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<sup>15</sup> Page 180, Edition of 1675.



mercies,  
 recompense me;  
 after that so great pity,  
 and that multitude of mercies,  
 as Thou didst to our fathers  
 in the times of old;—  
 by all that is dear unto Thee.  
 From all evil and adversity,  
 in all time of need;  
 from this evil and this adversity,  
 in this time;  
 raise me, rescue me, save me,  
 O Lord.

Deliver me, O Lord,  
 and destroy me not.  
 On the bed of sickness;  
 in the hour of death;  
 in the day of judgment,  
 in that dreadful and fearful day;  
 rescue me, Lord, and save me;—  
 from seeing the judge's face overcast,  
 from being placed on the left,  
 from hearing the dreadful word,  
 Depart from Me,  
 from being bound in chains of darkness,  
 from being, east into the outer darkness,  
 from being tormented in the pit of fire  
 and brimstone,  
 where the smoke of the torments  
 ascendeth for ever.



Be merciful, be merciful,  
 spare us, pity us,  
 O Lord:  
 and destroy us not for ever,  
 deliver and save us.  
 Let it not be, O Lord; and that it  
 be not,  
 take away from me, O Lord,  
 hardness of heart,



desperateness after sinning,  
 blindness of heart,  
 contempt of Thy threats,  
 a cauterized conscience,  
 a reprobate mind,  
 the sin against the Holy Ghost,  
 the sin unto death,  
 the four crying sins;<sup>16</sup>  
 the six which forerun<sup>17</sup>  
 the sin against, the Holy Ghost.

Deliver me  
 from all ills and abominations of this  
 world,  
 from plague, famine, and war;  
 earthquake, flood, and fire,  
 the stroke of immoderate rain and  
 drought;  
 blast and blight;  
 thunder, lightning and tempest;  
 epidemic sickness, acute and malignant,  
 unexpected death;  
 from ills and difficulties in the Church,  
 from private interpretation,  
 from innovation in things sacred,  
 from heterodox teaching;  
 from unhealthy enquiries and  
 interminable disputes,  
 from heresies, schisms; scandals,  
 public and private,  
 from making gods of kings,  
 from flattering of the people,  
 from the indifference of Saul,  
 from the scorn of Michal,  
 from the greediness of Hophni,




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<sup>16</sup> Wilful murder, the sin of Sodom, oppressing the poor, defrauding, workmen of their wages.

<sup>17</sup> Despair of, salvation, presumption of God's mercy, impugning known truth, envy at another's grace, obstinacy in sin, and impenitence.



from the plunder of Athaliah;  
 from the priesthood of Micah,  
 from the brotherhood of Simon and  
     Judas,  
 from the doctrine of men unlearned  
     and unestablished,  
 from the pride of novices,  
 from the people resisting  
     the priest:—  
 from ills and difficulties in the  
 state, from anarchy, many rulers, tyranny,  
 from Asher, Jeroboam, Rehoboam,  
     Gallio, Haman,  
 the profligacy of Ahithophel,  
 the foolishness of Zoan (Isa. xix.),  
     the statutes of Omri,  
     the justice of Jezebel,  
 the overflowings of Belial (Ps. xviii. 4.),  
     the courage of Peor,  
     the valley of Achor,  
 pollution of blood or seed,  
     incursion of enemies,  
     civil war,  
 bereavement of good governors,  
 accession of evil and unprincipled  
     governors;  
 from an intolerable life,  
 in despondence, sickness, ill-fame,  
 distress, peril, slavery, restlessness:  
     from death  
     in sin, shame, tortures,  
 desperateness, defilement, violence,  
     treachery;  
 from death unexpected,  
     from death eternal.



## FORMS OF INTERCESSION

### I<sup>18</sup>

For all creatures,  
 men,  
 persons compassed  
 with infirmity  
 Churches  
 Catholic,  
 Eastern,  
 Western,  
 British.  
 The Episcopate,  
 Presbytery,  
 clergy,  
 Christian people.  
 States  
 of the whole earth,  
 Christian,  
 neighbouring,  
 our own.  
 Rulers,  
 kings,  
 religious kings,  
 [Those who have  
 a claim on my  
 prayers,]  
 in nature,  
 by benefits,

our own.  
 Councillors,  
 judges,  
 nobles,  
 soldiers,  
 sailors,  
 the people,  
 the rising  
 generation,  
 schools,  
 those at court,  
 in cities,  
 the country.  
 Those who serve  
 the soul;  
 those who serve  
 the body,  
 in food,  
 clothing,  
 health,  
 necessaries:  
 in neighbourhood;  
 from promise,  
 from mutual  
 offices,  
 from want of



<sup>18</sup> Vide p. 90; Edition of 1675.

from trust,  
 formerly or now,  
 in friendship,  
 in love,

leisure,  
 from destitution,  
 from extremity.

## II<sup>19</sup>

Thy whole creation,  
 our whole race,  
 the states of the world,  
 the Catholic Church,  
 the separate Churches,  
 the separate states,  
 our Church,  
 our state,  
 the orders in each,  
 the persons in the orders,

the world,  
 the inhabited earth,  
  
 the Christian religion,  
  
 our country,  
  
 the priesthood,

the person of the king, of the prince,  
 the City,  
 the parish in which I was baptized,  
 All-Hallows, Barking.  
 My two schools,  
 my University,  
 my College,  
 the parish committed to me, St.  
 Giles's,  
 the three Churches  
 of Southwell,  
 St. Paul's,  
 Westminster;  
 the three Dioceses  
 of Chichester;  
 Ely,



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<sup>19</sup> Vide p. 170, Edition of 1675.

Winton,  
 my home,  
 my kindred,  
 those who shew we pity,  
 those who minister to me;  
 my neighbours,  
 my friends,  
 those who have a claim on me.



### III<sup>20</sup>

The creation,	the race of man,
all in affliction and in prosperity,	
in error,	and in truth,
in sin,	and in grace;

the Church Ecumenical,  
 Eastern, Western, our own,  
 Rulers, Clergy, people.  
 States of the earth,  
 Christian, neighbouring, our own,  
 the King, the Queen, the Prince,  
 the nobles.  
 Parliament, Law Courts, army, police.  
 The Commons,  
 farmers, merchants, artisans,  
 down to mean workmen,  
 and poor.  
 Those who have a claim on me,  
 from kindred,  
 benefaction,  
 ministration of things temporal,  
 charge formerly or now,  
 natural kindness,  
 Christian love,

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<sup>20</sup> Vide p. 206, Edition of 1675.



neighbourhood,  
 promise on my part,  
 their own desire,  
 their lack of leisure,  
 sympathy for their extreme misery;  
 any good work,  
 any noble action,  
 any scandal from me,  
 having none to pray for them.

#### IV<sup>21</sup>

World,	earth inhabited.
Church,	kingdom,
throne,	altar.
Council-chamber,	law courts,
schools,	work-places,
Infants,	boys,
the grown,	youths,
men,	elderly,
aged,	decrepit.
The possessed,	weak-hearted,
sick,	prisoners,
orphans,	widows,
foreigners	
travellers,	voyagers,
with child,	who give suck,
in bitter bondage,	in desolateness,
overladen.	




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<sup>21</sup> Vide p. 210, Edition of 1675.



# MEDITATIONS

## ON CHRISTIAN DUTY

WHAT shall I do that I may inherit eternal life

Keep the commandments. (Mark x. 17.)

What shall we do?

Repent and be baptized every one of you (Acts ii, 37, 38)

What must I do to be saved?

Believe on the Lord Jesus Christ. (Acts xvi. 31.)

What shall we do then?

*[To the multitude]*

He who hath two coats, let him impart to him that hath none.

He that hath meat let him do likewise.

*[To the publicans]*

Exact no more than is appointed you.

*[To soldiers.]*

Do violence to no man; neither accuse any falsely; be content with your wages. (Luke iii. 10-14.)



The knowledge and faith

of [God's] justice

[leads] unto

fear,

abasement,

repentance,

fasting,

prayers,

patience,

[God's] mercy,

hope,

consolation,

thanksgiving,

almsgiving,

hymns,

obedience,

a sacrifice.

an oblation.

## ON THE DAY OF JUDGMENT

Father Unoriginate, Only-begotten Son,  
Life-giving Spirit,

merciful, pitiful, long-suffering,  
full of pity, full of kind yearnings,  
who lowest the just and pitiest the  
sinful,

who passest by sins and grantest  
petitions,

God of penitents,

Saviour of sinners,

I have sinned before Thee; O Lord,  
and thus and thus have I done.

Alas, alas! woe, woe.

How was I enticed by my own  
lust!

How I hated instruction!

Nor felt I fear nor shame

at Thy incomprehensible glory,

Thy awful presence,

Thy fearful power,

Thy exact justice,

Thy winning goodness.

I will call if there be any that will  
answer me;

to which of the saints shall I turn?

O wretched man that I am,

who shall deliver me from the body of  
this death

how fearful is Thy judgment,

O Lord?

when the thrones are set

and Angels stand around,

aid men are brought in,







the books opened,  
 the works enquired into,  
 the thoughts examined,  
 and the hidden things of darkness.  
 What judgment shall be upon me?  
 who shall quench my flame?  
 who shall lighten my darkness,  
 if Thou pity me not?  
 Lord, as Thou art loving,  
 give me tears,  
 give me floods, give me to-day.  
 For then will be the incorruptible Judge,  
 the horrible judgment-seat,  
 the answer without excuses,  
 the inevitable charges,  
 the shameful punishment,  
 the endless Gehenna,  
 the pitiless Angels,  
 the yawning hell,  
 the roaring stream of fire,  
 the unquenchable flame,  
 the dark prison,  
 the rayless darkness,  
 the bed of live coals,  
 the unwearied worm,  
 the indissoluble chains,  
 the bottomless chaos,  
 the impassable wall;  
 the inconsolable cry,  
 none to stand by me,  
 none to plead for me,  
 none to snatch me out.



But I repent, Lord, O Lord,  
 I repent,  
 help Thou mine impenitence,  
 and more, and still more,  
 pierce, rend, crush my heart.  
 Behold, O Lord, that I am  
 indignant with myself,

for my senseless; profitless,  
 hurtful, perilous passions;  
 that I loathe myself,  
 for these inordinate, unseemly,  
 deformed, insincere,  
 shameful, disgraceful  
 passions,  
 that my confusion is daily before me,  
 and the shame of my face hath covered  
 me.

Alas! woe, woe—

O me, how long?

Behold, Lord, that I sentence myself  
 to punishment everlasting,  
 yea, and all miseries of this world.  
 Behold me, Lord, self-condemned;  
 Behold, Lord, and enter not into  
 judgment  
 with Thy servant.

And now, Lord,

I humble myself under Thy mighty hand,

I bend to Thee, O Lord, my knees,

I fall on my face to the earth.

Let this cup pass from me!

I stretch forth my hands unto Thee;

I smite my breast, I smite on my thigh.

Out of the deep my soul crieth unto

Thee,

as a thirsty land;

and all my bones,

and all that is within me.

Lord; hear my voice.

## ON HUMAN FRAILNESS

Have mercy on me, Lord, for I am weak;



remember, Lord, how short my time is;  
 remember that I am but flesh,  
 a wind that passeth away, and cometh  
 not again.

My days are as grass, as a flower of the  
 field;

for the wind goeth over me, and I am  
 gone,

and my place shall knave me no more.

I am dust and ashes,

earth and grass,

flesh and breath,

corruption and the worm,

a stranger upon the earth,

dwelling in a house of clay,

few and evil my days,

to-day, and not to-morrow,

in the morning, yet not until night,

in a body of sin,

in a world of corruption,

of few days, and full of trouble,

coming up, and cut down like a flower,

and as a shadow, having no stay.

Remember this, O Lord, and suffer,

remit;

what profit is there in my blood,

when I go down to the pit?

By the multitude of Thy mercies,

by the riches and excessive redundance

of Thy pity;

by all that is dear to Thee,

all that we should plead,

and before and beyond all things, by

Thyself,

by Thyself; O Lord, and by Thy Christ.

Lord, have mercy upon me, the chief of  
 sinners.

O my Lord, let Thy mercy rejoice  
 against Thy judgment in my sin.



O Lord, hear, O Lord, forgive,  
O Lord, hearken,  
O Lord, hearken and do,  
do and defer not for Thine own sake,  
defer not; O Lord my God.



## FOR HOLY COMMUNION

O LORD, I am not worthy, I am not  
fit,  
that Thou shouldest come under the roof  
of my soul;  
for it is all desolate and ruined;  
nor hast Thou in me fitting place  
to lay Thy head.

But, as Thou didst vouchsafe  
to lie in the cavern and manger of brute  
cattle,  
as Thou didst not disdain  
to be entertained in the house of Simon  
the leper;

as Thou didst not disdain  
that harlot, like me, who was a  
sinner,  
coming to Thee: and touching Thee;  
as Thou abhorredst not  
her polluted and loathsome mouth;  
nor the thief upon the cross  
confessing Thee:

So me too the ruined, wretched,  
and excessive sinner,  
deign to receive to the touch and  
partaking  
of the immaculate, supernatural,  
lifegiving,  
and saving mysteries  
of Thy all-holy Body  
and Thy precious Blood.

Listen, O Lord, our God,  
from Thy holy habitation,  
and from the glorious throne of Thy  
kingdom,  
and come to sanctify us.

O Thou who sittest on high with the



Father,  
 and art present with us here invisibly;  
 come Thou to sanctify the gifts which  
     lie before Thee,  
 and those in whose behalf, and by  
     whom,  
     and the things for which,  
     they are brought near Thee.  
 And grant to us communion,  
     unto faith, without shame,  
     love without: dissimulation,  
 fulfilment of Thy commandments,  
     alacrity for every spiritual fruit;  
     hindrance of all adversity,  
     healing of soul and body;  
     that we too, with all Saints,  
 who have been well-pleasing to Thee  
     from the beginning,  
     may become partakers  
 of Thy incorrupt and everlasting goods,  
 which Thou hast prepared, O Lord, for  
     them that love Thee;  
     in whom Thou art glorified  
     for ever and ever.  
     Lamb of God,  
 that takest away the sin of the world,  
     take away the sin of me,  
     the utter sinner.

[Unto a pledge of communion. (Acts ii. 42.)

A memorial of the Dispensation. (Eph. iii. 2.)

A showing forth of His death. (1 Cor. xi. 26.)

A communion of Body and Blood. (Luke xxii. 19.)

A sharing in the Spirit. (1 Cor. xii. 13.)

Remission of sins. (Matt. xxvi. 28.)

A riddance of things contrary. (1 Cor. v. 7.)



Rest of conscience. (Matt. xi. 29.)  
Blotting out of debts. (Col. ii. 14.)  
Cleansing of stains. (Heb. ix. 14.)  
Healing of the soul's sicknesses. (1 Pet. ii. 24.)  
Renewing of the covenant. (Psalm ii. 5.)  
Food of spiritual life. (John vi. 27.)  
Increase of strengthening grace. (Heb. xiii. 9.)  
And of winning consolation. (Luke ii. 25.)  
Compunction of penitence. (2 Cor. vii. 9.)  
Illumination of mind: (Luke xxiv. 31.)  
Exercise of humility. (1 Peter v. 5.)  
Seal of faith. (2 Cor. i. 22.)  
Fulness of wisdom. (Rom. xi. 33.)  
Bond of love. (John xiii. 35.)  
Call for a .collection. (1 Cor. xvi. 1.)  
A means of endurance. (1 Peter iv. 1.)  
Liveliness of thanksgiving. (Psalm cxvi. 12.)  
Confidence of prayer, (Ibid. 13.)  
Mutual indwelling. (John vi. 56.)  
Pledge of the resurrection. (Ibid. 34.)  
Acceptable defence in judgment. (Luke xiv. 18.)  
Covenant of the inheritance. (Luke xxii. 20.)  
Figure of perfection. (John xvii. 23.)]



We then remembering, O sovereign  
Lord,  
in the presence of Thy holy mysteries,

the salutary passion of Thy Christ,  
 His life-giving cross,  
 most precious death,  
 three days' sepulture,  
 resurrection from the dead,  
 ascent into heaven,  
 session at the right hand of Thee,  
 the Father,  
 His fearful and glorious coming;  
 we beseech Thee, O Lord,  
 that we, receiving in the pure testimony  
 of our conscience,  
 our portion of Thy sacred things,  
 may be made one with the holy Body  
 and Blood  
 of Thy Christ;  
 and receiving them not unworthily,  
 we may hold Christ indwelling in our  
 hearts,  
 and may become a temple  
 of Thy Holy Spirit.  
 Yea, O our God,  
 nor make any of us guilty  
 of Thy dreadful and heavenly mysteries,  
 nor infirm in soul or body  
 from partaking of them unworthily.  
 But grant us  
 until our last and closing breath  
 worthily to receive a hope of Thy holy  
 things,  
 for sanctification, enlightening,  
 strengthening,  
 a relief of the weight of my many sins,  
 a preservative against all satanic  
 working,  
 a riddance and hindrance of my evil  
 conscience,  
 a mortification of my passions,  
 an appropriation of Thy commandments,





an increase of Thy divine grace;  
and a securing of Thy kingdom.

\* \* \* \* \*



It is finished and done,  
so far as in our power,  
Christ our God,  
the mystery of Thy dispensation.  
For we have held remembrance of Thy  
death,  
we have seen the figure of Thy  
resurrection,  
we have been filled with Thy endless  
life,  
we have enjoyed Thy uncloying dainties,  
which graciously vouchsafe all of us,  
in the world to come.  
Lord, the good God,  
pardon every soul,  
that purifieth his heart to seek God,  
the Lord God of His fathers,  
though he be not cleansed  
according to the purification of the  
sanctuary.

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