



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries
and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>

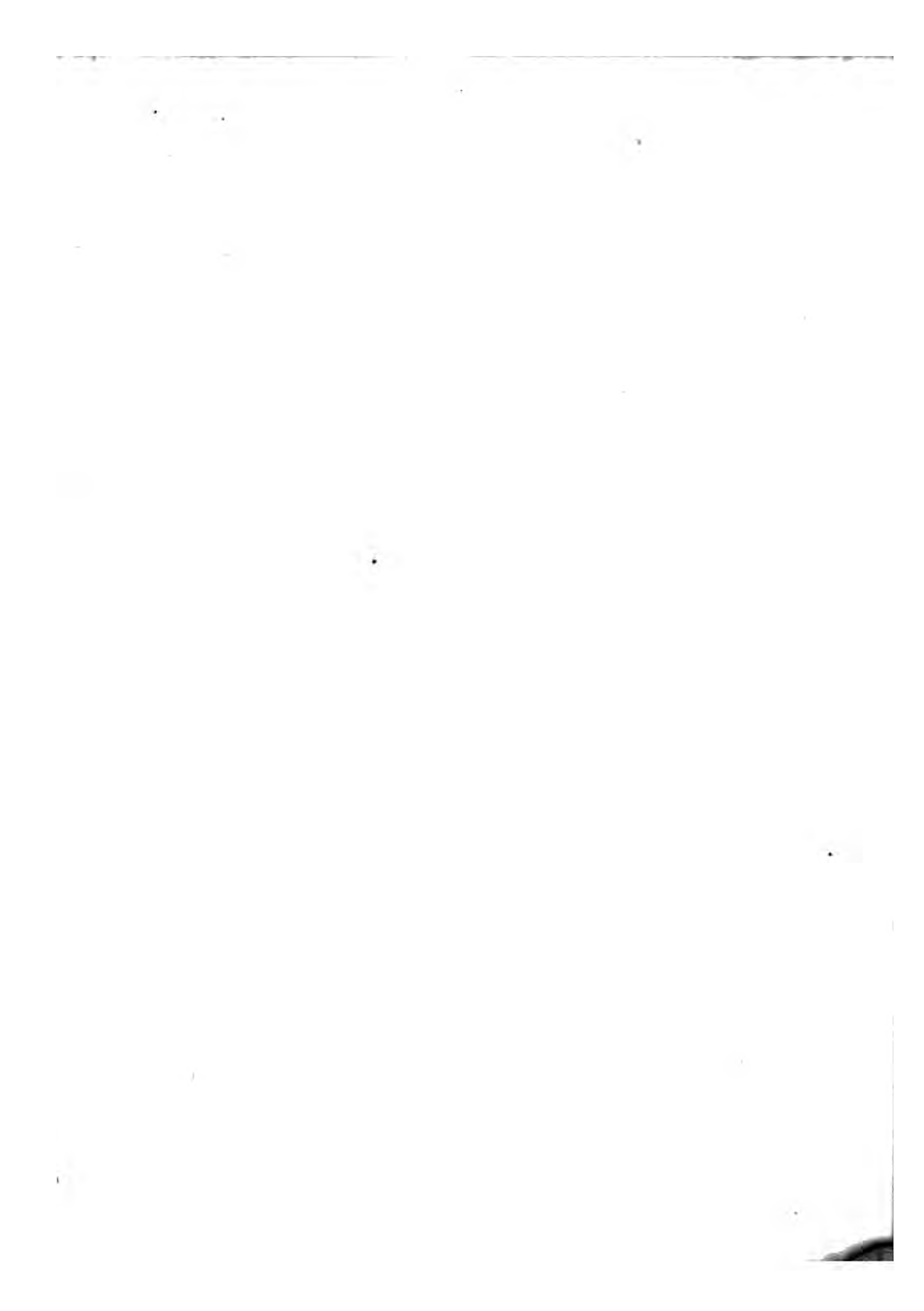


This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



6001081800









The Bread of Life:

A MANUAL

OF

INSTRUCTION AND DEVOTION

FOR THE

BLESSED SACRAMENT.



“I am that Bread of Life.”



compiled by A. R. L.



Oxford:

A. R. MOWBRAY & CO.

London:

SIMPKIN, MARSHALL, & CO.

1869.

138. g. 454.

PREFACE.

THIS little Manual has been compiled by the Chaplain of a School, especially to meet the wants of beginners, hence the large space allotted to instruction, such as would not be needed by those older in the Faith.

The devotions are nearly all translations from the writings of the Saints, but simplicity of language has been studied rather than accuracy of translation.

At the same time care has been taken not to study the wants of the young in Christ so exclusively as to render the adoption of another book necessary just at that period when home or school is left for the world, when it is most necessary that no tie should be broken which binds the heart to habits of early devotion.

The compiler renders his grateful thanks to those writers who have granted him the use of their hymns for this little volume.

For himself he can truly say that but one object has been before his mind in this work,—the glory of God, and the promotion of love and reverence to that most Blessed Sacrament, wherein the treasures of God's grace are so marvellously stored.

He dedicates this little book to the young of Christ's flock amongst whom he is working, praying God through its means to increase their love and reverence towards these Holy Mysteries, and to bring them at length to that happy home, where they will behold Him Whom they here adore, face to face, and he desires their prayers that he also may be there with them.

A. D. C.

100
100
0
100
100

1
c
g
a
E

fi
fa
ne
ev
ha
th

The Eucharistic Sacrifice.

From the earliest ages, the servants of God were accustomed to offer Sacrifice to Him as a token of their absolute dependence upon His mercy, and as an act of homage to the Divine Majesty.

These sacrifices consisted of animals which were slain in token that blood must flow for sin, together with the fruits of the earth.

When God gave the law on Sinai, He Himself defined the manner in which sacrifice should be continually presented before Him.

There was the burnt offering, in which the victim was wholly consumed by fire, after it had been slain, and which was presented daily, morning and evening, before God; the sin offering, in expiation of offences committed; the peace offering, to obtain blessings, or make thanksgiving for benefits received; the meat offering of bread or flour; the drink offering of wine; incense composed of fragrant spices offered twice daily upon the appointed altar.

But all these sacrifices were but weak and beggarly elements, figures of the one true Sacrifice to come, Jesus Christ, and only through faith in God's promise of the Redeemer could these other sacrifices be accepted.

He is our burnt offering, for He offered Himself fully and completely in our stead; our sin offering, for He bore our sins in His own Body on the Tree; our peace offering, for he hath made our peace with God, and we give thanks to God the Father through Him; our meat and drink offering, for He is the Bread of Life, and His Blood the Cup of Salvation.

By the offering of Himself upon the Cross, He made a full, perfect, and sufficient Sacrifice, oblation, and satisfaction for the sins of the whole world, and purchased all needful graces and blessings for us, hence nothing can ever be added to the efficacy of this Sacrifice whereby He hath put away for ever the sins of them that are sanctified through faith in Him.

Nevertheless, for the application of the fruits of this Sacrifice to our souls, He hath instituted and ordained holy mysteries wherein we plead His Death and Passion before the Father, and wherein He is spiritually present amongst us, both as Priest and as Victim, who abideth both Priest and Victim for ever.

For He has entered by His own Blood into the Holy of Holies, into the presence of the Father, where He ever liveth to make intercession for us, and since He abideth a Priest for ever, it is of necessity that He hath somewhat to offer, and that offering is Himself.

And what He does in heaven He wills us to do on earth, His manhood pleads for us before the eternal throne, existing after the manner of a natural body, and It pleads for us also on earth when no longer in a natural, but in a heavenly and spiritual manner, He is present to feed the faithful with His precious Body and Blood.

For when the words of consecration "Take, eat, This is My Body" fall upon our ears, we must remember that as S. Augustine says, "Before the consecration, it is bread and wine which nature formed, after the consecration, the Flesh and the Blood of Christ which the blessing consecrated," and that it is Christ Himself who is present in these sacred mysteries, for since He is alive for evermore, we cannot conceive a presence of His sacred Body and Blood apart from Himself.

The separate consecration of the bread and wine sets forth the separation of His Body and Blood which took place on the Cross. Thus fulfilling His Divine command, we shew forth His Death until He come, and present Him as the one, full, perfect, and sufficient Sacrifice, oblation, and satisfaction to God the Father.

This is the pure offering, prophesied by Malachi, which should be offered in every place amongst the Gentiles; thus is Christ a priest for ever after the order of Melchizedek, who brought forth bread and wine. To this Sacrifice, S. Paul refers, when he says, "We have an altar, whereof they have no right to eat, which serve the Tabernacle," and when he contrasts the "table" whereon

the Gentiles offered sacrifice to devils with the "Table" whereon the Eucharistic Sacrifice was offered to God.

And with this offering of Christ we present ourselves, our souls, and bodies to be reasonable, holy, and lively Sacrifice to God through Him.

Thus is Christ our victim, in whom are summed up all the different ends of sacrifice, in whom all the types of the Jewish law are fulfilled.

Because this Sacrifice is offered in God's honour and glory we call it a Sacrifice of Praise ; in grateful remembrance of Christ's Death and Passion we call it a Sacrifice of Thanksgiving. Because it is the presentation of the one offering for sin we plead for "remission of our sins," and because it is offered in supplication for the blessings we need, we pray that we may obtain "all other benefits of His Passion."

For these four ends both Priest and people ought to offer up the Eucharistic Sacrifice,—the Priest as the Representative of Christ and in His Person, the people through him, and both alike through our Great High Priest and Meditator Jesus Christ.

Once, only once, and once for all,
His precious self He gave ;
Before the Cross our spirits fall
And own it strong to save.

One offering single and complete,
With heart and voice we say,
But what He never can repeat
He shews forth day by day.

For as the priest of Aaron's line
Within the holiest stood,
And sprinkled o'er the mercy shrine
With sacrificial Blood.

So He Who once atonement wrought,
Our Priest of endless power,
Pleads with His Blood for those He bought
In that dark noontide hour.

His manhood pleads where yet it lives
On Heaven's Eternal throne,
And when in mystic rite He gives
His Presence to His Own.

And so we shew Thy death, O Lord,
Till Thou again appear,
And feel, when we approach Thy Board,
We have an Altar here.

II. The Holy Communion.

The Holy Eucharist as it has been shewn, was ordained for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.

But it was also ordained for the strengthening and refreshing of our souls by the Body and Blood of Christ, for, if we are not partakers of that heavenly food, we cannot have eternal Life. "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no Life in you."

In Baptism we were made members of Christ, children of God, and inheritors of the kingdom of Heaven,—but our souls like our bodies have need of food that they may live ; the Life given by a Sacrament must be sustained by another Sacrament, whereby we become one with Christ and He with us.

The Word was made flesh and dwelt among us ; having loved His own which were in the world He loved them unto the end ; He would never leave them nor forsake them, but would still be present with them and in them.

He testified His freedom from subjection to the laws of nature by feeding four thousand men with five loaves and two fishes ; He walked from the scene of this miracle upon the sea ; the multitude followed Him by land seeking to be fed by Him, as their forefathers were fed by

Moses ; He told them not to labour for the meat which perisheth, but for that Heavenly food which should sustain them to Eternal Life,—“I am the living Bread which came down from Heaven ; if any man eat of this Bread he shall live for ever.” The multitude were grieved at this saying, and, from want of faith, forsook Him, understanding His words in a carnal sense ; but the Twelve said “Lord, to whom shall we go ; Thou hast the words of Eternal Life.” Still his words must have been dark and mysterious even to them, until the night before He was betrayed He took bread, blessed, and brake it, and gave it to them saying, “Take, eat, this is My Body.”

Word made flesh true bread He maketh
 By His Word His Flesh to be,
 Wine His Blood which whoso taketh
 Must from carnal thoughts be free,
 Faith alone, though sight forsaketh,
 Shews true hearts the mystery.

In writing to the Corinthians, S. Paul says that he received a special revelation from the Lord Jesus concerning this great mystery ; that the bread which we break is the Communion of the Body of Christ, the Cup the Communion of His Blood ; that those who eat and drink unworthily eat and drink damnation (or condemnation) to themselves not discerning the Lord's body, and are guilty of the Body and Blood of the Lord. Thus the Church Catechism teaches us that in this great Sacrament the outward part is bread and wine, the inward part the Body and Blood of Christ which are verily and indeed taken and received by the faithful (the baptized) in the Lord's Supper.

Again, we are taught to pray that we may so eat His Flesh and drink His Blood, that our sinful bodies may be made clean by His Body, our souls washed through His most precious Blood ; for, as we have already seen, we may so receive this Blessed Sacrament as to become guilty of the Body and Blood of the Lord,—it is one thing to eat Sacramentally, another to eat with that true penitent

heart and lively faith whereby we become one with Christ and He with us.

“ Good and bad the Feast are sharing,
Yet a doom unlike preparing,
Life or everlasting woe.
Sinners death, the righteous making
Life their own ; by that same taking,
Oh, what different ends shall flow.”

We receive, therefore, that sacred Body which hung on the Cross for us. The poor woman with the issue of blood but touched the hem of His garment and was healed. We receive that Blood which was poured forth, the Fountain for sin and uncleanness ; all the fires of hell could never burn away one mortal sin, but this Blood can wash away all the sins that ever were or can be.

But, as we have seen, it is Christ Himself Whom we receive in these Holy Mysteries, for by them we become one with Him and He with us, so that we may say with S. Paul, “ I live, yet not I but Christ which liveth in me ;” or, with S. Peter, “ We are made partakers of the Divine nature,” for since the moment of the Incarnation God and Man have been one Christ never to be divided.

And He visits us as He visited the sick and the poor when on earth ; to one He brings the message of peace, to another of forgiving love ; each receives Christ the Lord, for He cannot be divided ; as S. Augustine says, He is whole in each portion.

“ One yet thousands are receivers,
What one, thousands of believers
Eat, yet Him they cannot waste.”

Oh ! how marvellous are the gifts of God ! He has given us this beautiful world in which we live ; He has spread out the glory of the skies ; but, far more wonderful than all His works, is the Blessed Sacrament,—it is the pledge of future glory, for it is the medicine of immortality. These frail bodies of ours, nourished and sanctified by that Holy Body, shall one day lose all their

stains of sin in the grave, and we shall rise up after his likeness and be satisfied by it.

Jesu, whom now veiled I by faith descry,
What my soul doth thirst for do not, Lord, deny,
That Thy face unveiled I at length may see
With the blissful vision blest, my Lord and God, of Thee.

III. The Office.

The service or office appointed for the celebration of the Holy Communion may be divided into six parts.

1. The Introduction, terminating with the Sermon.
2. The Offertory, including the prayer for the Church Militant.
3. The Preparation of the Communicants.
4. The Canon or Sacrifice.
5. The Communion.
6. The Thanksgiving, terminating with the Benediction.

The first part, or the introduction, commences with the Lord's Prayer, which is said by the Priest alone facing the altar on the north side; it is followed by the Collect for Purity, which has been similarly used for nearly a thousand years in England. Then the Commandments are read, after each of which we ask the pardon of God for our offences against it, and beg His aid for the future. Then follows the Collect for the Queen, succeeded by the Collect for the day, so-called from its gathering in one short form the leading ideas of the Epistle and Gospel which follow.

The Epistles and Gospels still preserve to us the earliest form in which Holy Scripture was read in the Church. The present arrangement dates from the time of S. Jerome, who lived towards the close of the fourth century. Between Epistle and Gospel, a hymn called the sequence was anciently inserted upon the Festivals of the Church, the ascription of praise, Glory be to Thee, O God, before

the Gospel, and the giving of thanks, Thanks be to Thee, O God, after, being of equal antiquity.

The Nicene Creed here follows most fitly, being a confession of the truths we learn from the Epistles and Gospels. "With the heart, man believeth unto righteousness; but, with the mouth, confession is made unto salvation." This Creed was drawn up at the great Council of Nicea in the year 325, the latter portion beginning at the words "and I believe in the Holy Ghost," being added at the Council of Constantinople in the year 387. It is a very ancient custom to bow the head during that portion of the Creed which describes our Lord's life of humiliation on earth, or, as it is commonly called, "The Incarnation clause," to signify that the Godhead was veiled beneath that suffering humanity, and in reverence to the greatest mystery of our holy faith.

Then the Sermon, when there is one, follows; for, as the Creed is the confession of the faith contained in Scripture, so should the Sermon expound or apply the truths contained in the Creed, thus terminating the Introductory part of the Service.

II. The Sermon being ended, a short sentence of scripture is read or sung, inculcating the duty of almsgiving, for it is customary here to collect the alms of the faithful.

Until this time the Bread and Wine have been placed upon the credence, or side table, now they are solemnly presented upon the Altar before God as an acknowledgment that the fruits of the earth are His gift. It was an ancient custom to mingle a little water with the wine as the Primitive Liturgies assert that our Lord did Himself, thus signifying the union of the divine and human natures in one person, and commemorating the Blood and Water which flowed from His sacred side. Then follows the prayer for the Church Militant which originally formed a part of the Canon or Prayer of consecration, in which, following the example of the earliest Liturgies, we make supplication to God for all conditions of men in His Holy Church, thus obeying the direction of S. Paul "that supplications, prayers, intercessions, and giving thanks,

should be made for all men, hence we especially thank Him for the good examples of those who have departed this life in His faith and fear, and pray that, with them, we may be inheritors of His eternal kingdom.

III. The preparation of the communicant is that part of the Office which was first written in English, being added to the Latin mass immediately after the death of Henry VIII. almost in the present form.

It consists of the exhortation, specifying the necessary qualifications we must possess in order that we may communicate worthily, inviting such as possess them to draw near with faith and take this Holy Sacrament to their comfort.

This is followed by the confession said by one of the assistant ministers, or the celebrant, in their absence, containing words of humble penitence such as can only be used in sincerity by those whose penitence would fitly enable them to approach this most sacred banquet, given by Him who came not to call the righteous, but sinners to repentance. This is followed by the absolution, in which the Priest invokes the mercy of God upon those who have now humbled themselves before Him. To this succeed the comfortable words, texts of Scripture, assuring us of the loving mercy of our Lord, and of his willingness to receive all those who came to Him by faith.

The prayer of humble access, although it does not immediately follow these words as it did in the first Prayer Book of Edward IV., completes the Preparation of the communicants. In it we approach our Lord as humble supplicants confessing that we are not worthy to gather up the crumbs under His table, but still praying that our sinful bodies may be made clean by His Body, our souls washed through His most precious Blood.

IV. The most solemn part of the Office now commences,—the part which is indeed the gem to which all the rest is but the setting. It was anciently called the Canon, and this word included that portion of the service enshrining the consecration, which was invariable, not changing at any season of the Church, or on any occasion.

From the earliest ages it has been prefaced as in our own Office by the "Sursum Corda," "Lift up you hearts," and the following response, by the giving of thanks, "Let us give thanks unto our Lord God;" "It is meet and right so to do." "For truly," says S. Cyril, (A.D. 348) "we ought now to have our hearts on high with God, not tied below to earth and earthly things; truly we owe Him thanks that He has called us to His grace, reconciled us to Himself, and has given us the spirit of adoption."

The Priest then turns to the Altar, and solemnly acknowledging before God the bounden duty of thanksgiving, adding, on great festivals, the preface which commemorates the particular mystery of our redemption for which special praise is to be given, concludes by joining with angels and archangels, and with the whole company of the heavenly host, the people uniting their voices with his in the words which Isaiah heard the Seraphim use before the throne of God, "Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of Thy glory; Glory be to Thee, O Lord, most High!"

After the prayer of humble access, the central act of the service, the prayer of consecration follows, whereon the One Sacrifice once offered on Calvary is anew pleaded before God, not as a fresh sacrifice, but as the One Sacrifice for sins for ever, slain and presented in a bloody manner on the Cross, presented and pleaded in an unbloody manner on the Altars of the Church,—the great sacrificial memorial of His Death and Passion which He has willed us to make until He comes again.

In this solemn act of Sacrifice, the Priest, standing in the midst of the Altar, represents the great High Priest, our Lord Jesus Christ; the Altar, the heavenly Altar on high; the white linen, the napkins in which He was wrapped after death; the bread broken before consecration, the Body broken for our sins; the separate consecration of bread and wine, the separation of His Body and Blood in death; the solemn silence in which all voices but the Priest's are hushed, the awful silence broken by that last cry, "It is finished."

The first words of the Prayer commemorate the Sacrifice upon the Cross,—the one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, never to be repeated ; the Priest and Victim in which sacrifice is still invisibly present as Priest and Victim in these Holy Mysteries whereby the fruits of that Death and Passion are secured to us.

The second part of the prayer, beginning at the words "Hear us, O Lord," represents the Invocation found in all early Liturgies, that "the Holy Ghost would sanctify these gifts, the bread and the wine, that they may become the Body and the Blood of Christ."

The third part contains the actual words of consecration. The earthly priest in the Person of our Lord now uses those words which our Lord first used on the night in which He was betrayed, and those gestures which the Church has ordained. At the words "took bread," he takes the bread into his hands ; at the words "He brake it," he breaks the bread ; and at the words of consecration, "Take, eat, This is My Body," he lays his hand upon that which is to be consecrated. The word is added to the element and it becomes a Sacrament ; the outward part is united to the inward part, the Body of Christ, and since where His Body is there must He be, we worship Christ Himself, God and Man, present after a Heavenly and spiritual manner under the outward form.

The Priest then takes the Cup, and continues the prayer, at the words "He took the Cup." He takes the chalice into his hands at the words "This is My Blood of the New Testament, which is shed for you and for many for the remission of sins ;" he lays his hand upon it, and the act of consecration is complete.

A solemn pause follows during which the Priest communicates, when, in ancient times, it was customary to sing the words "O Lamb of God, which takest away the sins of the world, have mercy upon us," three times, concluding the third time with the words "Grant us Thy peace."

V. The Communion, the Feast upon the Sacrifice,

now succeeds. The celebrant having communicated himself, first delivers the Blessed Sacrament to the Clergy—the Bishops, Priests, and Deacons who may be present, then to the members of the choir, then to the men, and lastly to the women of the congregation. The first paragraph of the words of administration is of ancient authority; the latter paragraph, beginning with the words “take, eat,” “drink this,” being first described at the second revision of the Liturgy in 1552.

The greatest care should be used in receiving the Blessed Sacrament. S. Cyril, of Jerusalem, in the fourth century, thus wrote to those who were preparing for first communion,—“Approaching, therefore, come not with thy wrists extended, or thy fingers open, but make thy left hand as if a throne for thy right, which is on the eve of receiving thy King, and, having opened thy palm, receive the Body of Christ, saying after it ‘Amen.’”

VI. The thanksgiving commences with the Lord’s Prayer, which is followed by the prayer of oblation which formerly followed the consecration and preceded the Lord’s Prayer in accordance with the practice of the Primitive Church.

The four ends for which the Sacrifice is offered are summed up in this prayer. Because it is offered for the glory of God we call it a “Sacrifice of Praise” in thanksgiving for Christ’s Death and Passion. We call it a “Sacrifice of Thanksgiving” because it is a Sacrifice offered in propitiation for our sins. We pray that “we and all Thy whole Church may obtain remission of our sins,” and because it is offered in supplication for the graces and blessings we need, we pray that we may obtain “all other benefits of His Passion.”

The words, “Sacrifice of Praise and Thanksgiving,” do not mean a Sacrifice consisting simply of outward acts of praise, but, as may be seen by reference to the same phrase in the Old Testament, a Sacrifice offered as an act of praise and thanksgiving.

And in union with this Sacrifice we offer ourselves, our souls, our bodies, together with Christ, in whom alone

we can be accepted, thus making a solemn dedication of ourselves to God. Sometimes the second prayer is said in this place, which is simply an act of Thanksgiving for Communion and a prayer that we may continue in the grace thereby received.

Then follows the "Gloria in Excelsis," the oldest of the hymns of the Christian Church. It formerly followed the Kyrie and preceded the Collect for the day, which was its position in all ancient Liturgies. Still, in its present position, it makes a most appropriate thanksgiving for the blessings bestowed upon us in Communion, and also serves as a fervent act of adoration.

Finally, the service closes with the Benediction, which consists of two parts,—the Pax, which originally accompanied the Kiss of Peace, and was bestowed before the Communion, and the Blessing in the Name of the Holy Trinity.

If any portion of the Blessed Sacrament remains it is now reverently consumed. If the assistant Ministers, or any of the Communicants, assist in its consumption, they do so kneeling. All is now over, and we go forth into the world praying that His Sacred Presence may abide with us for evermore.

Self-Examination.

Let a man examine himself, and so let him eat of that Bread and drink of that Cup.

For He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.

For if we would judge ourselves we should not be judged.

Self-examination is an essential part of Christian duty ; without it our prayers will be misdirected, our energies misapplied. But, above all things, it is necessary during the preparation for the reception of the Blessed Sacrament, lest, eating and drinking unworthily, we should be guilty of the Body and Blood of the Lord.

What, then, should such an examination be? An enquiry into all the sins one has committed in thought, word, and deed, in omissions and commissions, contrary to the Law of God.

Such an examination ought to be (1) religiously made, (2) systematically pursued, (3) searching in character. Friday, being the day of the Lord's Passion, is the most appropriate day for such an examination, although those who communicate weekly might find Saturday more convenient in practice.

Firstly, then, such an examination should be religiously made, that is, it should commence by prayer, and by invocation of the aid of the Holy Spirit, through whose assistance alone we can return to God, and through whose light alone we can discover the sources of our sins and errors ; for sin obscures intelligence and memory ; " the heart is deceitful above all things, and desperately wicked," and the devil skilful in deception. Our prayer must, therefore, be that of the blind man to our Lord as He

entered Jericho : "What wilt thou that I should do unto thee?" "Lord, that I may receive my sight."

Secondly, such an examination must be systematic. You must not imagine that your sins will present themselves without any effort of memory. After prayer examine yourself, firstly, with reference to the Commandments of God ; secondly, the seven deadly sins ; thirdly, the obligations of your condition of life. It is useful to note down upon paper the sins of which you become conscious, and to compare the result with that of the last self-examination, that you may perceive the points on which you may have fallen away more deeply, and to which you must pay particular attention. In the case of an examination stretching back over the whole of a past life, such as is necessary before Confirmation, or upon other occasions, consider also the different periods of your life ; the sins of early childhood ; when you were at your first school, etc. ; dividing your life into periods, as circumstances seem to point out ; tracing the rise and progress of evil dispositions, and the causes which have led to their formation.

And, lastly, such an examination must be deep and searching, not superficial. You must not be satisfied with a vague remembrance that such and such sins have taken place, but you must consider the circumstances which may have aggravated them, the warnings neglected, the consequences they entailed upon self or others ; thus, by God's help, they will present themselves before you in their deep enormity, and you would gain contrition, without which there is no pardon. The mere desire for pardon is not sufficient. A sinner might have that and continue in sin. The fear of punishment is not sufficient ; the one constraining motive must be sorrow for sin, because it is an offence against infinite love, and ingratitude towards a crucified Lord ; and such sorrow must beget firm resolutions, by His grace, to bring forth worthy fruits of repentance.

Lastly, remember the advice given in the Prayer Book : If you cannot quiet your conscience, to seek one of

those to whom God has given power to declare unto His people, being penitent, the absolution and remission of their sins, and to open your grief to him, that through the ministry of absolution you may receive the sweet assurance of that pardon which the precious Blood alone has purchased for you.

A PRAYER BEFORE SELF-EXAMINATION.

O ALMIGHTY and most Merciful God, Who hast made me out of nothing, and redeemed me by the precious Blood of Thy dear Son, Who hast borne with me, notwithstanding my deep ingratitude, with so much patience ; behold, like the prodigal, I most sincerely desire to return unto Thee, my loving Father, of Whom I am not worthy to be called the son. But O, my God, I cannot make one step in returning to Thee without the help of Thy grace, which I humbly implore, prostrate before the throne of Thy mercy, for the sake of Thy dear Son ; for Thou dost not desire the death of a sinner, but rather that he should be converted and live. Enlighten my darkness, Thou Who knowest all my ways. Come, O True Light, and dispel the darkness of my heart, that I may see myself as I am seen by Thee ; that no part of my guilt may be hidden from me, but that I may detest my sins as I ought. Receive my confession, and spare me through Thy dear Son, Whom I am not worthy even to name, but by Whose most precious Blood I have been redeemed. Amen.

OUR Father, &c.

In the following self-examination consider especially these three things :

1. Circumstances of time and place which may have aggravated each sin.
2. The frequency of commission.
3. Whether you have been accessory to or encouraged such sins in others.

The following form is intended for those who do not communicate often; a shorter one will be found at page 26.

FIRST COMMANDMENT.

The Knowledge of God revealed through His Church.

“I am the Lord thy God: thou shalt have none other gods but Me.”

1. Have you indulged doubt, concerning any Article of the Catholic Faith?

2. Have you, by word or deed, denied your religion, or appeared ashamed of it before others?

3. Have you gone to the places of worship of those who dissent from the Church?

4. Have you distrusted the mercy of God, or, on the other hand, presumed upon it, so as to continue in sin?

5. Have you forgotten to thank Him for all His mercies to you?

6. Do you seek the praise of men, or your own self-will and pleasure, rather than the glory of God?

7. Have you read books containing heresy or unbelief, or allowed yourself to listen to those who would lead you astray?

8. Have you been wilfully ignorant of the articles of the Creed, the Commandments, or things Christians are bound to know?

9. Have you murmured against God in any trouble?

10. Do you strive to love God with your whole heart, to retain Him in your thoughts, to live for His glory, and to submit to His Will?

SECOND COMMANDMENT.

The Worship of God.

“Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or

in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments."

1. Have you striven to join with heartiness and devotion in the services of the Church ; or have you yielded to wandering thoughts ? Have you listened to the Lessons with reverence and attention, as the voice of God speaking through His Word ?

2. Have you been irregular or inattentive at your morning or evening prayers, or hurried them over through rising too late ? Have you interrupted or hindered others in their devotions.

3. Do you honour God with your body, by kneeling or standing, as is enjoined in His worship ? Do you give the outward reverence which is due to the Name of our Blessed Lord, or which is customary on other occasions, in the place where you worship ?

4. Do you love anything or any person more than God ? Are you allowing anyone to come between you and your duty towards Him ?

5. Have you given up any religious duty, through fear of man or for worldly advantage ?

6. Do you ever, on the other hand, do or say anything by which you may seem *more* religious than you are, or attend services, use means of grace, and make long prayers that you may be seen of men ?

THIRD COMMANDMENT.

Reverence due to Holy Things. Government of the Tongue.

"Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His Name in vain."

1. Have you used the Name of God in an irreverent manner? Are you always careful not to speak of holy things lightly or carelessly, nor to make jokes about them?

2. Have you been guilty of swearing, or of using any words approaching to it? Have you cursed any one with your lips, or with your heart?

3. Have you allowed yourself to utter prayers with your lips, which you did not mean in your heart?

4. Have you made any rash oath, or promised to do that which is evil or injurious to others?

5. Have you read the Bible carelessly or irreverently, or used it superstitiously?

6. Have you broken any vow made unto God, or neglected any duty of religious obligation?

FOURTH COMMANDMENT.

Observance of Holy Days and Seasons.

“Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates, For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.”

1. Have you profaned the Lord's Day, by staying away from Church without necessity, or by neglecting your religious duties for the sake of amusement? Have you striven to think more earnestly of Him on that day, and to derive benefit from all the means of grace then offered you?

2. Have you observed the Saints' Days, and other Festivals of the Prayer Book, by thinking of the example set before you, and by the use of suitable devotions?

3. Have you striven to mark the Fasts of the Church, by such self-denial as is within your power, by self-examination and acts of penitence?

FIFTH COMMANDMENT.

Our Duty to those above us.

“Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

1. Have you been wanting in respect and love to your parents? Do you pray for them, and strive to show your gratitude by doing your best to improve the opportunities of instruction they have given you at school?

2. Have you failed in respect and obedience to your spiritual pastors? Do you receive the admonitions they give you, as from the stewards of the mysteries of God?

3. Have you been obedient to your masters, and all who are set over you, neither murmuring at their commands, nor speaking of them disrespectfully, remembering that all authority is of God?

4. Have you spoken disrespectfully of the Queen, or those in authority under her? Are you lowly and reverent to all your betters?

SIXTH COMMANDMENT.

Government of the Temper.

“Thou shalt do no murder.”

1. Have you given way to a sullen or passionate temper? How often?

2. Have you tried to provoke any one, or been guilty of tyranny, injustice, or unkindness, to those weaker, or more timid than yourself?

3. Have you been guilty of fighting, or quarrelling with others? Are you now reconciled?

4. Have you borne malice, or sought to be revenged, and refused to be reconciled?

5. Have you been guilty of spiritual murder, by drawing others into sin?

6. Have you been guilty of cruelty to inferior animals?

7. Have you used injurious or provoking words, called others by offensive names, acted from spiteful motives?

8. Do you strive, as much as in you lies, to live peaceably with all men, and to love your neighbour as yourself?

SEVENTH COMMANDMENT.

Purity.

“Thou shalt not commit adultery.”

1. Have you committed any act of impurity, or uncleanness, used any improper words, or indulged in unchaste thoughts?

2. Have you put yourself in the way of temptation, or in any manner placed it in the way of others?

3. Have you looked at books, pictures, or any object, calculated to lead you into temptation?

4. Have you indulged your body more than was necessary by too much eating and drinking, laziness, or too much sleep? Has this ever led to any greater evil?

5. Do you secretly indulge in any practice which you would be ashamed for others to know?

6. Are you guarded in your intercourse with others, especially those younger than yourself?

7. Have you dwelt in secret pleasure on the remembrance of past sin, thus sinning in will, if not in act?

8. Have you ever gone into dangerous places, or stayed with dangerous companions without necessity?

9. Have you striven to remember that your whole body is sanctified by the indwelling of the Holy Ghost Whose temple you are?

EIGHTH COMMANDMENT.

Uprightness of Conduct.

“Thou shalt not steal.”

1. Have you taken anything which belongs to another?
2. Have you taken advantage of your companions by any unfair means, either affecting your position in class, or your games and sports?
3. Have you kept out of debt, and lived within your means?
4. Have you made reparation for any wrong you may have done?
5. Have you ever used for your own purposes anything committed to you on trust?
6. Have you received from another anything he had no right to give you?
7. Have you wasted your pocket-money, forgetting the claims of the poor upon you?
8. Have you taken food, drink, or dainties beyond those allowed to you?
9. Have you read letters or papers which were intended to be private, thus stealing the secrets of others? Have you listened to conversation which you were not meant to hear?
10. Have you been careful of books and clothes, which are the property of your parents, entrusted to you?

NINTH COMMANDMENT.

Sincerity and Truthfulness.

“Thou shalt not bear false witness against thy neighbour.”

1. Have you, in any instance, spoken untruly of another, or taken pleasure in alluding to his faults? Have you ever said anything ill-natured to any one, on account of his infirmities, or failings, or made mischief by carrying stories backwards and forwards?

2. Have you told a lie for any purpose whatsoever, or deceived any one in any manner? Have you allowed them to think what was untrue, when it was your duty to set them right? if so, have you now avowed the truth?

3. Have you revealed any secret entrusted to you? Do you ever say or do anything that you may be thought better than you are? Have you been guilty of hypocrisy and dissimulation in any way?

4. Are you friendly with persons when in their presence whom you ridicule in their absence? Do you ever, from cowardice, allow others to be unjustly accused or suspected?

5. Do you try to excuse the faults of others when you can rightfully do so? Are you careful not to form an unfavourable judgment of others without cause?

6. Do you strive to promote love, peace, and quietness amongst others?

TENTH COMMANDMENT.

Against Covetousness.

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.”

1. Have you been discontented with your own share of anything?

2. Have you allowed yourself to indulge in envy of others; to be out of temper because you are not so much noticed or praised?

3. Have you felt ill-will towards another who has

risen above you? have you disparaged his talents, or shown spite against him?

4. Have you set your heart upon obtaining things which God has not given you the means of possessing?

5. Are you content with that state of life unto which it has pleased God to call you?

6. Are you headstrong and self-willed in following your own desires?

7. Do you commit your cares and anxieties about the present or the future to your Heavenly Father, remembering that He is the Ruler and Disposer of all, and that all things happen for the best to those who love God?

THE SEVEN DEADLY SINS.

Pride.

1. Have you been guilty of vanity, arising from a high opinion of your own cleverness, personal appearance, or because you can do things better than others?

2. Have you been guilty of treating the poor, or those lower than your own station of life, with contempt in word or deed?

3. Have you always spoken properly to servants?

4. Have you despised others, taken pleasure to hear them spoken of hardly, felt uncomfortable when they have been praised?

5. Have you been overbearing in any authority intrusted to you?

6. Have you taken delight in the praise of others, or been uneasy when you did not receive such praise?

7. Have you been unwilling to ask pardon when you knew you were wrong, sore and irritated when reproved?

8. Have you ever taken pride in your progress in

spiritual things, in acts of religion, doing them so that you may be seen?

II. *Covetousness.* (See Tenth Commandment.)

III. *Lust.* (See Seventh Commandment.)

IV. *Anger.* (See Sixth Commandment.)

V. *Gluttony.*

1. Have you indulged in any inordinate gratification of your appetite?

2. Have you drunk to excess, or led others to do so, or boasted of such excess?

3. Have you refused wholesome food, or complained of it from daintiness, thrown it away, or wasted it.

VI. *Envy.*

1. Have you hated another person for being better dressed, more noticed, more beloved, more clever, or more successful than yourself.

2. Have you ever disliked a person for being better than yourself, and tried to discourage him or to ridicule him on that account.

3. Have you ever done another serious injury in this way, or reaped advantage from harm done to another.

VII. *Sloth.*

1. Have you been guilty of slothfulness in mind or body, which has prevented you from fulfilling your duty in your daily work?

2. Have you neglected prayer or religious duties through idleness or dislike to mental exertion?

3. Have you missed prayer or other duties through lying too long in bed? Have you wasted time in sauntering listlessly about doing nothing, thereby exposing yourself to temptations of many kinds?

QUESTIONS ON REPENTANCE.

1. Do you truly repent of all these your sins with a firm purpose to commit them no more?

2. Have you examined yourself carefully, without making false excuses?

3. Have you any inferior motive for repentance,—the favour of masters or friends, desire to regain character, fear of the consequences of sin,—in the place of the pure desire of forsaking sin, because it is the denial of your Lord, and base ingratitude to Him?

4. Have you made up your mind to shun occasions of sin, company which is dangerous, places which have evil associations, etc.

5. Are you in love and charity with all your neighbours, forgiving them as you hope for forgiveness?

6. Have you faith in the mercy of your forgiving Lord?

A Shorter Form of Self-Examination, FOR THOSE WHO COMMUNICATE FRE- QUENTLY.

PRAYER BEFORE SELF-EXAMINATION.

O GOD the Holy Ghost, Who searchest the heart and triest the reins, pour, I beseech Thee, Thy bright beams of light into my soul, that I may discover the sins and offences I have committed against Thy Divine Majesty, and confessing and forsaking them may obtain mercy. Amen.

Since my last Communion I have voluntarily consented
—— times to these thoughts :

Proud	Envious.	Deceitful.
Idle.	Angry with hatred	Blasphemous.
Wandering in	Revengeful.	Unbelieving.
Prayer.	Suspicious with	Despairing.
Impure.	rash judgment.	
Covetous.		

Since my last Communion I have spoken (with scandal or injury of my neighbour) these words ——— times :

Proud.	Cursing.	Scornful.
Idle.	Reviling.	Lying.
Immodest.	Blasphemous.	Deceitful.
Derisive.	Detracting.	Flattering.

Since my last Communion, I have ——— times sinned in these deeds :

I have been Idle.	I have neglected my duties.
„ Proud in dress, etc.	„ Squandered money.
„ Uncharitable to the poor.	„ Omitted my prayers.
„ Immodest with self or others.	„ Stayed away from Church.
„ Intemperate in food or drink.	„ Profaned Holy Days.
„ Slothful in religious duties.	„ Violated the Fasts.
„ Quarrelsome.	„ Injured my neighbour.
„ Disobedient.	„ Stolen or cheated.
	„ Led others astray.
	„ Given scandal.

QUESTIONS RELATIVE TO THE BLESSED SACRAMENT.

1. Have you examined yourself carefully that so you may eat of that Bread and drink of that Cup ?
2. Do you truly repent of your former sins, with a firm purpose, by God's grace, to commit them no more ?
3. Do you steadfastly purpose to lead a new life, and to renounce former sins.

4. Have you a lively faith in God's mercy, through Christ, thanking Him for that Death whereby He has put away your sin?

5. Are you in love and charity with all men?

A GOOD CONFESSION.

The chains that have bound me are flung to the wind,
By the mercy of God the poor slave is set free;
And the strong grace of Heaven breathes fresh o'er the mind,
Like the bright winds of summer that gladden the sea.
There was nought in God's world so dark or so vile
As the sin and the bondage that fettered my soul;
There was nought half so base as the malice and guile
Of my own sordid passions, or Satan's control.
It seemed as if nothing less likely could be
Than that light should break in on a dungeon so deep;
To create a new world was less hard than to free
The slave from his bondage, the soul from its sleep.
But the Word had gone forth, and said, Let there be light,
And it flashed through my soul like a sharp passing smart;
One look to my Saviour, and all the dark night,
Like a dream scarce remembered was gone from my heart.
I cried out for mercy, and fell on my knees,
And confessed, while my heart with keen sorrow was wrung,
'Twas the labour of minutes, and years of disease
Fell as fast from my soul as the words from my tongue.
All hail! then, all hail! to the dear Precious Blood
That hath worked these sweet wonders of mercy in me;
May each day countless numbers throng down to its flood,
And God have His glory, and sinners go free.

THE REMEMBRANCE OF MERCY.

O is there a thought in the wide world so sweet
As that God has so cared for us, bad as we are,
That He thinks of us, plans for us, stoops to entreat,
And follow us, wander we ever so far?

Then how can the heart e'er be drooping or sad
 That God hath once touched with the light of His grace ?
 Can the child have a doubt who but lately hath laid
 Himself to repose in his father's embrace ?

And is it not wonderful, servant of God !

That He should have honoured us so with His love,
 That the sorrows of life should but shorten the road
 That leads to Himself and the mansion above ?

O then when the spirit of darkness comes down
 With clouds and uncertainties unto thy heart,
 One look to thy Saviour, one thought of thy crown,
 And the tempest is over, the shadows depart.

That God hath once whispered a word in thine ear,
 Or sent thee from heaven one sorrow for sin,
 Is enough for a life both to banish all fear,
 And to turn into peace all the troubles within.

Then why dost thou weep ? for see ! how times flies,
 The time that for loving and praising was given—
 Away with thee, child, then, and hide thy red eyes
 In the lap, the kind lap, of thy Father in heaven.

In using the following Devotions, beware
 that you do not make words your own
 which are not the language of your heart.
 Various Devotions are given, from which
 you may select those suited to your own
 need or spiritual capacity.

A PRAYER FOR OBTAINING CONTRITION.

O ALMIGHTY God, I have now before me a sad
 prospect of the manifold offences I have committed
 against Thy Divine Majesty, and which I am assured will
 appear in judgment against me, if I repent not, and my
 soul be not disposed by a hearty sorrow to receive Thy
 pardon. But this sorrow, O Lord, this repentance must

be Thy free gift, and if it comes not from Thy mercy all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of Mercy, and pour into my heart such grace that I may truly repent of all my sins ; give me true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee so good a God. Permit me not to be deluded with a false sorrow, but let it be Thy gift descending from Thee, the Father of Light, that so it may bring forth the fruit of amendment of life, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

A MEDITATION TO STIR UP IN THE MIND A HEARTY
SORROW FOR HAVING OFFENDED GOD.

CONSIDER, firstly, Who God is, Whom you have offended by your sin. He made you for Himself, to love and serve Him here, and to be happy with Him for evermore. He redeemed you by the Blood of His dear Son. He has placed you in His Church, sanctified you by His Holy Spirit, bestowed on you health, friends, and all the blessings of this life. How little have you loved Him ; how great has been your ingratitude ; what empty trifles have stolen your affections from Him ; with what patience He has borne with you ! At this moment there are thousands of lost souls whose sin has not exceeded yours. Oh ! mourn over your ingratitude, return to your loving Father, say unto Him, " Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son."

Consider, secondly, the fearful nature of sin. As there is but one thing on earth worthy of our pursuit,—salvation,—so there is but one evil which must be avoided,—sin. It is the rebellion of the creature against the Creator ; as if the sinner should say, " Thou hast commanded me to serve Thee and I will not ; Thou hast forbidden me to defile the body which is Thy temple and I will defile it." Hence sin is deservedly the origin of suffering ; sin drove

our parents from Paradise ; sin drowned the world beneath the waters of the Flood ; sin rained down fire and brimstone upon the cities of the plain ; and sin yet overwhelms its victims daily, hourly, momentarily, under the waves of the bottomless pit. If one grieve over the loss of the body how much more over that of the soul ! Who can dwell with everlasting burnings ? O God, save me, or I perish.

Consider, thirdly, the uncertainty of life and the certainty of Judgment. Even now the seeds of mortal disease may lurk unsuspected in your frame ; and remember that a sudden and unprepared death is frequently the punishment of habitual sin, and that even otherwise a deathbed repentance is most delusive, most uncertain. Ah ! to what a dismal eternity would you be condemned should death find you unprepared ! Farewell to God and His saints ! farewell to Light and Love ! farewell to Hope for ever ! Alas ! that one baptized in the Name of Christ should set at nought the price of His Blood, should choose the pleasures of sin for a season, and so receive eternal death as his just reward.

Consider, fourthly, how great has been the love of Christ for you. His whole life was one of continual suffering for you ; but what a scene of bitter anguish was His agony in the garden, His death upon the Cross ! Oh ! the heinousness of sin which the Saviour thus bewailed with tears and blood,—sins against a righteous Judge, sins against His holy laws, sins immense as the sea. Alas ! for the love of you He suffered this agony, this bitter death ; for the love of you who crucified Him ; for *your* guilty lusts, *your* sins condemned Him, and the Jews were but His executioners. Ah ! how much have your sins cost Him ; how dearly has He loved you ! Shall the price of His Blood be lost ? Oh ! turn to Him Whom you have pierced, for He has graven you on the palms of His hands. Say,—I repent, O Lord Jesus, I repent. Bedew His Cross with your tears, and He will embrace you in the fulness of His love, for He has said, “Him that cometh unto Me I will in no wise cast out.”

Consider, fifthly, the eternity He has designed for thee ; the mansion which He is preparing for you ; the eternal home, where there shall be no tears, no sorrow, no crying,—where God is the portion of His saints for ever,—where are those things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive ; where every pure desire shall be satisfied ; where there shall be joy, of which earthly joy is but the faint shadow, for all that is beautiful here is but the faint image, dimmed by sin, of the delights of that Paradise which Christ has purchased by His Blood.

Fight, then, bravely under His banner here and you shall reign with Him hereafter. Conquer and subdue sin through His grace, and He will crown that grace with everlasting reward. He giveth both strength to labour, and the reward of labour : for there is the tearless life, the life that knows no ending, where, with saints and martyrs, apostles and prophets, the redeemed of the Lord sing the endless Alleluia to the Lamb Who has purchased them by His Blood.

There, no longer veiled in mysteries, but face to face, they behold Him, His thorn-crowned brow, His spear-pierced side, and they shall never be parted from Him. Oh ! strive to win this glory. Who would not suffer all things here to gain an eternal home hereafter.

A PRAYER AFTER SELF-EXAMINATION.

RECEIVE my confession, and spare me, O Lord Jesus Christ Whom I, a sinner, am not worthy to name, because I have offended Thee in thought, word, and deed, through my own fault, my own fault, my own most grievous fault.

I come to Thee beseeching Thee to receive me as Thou didst receive Magdalene, to pardon me as Thou didst pardon Peter, though he denied Thee ; to spare me as Thou didst spare the penitent thief on the cross.

My iniquities have multiplied, and are like a great burden too heavy for me to bear.

But Thou, O Lord, have mercy upon me a sinner ; rebuke me not in Thine indignation ; cast me not away in Thy displeasure ; for if I have done that whereby Thou mayest condemn me, Thou hast not undone that whereby Thou art wont to save.

To whom shall I fly but to Thee ? If Thou castest me out who will receive me ? Would that I had never offended Thee ! that I had ever preserved my Baptismal innocence !

But Thou hast said, “ Ask and ye shall receive ; seek and ye shall find ; knock and it shall be opened.” I ask for pardon ; I seek Thee, the good Physician, to heal my sin ; I knock at the door of Thy mercy, Lord open to me, my God, open to me, that I may live.

OUR Father, &c.

Psalm li.

HAVE mercy upon me, O God, &c.

OSAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

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

A SHORT PRAYER BEFORE SPECIAL CONFESSION TO
GOD'S MINISTER, IF YOU FIND YOUR CONSCIENCE
TROUBLED BY ANY WEIGHTY MATTER.

O ALMIGHTY God, Who hast given power and commandment unto Thy ministers to declare to Thy people, being penitent, the forgiveness of their sins, to bind up that which is broken, and to heal that which is wounded, behold me, Thine unworthy servant, desiring to confess my sins with all sincerity to Thee, before Thine appointed minister. Grant me grace to accept of that confusion of face which belongs to me, that I may not pass over my guilt through fear or shame, but, laying bare my wounds by a full and true confession, may receive the assurance of Thy forgiving mercy; through Thy dear Son, Jesus Christ our Lord. Amen.

AFFECTIONS AND RESOLUTIONS, OR, SHORT ACTS
OF CONTRITION.

FATHER, I have sinned against heaven, and before Thee, and am no more worthy to be called thy son. Oh! receive me as one of the least of Thy servants, and never suffer me to go astray from Thee any more.

My sins exceed in number the hairs of my head, and the sands of the sea; but Thy mercies are more innumerable than my sins. O Ocean of Mercy! have compassion on a poor miserable sinner, and make me now at least a true penitent.

It grieves me, O my good God, that I have offended Thee. I am heartily sorry for all the sins which I have committed against Thine infinite goodness. Oh! that I could worthily lament them.

Oh! that I had never offended my God! Oh! that I had never sinned! Happy those souls who have never lost their baptismal innocence! Ah! sweet Jesus, that I had been so happy!

Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness,

and cleanse me from my sin ; for I acknowledge my faults, and my sin is ever before me.

Oh ! that I could now, like Magdalene, present myself at the feet of my Saviour ! Oh ! that I could wash them with my tears ! Oh ! suffer me, dear Lord, to lay down all my sins at Thy feet to be cancelled by Thy precious Blood.

Lord, Thou hast said there is joy in heaven over one sinner that repents, more than over ninety and nine just persons. Oh ! give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the righteous but sinners to repentance ; look down upon me, a poor miserable sinner, and draw me powerfully to Thee by Thy grace.

I know Thou wilt not the death of a sinner, but that he be converted and live. Oh ! let me no longer remain dead in my sins ! Oh ! let me now at least begin to live to Thee !

Too late have I known Thee, O ancient Truth ! Too late have I loved Thee, O ancient Beauty ! Too long have I gone astray from Thee ! From this moment, O my Sovereign Good, I desire to be for ever Thine. Oh ! let nothing in life or death ever separate me from Thee any more.

Thy mercy hath been infinite in bearing so long with such an ungrateful sinner as I have been, and in daily heaping Thy favours upon me. Add this one favour, O Lord, to all the rest, that henceforward, by Thy grace, I may never offend Thee more. This one thing I earnestly beg of Thee, for Thine infinite mercy's sake, and through the death and passion of Thine only Son. Hear this one prayer, I beseech Thee, and in all things else do with me what Thou pleasest.

I am resolved, by Thy grace, never more to return to my sins. Oh ! rather let me die than offend Thee wilfully any more. I am resolved to fly all evil company and dangerous occasions, and to take proper measures for a thorough amendment of my life for the future. All

this I resolve ; but Thou knowest my frailty, O my God, and if Thou assist me not by Thy grace all my resolutions will prove ineffectual, and I shall be for ever miserable. Oh ! look to me, O Lord, that I may never betray Thee any more.

PRAYER OF THANKSGIVING (AFTER CONFESSION.)

O ALMIGHTY and most merciful God, Who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive me, Thy prodigal child, after having so many times gone astray from Thee, and to give me the sweet assurance of Thy pardoning love. I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings Thou hast bestowed upon me, the most unworthy of sinners, and, prostrating myself before Thee, I offer unto Thee my body, soul, and spirit to be ever Thine. Relying upon the assistance of Thy grace, without which I can do nothing, I renew the vows and promises made in my Baptism ; I renounce the world, the flesh, and the devil ; I firmly embrace all the truths Thou hast revealed through Thy Church and in Thy Word ; and I resolve, through the aid of Thine Holy Spirit, to obediently keep Thy commandments, and to walk in the same all the days of my life. I know that in me, that is, in my flesh, dwelleth no good thing, but that I can do all things through Thy dear Son. With Him, through Him, and in Him, I offer myself to Thee, to be a reasonable, holy, and lively sacrifice,—my bounden duty and service. Amen.

OUR Father, &c.

Psalm ciii.

PRAISE the Lord, O my soul, &c.

Hymn ("A Good Confession.")—Page 28.

GOD the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep me, by night and by day, now and for evermore. Amen.

Preparation. Office. Thanks- giving.

If you do not communicate frequently you will do well to add the whole of the devotions, given for that purpose, to your ordinary morning and evening prayers, adding the psalm and hymn to which reference is given, if you have time and opportunity.

If you communicate frequently (weekly or fortnightly) you may begin on the Thursday evening if you prefer to do so.

At the end of the book meditations or readings are given for each day, to be used or omitted according to your inclination, or the advice of those set over you in the Lord. Remember, it is far better to use short devotions which you realize, than to use longer forms which become a task.

Two forms of self-examination have been already given, the longer for those who do not often communicate, or for such occasions as Lent, Advent, before Confirmation, &c. Friday is recommended in the case of monthly or fortnightly, Saturday in the case of weekly communicants.

Many of the devotions are translations from the writings of the saints, care having been taken to omit portions which would be unreal in most cases or difficult to comprehend. Be VERY careful you do not allow yourself to utter words you do not realize or at least strive to realize; better far omit them. Regard these devotions as helps, not as forms to which you are bound; and may God bless their use to the salvation of your soul.

MONDAY MORNING.

“Thou art a Priest for ever after the order of
Melchizedek.”

O SUPREME High Priest, and True Shepherd Jesu Christ, Who didst offer Thyself to God the Father, a pure and spotless victim upon the Altar of the Cross for

us miserable sinners, and hast given us Thy Flesh to eat and Thy Blood to drink, ordaining that mystery in the might of the Holy Spirit, when Thou saidst "Do this in remembrance of Me."

I beseech Thee, through that same Blood, the price of our salvation ; I beseech Thee, through that Love wherewith Thou hast loved us miserable sinners, to teach me Thine unworthy child, through Thy Holy Spirit, to approach so great a Mystery with that reverence and awe, that devotion and fear, which is meet.

Grant me, by Thy grace, ever to believe and speak of this great Mystery as shall please Thee, and be expedient for the good of my soul.

Let Thy Holy Spirit enter my heart to guide me into all truth. According to Thy great mercy, grant me to approach with a clean heart and a pure mind to the Holy of Holies. Cleanse my heart from all vain and hurtful, from all unclean and wandering thoughts. Grant unto me the protection of Thine holy angels, that my spiritual enemies may depart in confusion.

Through the virtue of this great mystery drive far from me, and from all who with me shall approach Thine Altar, the spirit of pride and vain glory, of doubt and mistrust, of envy and uncharitableness, that we may worthily receive these holy mysteries, through Jesus Christ our Lord. Amen.

OUR Father, &c.

You may add Psalm 110 and Hymn 4.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

MONDAY EVENING.

“Blessed are the poor in spirit for theirs is the Kingdom of heaven.”

“Lord, I am not worthy that Thou shouldest come under my roof.”

O LORD Jesus Christ, Son of the Living God, how shall I dare to approach Thee? Thou art my Redeemer, my Lord, and my God, the King of heaven and earth, and I am but dust and ashes, nay worse, a disobedient and ungrateful sinner.

Lord, I am not worthy that Thou shouldst come under my roof, but remember, O Lord, that, being God, Thou tookest upon Thee the form of a servant, and didst dwell with publicans and sinners, and humble Thyself even to death. Let that humility move Thee not to despise me a miserable sinner, but to come unto me and make Thine abode with me.

Yet how shall I dare receive Thee? The sweetness of Thy words invite me, but the multitude of my sins makes me afraid.

How shall I receive Thee into my soul who have so often offended Thee, Whom Angels and Archangels fear, Whom glorified Saints revere.

I have sinned, O Lord, I have sinned, have mercy upon me; I resign myself wholly to Thy mercy; Thou knowest all my faults from the first hour I could see unto this hour; wash me from mine iniquity and cleanse me from my sin.

Trusting only in Thy great mercy, I approach Thee, sick to the Physician, hungry and thirsty to the fount of Life eternal, poor to the King of heaven and earth, a slave to the Lord of all things, a creature to the Creator, hoping that in this great Sacrament Thou wilt confer upon me spiritual grace, and restore in my soul that which I have lost, so that I may be Thine for evermore,

O UR Father, &c,

You may add Psalm 130, Hymn 10, and Meditation 1.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

TUESDAY MORNING.

“I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.”

O GOD the Holy Ghost, proceeding from the Father and the Son, Thou who didst regenerate me in Baptism, Who hast inspired my prayers, Who hast given me Thy sevenfold gifts in Confirmation, visit and cleanse my conscience, that my Lord Jesus Christ may, when He cometh, find in me a mansion prepared for Himself.

Without Thee I can do nothing; every virtue I possess, every victory I have won, every gift of Holiness is from Thee. Thou must convince of sin, and Thou must speak the message of forgiveness which the Precious Blood has purchased, that, cleansed in that healing Flood, we may enjoy peace in Thee.

I pray Thee, therefore, to inspire my prayers that I may ask aright, that I may obtain those gifts and graces I need, in order that I may be a worthy partaker of this most sacred Feast.

I pray Thee to send Thy light into my soul that I may discover those sins I have been guilty of in thought, word, and deed, that, confessing and forsaking them, I may obtain mercy.

I pray Thee to pour into my heart that most excellent gift of love, the very bond of peace and of all virtues, so that I may love God with all my heart, with all my soul, and with all my strength, and may love my neighbour as myself.

I pray Thee to take of the things of Jesus and show them unto me, that having in remembrance His precious Death and Passion, His glorious Resurrection and His Session at the right Hand of God, where He ever liveth

to make intercession for us, I may have that lively Faith in His mercy and that thankful remembrance of His Death wherewith I may approach this Sacrament of His Love, and, touching Him like the poor woman in the gospel, may hear His most sweet voice, "Go in peace ; thy Faith hath made thee whole."

Finally, I pray Thee to grant unto me the grace of perseverance, that, having known the way of truth, I may never leave it, that to live may be to live in Christ and to die eternal gain. Amen.

OUR Father, &c.

You may add Psalm 139 and Hymn 17.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

TUESDAY EVENING.

"According to your faith be it unto you. Faith is the substance of things hoped for, the evidence of things not seen."

"Lord, I believe, help Thou mine unbelief."

I BELIEVE, O Lord Jesus Christ, that Thou, being Equal and Co-eternal with the Father, didst empty Thyself of Thy glory, and come into this sinful world, for us men and for our salvation.

I believe that Thou didst take upon Thee our flesh in the womb of the ever Blessed Virgin ; that Thou didst bear our infirmities and heal our sicknesses ; didst give sight to the blind and speech to the dumb, didst cast out devils and raise the dead.

I believe that Thou didst suffer hunger and thirst, toil and pain ; that Thou wast tempted in all points as we are, yet without sin, and, being found in fashion as a man, didst humble Thyself to death, even the death of the Cross for us miserable sinners in darkness and in the

shadow of death, that Thou mightest make us the sons of God and exalt us to everlasting life.

I believe that Thou didst bear my sins in Thine own body on the tree ; that through Thee, and Thee alone, I have peace with God, and am reconciled by Thy Blood ; that there is none other name under heaven given amongst men whereby we may be saved.

I believe that having loved Thine own in this world Thou dost love us to the end ; that, being about to leave the world and go to the Father, Thou didst institute and ordain these Holy Mysteries, as pledges of Thy Love, whereby Thou mightest ever abide with us after a heavenly and incomprehensible manner, whereby Thou mightest become one with us and make us one with Thee.

O Lord Jesus Christ, Who art a Priest for ever, and Who hast said, "My flesh is meat indeed, My Blood is drink indeed," I believe that Thou art the Christ the Son of the living God, Who camest into the world, and art present in this Sacrament. Lord, increase my faith. I believe that there cannot be a greater happiness than to receive Thee worthily, a greater misery than to receive Thee unworthily ; that without faith I shall but increase my condemnation. Lord, I believe, help thou mine unbelief.

And this faith is Thy gift, O dearest Lord, what canst Thou deny me Who hast given Thyself for me. Lord, increase my Faith.

OUR Father, &c.

You may add Psalm 46, Hymn 5, and Meditation 2.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and in the hour of my death. Amen.

WEDNESDAY MORNING.

“Blessed are the pure in heart, for they shall see God.”

“And every man that hath this hope, purifieth himself even as He is pure.”

O LORD, Jesus Christ, lover of chastity and innocence, extinguish in my body, by the dew of Thy grace, the fire of evil desire, that purity of mind and body may abide with me. Mortify in my members every hurtful desire, and grant me true and perpetual chastity with those other graces acceptable unto Thee, that I may join in offering this sacrifice of praise and thanksgiving with a chaste body and a pure heart.

For with what contrition of heart and tears of repentance, with what reverence and fear, with what chastity of body and purity of soul, must this divine and heavenly Sacrifice be celebrated, where Thy Flesh is indeed taken, Thy Blood indeed drunk, where is the presence of Thine holy Angels, and Thou, O Lord, art in a wonderful and unspeakable mystery, both Priest and Sacrifice !

Who can worthily approach this Sacrament, unless Thou, O God, makest him worthy? I know, O Lord, and confess to Thy loving mercy that I am not worthy to draw near through my great sins and numberless negligences.

But I also know, and truly from my heart believe, that Thou alone canst make me worthy, Who makest that which is clean from that which is unclean, and sinners to be righteous and holy.

Through this thine Omnipotence, I beseech Thee, My God, to grant unto me a sinner to approach this Sacrament with reverence and fear, with purity of heart and spiritual joy, may my mind feel the sweetness of Thy presence and the guardianship of Thy Holy Angels round about me. Amen.

O merciful God, incline Thine ears to our prayers, and enlighten our hearts with the grace of Thy Holy Spirit, that we may worthily approach Thy holy Mysteries, and

love Thee with an everlasting love, through Jesus Christ our Lord. Amen.

OUR Father, &c.

You may add Psalm 32 and Hymn 11.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

WEDNESDAY EVENING.

“They that are whole need not a physician, but they that are sick.”

“Who shall separate us from the love of Christ.”

O CHRIST Jesu, I am indeed dust and ashes in Thy sight, but Thou art the refuge of sinners, and Thy mercies are without limit and bound.

Thou hast the words of eternal life. To whom else shall I go but to Thee, Who callest the weary and heavy laden, that Thou mayst refresh them.

I am sick and infirm, but they that are whole need not a physician, if the very shadow of Peter passing by healed the sick, ought I not to trust in Thee, that entering under my roof, and dwelling in me Thou wilt heal me from my infirmity?

Therefore, knowing that in me, that is, in my flesh, dwelleth no good thing, I arise to approach Thee, my physician and my refuge, hoping that this Communion may be for the increase of my Faith, Hope, and Charity, a firm protection against my foes, the extermination of evil desires, the increase of Faith, Humility, Purity, and all virtues, and the pledge of future glory. Amen.

O MOST Sweet Saviour, Christ Jesu, how great was the strength of that love which drew Thee from the bosom of the Father unto this sinful earth, to take human flesh, to undergo misery, innumerable injuries, nay, the

Death of the Cross, for us miserable sinners, and for our salvation.

We were the criminals, and Thou didst undergo the shame and the punishment.

And that love, which thus drew Thee down upon earth, led Thee when about to return to the Father, Thy labour of love accomplished, to leave us in this Blessed Sacrament the pledge of Thy love, whereby in a mysterious manner Thou, whose delights are with the sons of men, ever abidest with those whom Thou hast chosen.

O Mighty work of love, whosoever abideth in love abideth in Thee. I desire to receive Thee in this Holy Mystery, to be united to Thee, that I may say with Thine Apostle, "Who shall separate me from the love of Christ?"

Accomplish and perfect this my desire, O most Blessed Lord and Saviour. Amen.

OUR Father, &c.

You may add Psalm 43, Hymn 9, and Meditation 3.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

THURSDAY MORNING.

"The eyes of all wait upon Thee, O Lord, and Thou givest them meat in due season."

"I am the living Bread which came down from heaven ; if any man eat of this Bread he shall live for ever."

O THOU, upon Whom the eyes of all wait for food, Who openest Thine Hand and fillest all things living with plenteousness, and Who knowest that our souls, like our bodies, need food that they may live, behold I approach unto Thee that I may be fed with the Bread of Life. For in Thy Church, the Home of so

loving a Father, is the True Manna to sustain us Thy children passing through the wilderness of this world to Thee ; here the Bread of Grace and of the Word is plentifully broken,—that living Bread which descended from heaven, Which was born in Bethlehem, the House of Bread. O precious Food, O loving mercy of the eternal Father, to me neither sowing nor reaping the Bread of Heaven, the Corn of the Elect is given. For Thou hast sown it in Bethlehem, Thou hast reaped it with the sickle of Death on Calvary, and hast laid it up in the garner of Thy Church to be the food of Thy children for ever.

Grant to me, therefore, O most loving Father, that I may worthily partake of this Food, that I may be so sustained by this Hidden Manna that I may go in the strength of that Meat unto the Mount of God, where I shall hunger no more, neither thirst any more.

Grant me, who am not worthy to gather up the crumbs under Thy Table, so to eat the Flesh of Thy dear Son, and to drink His Blood, that my sinful body may be made clean by His Body, my soul washed through His most precious Blood, that I may evermore dwell in Him and He in me. Amen.

OUR Father, &c.

You may add Psalm 23 and Hymn 3, Part II.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

THURSDAY EVENING.

Litany of the Blessed Sacrament.

GOD the Father, of heaven,	} <i>Have mercy upon us.</i>
God the Son, Redeemer of the world,	
God the Holy Ghost,	
Holy Trinity, One God,	

Living Bread, Hidden God and Saviour,
 Ever-abiding Sacrifice, Pure Oblation,
 Lamb without spot,
 Food of Angels, Hidden Manna, Word made
 Flesh,
 Cup of Blessing, Mystery of Faith,
 Heavenly Medicine, Gift exceeding all fulness,
 Pledge of future Glory,

Have mercy upon us.

Be merciful, hear us, O Lord Jesus.
 Be merciful, spare us, O Lord Jesus.
 From an unworthy reception of Thy Body and
 Blood,
 From the vanity of the world, the lusts of the
 flesh, the works of the devil,
 From all occasion of sin,

*Good Lord
 deliver us.*

By the desire with which Thou didst desire to eat
 the Passover with Thy disciples,
 By the humility with which Thou didst wash Thy
 disciples' feet,
 By the ardent charity with which Thou didst institute
 this Divine Sacrament,
 By Thy precious Blood, which we receive in this
 Mystery,
 By Thy Body, which was wounded for our trans-
 gressions,

Good Lord deliver us.

We sinners beseech Thee hear us.

That Thou wilt increase our love, devotion, and re-
 verence to Thee in these Holy Mysteries,
 That Thou wouldst lead us through faith and peni-
 tence to a frequent use of this Blessed Sacrament,
 That Thou wouldst impart to us all the precious and
 heavenly fruits of this life-giving Sacrifice,
 That Thou wouldst preserve us from all heresy, un-
 belief, or hardness of heart,
 That Thou wouldst strengthen us at the hour of our
 death with this heavenly nourishment,

We beseech Thee to hear us.

Lamb of God, Which takest away the sins of the world,
Have mercy upon us.

Lamb of God, Which takest away the sins of the world,
Have mercy upon us.

Lamb of God, Which takest away the sins of the world,
Grant us Thy peace.

Christ, hear us.

Christ, graciously hear us.

OUR Father, &c.

Thou hast given us bread from heaven,
Filled with all sweetness and delight.

O GOD Who unto us in this Blessed Sacrament hast left a memorial of Thy Passion, grant that we may so venerate the sacred mysteries of Thy Body and Blood here upon earth, that our souls may ever be filled with the fruit of Thy Redemption, Who livest and reignest with the Father in the unity of the Holy Ghost, one God, for ever and ever. Amen.

Lord, hear our prayer.

And let our cry come unto Thee.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

You may add Hymn 1 and Meditation 4.

FRIDAY MORNING.

Those who do not communicate frequently will do well to make their self-examination in the course of this day, using one of the forms provided, of which the longer one is preferable if time serves, and such devotions as time allows and their spiritual needs require. Weekly communicants would more profitably make their self-exami-

nation on Saturday, and the shorter form would be better for their use, remembering to employ the longer one occasionally, especially at such times as Lent and Advent, before Easter or Christmas Communions.

“Who did no sin neither was guilt found in His Mouth.”
 “Who His own self bare our sins in His own Body on the Tree, that we being dead to sins might live unto righteousness, by Whose stripes ye were healed.”

○ MOST sweet Lord Jesu Christ, I, an unworthy sinner, call to Thy memory all the holy thoughts which, from eternity hitherto, Thou hast ever had, and, above all, of that One whereby Thou, the eternal Word, thoughtest to become man.

And, O most merciful Lord, I pray from my heart of hearts that Thou, in turn, wilt pardon me all the vain, foul, and evil thoughts [*here pause and recall them*] which, up to this time, I have entertained against or beside Thy will, or in any way caused others to entertain.

○ OUR Father, &c.

○ MOST piteous Lord Jesus Christ, I, a miserable sinner, call to Thy memory all the good and health-giving words which Thou ever utteredst on earth. And I pray Thee humbly, O most loving Jesu, forgive me all the words which, up to this time, I have uttered against Thy will, or caused others to utter [*here pause and recall them*].

○ OUR Father, &c.

○ MOST sweet Lord Jesu Christ, I, an unworthy sinner, yet redeemed by Thy precious Blood, call to Thy memory all the good works which, for our salvation, Thou wroughtest in the earth. And I beseech Thee,

most compassionate Lord, pardon me whatsoever, by my ill-doing, I have, knowingly or unknowingly, committed against Thy law and the glory of Thy Name, or have caused others to commit [*here pause and recall it*]. And now, O most gracious Lord, direct and order all my thoughts, words, and works according to Thy good pleasure, to the praise of Thy Name, and conform them to the perfect rule of Thy most holy life and conversation. Thine I am, and will be, O blessed Lord, in life and in death. Into Thy Hands I commend myself, and all that I am and all that I have. Amen.

OUR Father, &c.

You may add Psalm 51 and Hymn 9.

MAY the Passion of our Lord Jesus Christ be unto me virtue, whereby I may be fenced, protected, and defended. May the sprinkling of His blood be to me the sprinkling away of all my sins. May His death be to me everlasting glory, both now and for ever. Amen.

FRIDAY EVENING.

“He himself took our infirmities and bare our sickness.”

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

O BLESSED Jesu, delivered to the will of Thine enemies, despised and rejected of men, a man of sorrows, and acquainted with grief.

Have mercy upon me.

O Blessed Jesu, Who hast borne our griefs and carried our sorrows, wounded for our transgressions, bruised for our iniquities.

Have mercy upon me.

O Blessed Jesu, laden with our iniquity, oppressed and afflicted, led as a lamb to the slaughter, dumb as a sheep before her shearers.

Have mercy upon me.

O Blessed Jesu, cut off from the land of the living, made an offering for sin, pouring forth Thy soul unto death.

Have mercy upon me.

O Blessed Jesu, numbered with the transgressors, making intercession for Thy murderers, loving us and washing us from our sins in Thy blood.

Have mercy upon me.

Be merciful and spare me Jesu, from all evil and mischief, from sin, from the crafts and assaults of the devil, from Thy wrath and from everlasting damnation.

Good Jesu, deliver me.

From all blindness of heart, from pride, vain glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness.

Good Jesu, deliver me.

From all deadly sin, from all heresy and schism, from all hardness of heart, and contempt of Thy word and commandment.

Good Jesu, deliver me.

I, an unworthy sinner, beseech Thee to hear me, that I may take up my Cross daily and follow Thee, that Thy Blood may cleanse me from all my sins, that being bought with a price, I may glorify Thee in my body and spirit.

I beseech Thee, to hear me, O Lord Jesu.

That, buried with Thee in Baptism, I may walk with Thee in newness of life, that I may strive above all things to know Thee crucified, and, being dead unto sin, I may know the power of Thy resurrection.

I beseech Thee, to hear me, O Lord Jesu.

That through these Holy Mysteries, which I am about to approach, I may dwell in Thee and Thou in me, that

my sinful body may be cleansed by Thy precious body, my soul washed through Thy most precious blood, that Thou mayst ever abide with me.

I beseech Thee, to hear me, O Lord Jesu.

Lamb of God, Which takest away the sins of the world,
Have mercy upon me.

Lamb of God, Which takest away the sins of the world,
Have mercy upon me.

Lamb of God, Which takest away the sins of the world,
Grant me Thy peace.

OUR, Father, &c.

Lord, hear my prayer.
And let my cry come unto Thee.

O JESU Christ, Saviour of the world, I cast all my sins into Thy most sorrowful wounds. Whatsoever is wanting in me of contrition and penitence do Thou vouchsafe mercifully to supply, out of the riches of Thy merits, of all Thy griefs, pains, and labours, which Thou tookest upon Thee to bear for us, and chocest to sustain me even to the most bitter death, and, according to Thy mercy, vouchsafe to me pardon and forgiveness here and the bliss of Thy presence hereafter. Amen.

MAY the Passion of our Lord Jesus Christ be unto me virtue, whereby I may be fenced, protected, and defended. May the sprinkling of His blood be to me the sprinkling away of all my sins. May His death be to me everlasting glory, both now and for ever. Amen.

You may add Psalm 22, Hymn 18, and Meditation 5.

SATURDAY MORNING.

“ I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son.”

O ALMIGHTY Father, trusting in the multitude of Thy mercies, I am about to approach Thine altar, from which, conscious of my sins and iniquities, I deserve to be banished, lest I should be guilty of the Body and Blood of my Lord.

Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. Remember not my offences, but Thy manifold loving kindness.

For if Thou wilt be extreme to mark what is done amiss, who, Lord, may abide it. Who will dare approach Thy table, who can bear the scrutiny of Thy justice, or stand in Thy sight, before Whom the Heavens are not pure.

I confess my iniquity, and am sorry for my sin, I beseech Thee forgive mine iniquity, Thou, Who hast given Thine only begotten son that whosoever believeth in Him may not perish, have mercy upon me. My iniquities are like a sore burden too heavy for me to bear, but He has borne them in His body on the tree.

I am that prodigal and disobedient son, who, having fled from Thee, have consumed all my substance in riotous living, and now suffer extreme want. To whom shall I come if not to Thee, for Thou art the Father of all mercies, the God of all comfort, Who ever receivest those who return to Thee, and cherishest them with paternal love.

I am not worthy to be called Thy son, but Thou wilt to be called my Father; be, therefore, propitious unto me, receive Thine exiled son, clothe my nakedness, refresh me, hungering, with the bread of life; as a father pitieth his son, so pity me, O most merciful Father, Who desirest not the death of a sinner, but rather that he should be converted and live.

OUR Father, &c.

You may add Psalm 143 and Hymn 16.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now, and at the hour of my death. Amen.

SATURDAY EVENING.

“God so loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish but have everlasting life.”

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

“The Bread which I will give is My Flesh, which I will give for the life of the world.”

I PRAY Thee, O Lord Jesus, by the Mystery of Thy Body and Blood, wherewith we are nourished in Thy Church and made partakers of the Divine nature, grant unto me those gifts and graces, wherewith I may worthily approach Thine Altar, that this Blessed Sacrament may be unto me salvation and life.

For Thou hast said with Thine holy and blessed lips, “the Bread which I will give is My Flesh, which I will give for the life of the world.” “I am the Living Bread which came down from heaven, if any man eat of this Bread he shall live for ever.”

O Most Holy Bread, having all delight and all sweetness, which ever refresheth, and never failest, may my heart feed upon Thee, and my inmost soul be filled with Thy sweetness.

The Angels feed on Thee fully, let man in his exile feed on Thee, after his measure, that he faint not on the way, refreshed with such heavenly Food for his journey.

O Holy Bread, O Living Bread, which camest down

from heaven and hast given life unto the world ; come unto my heart, cleanse me from all defilement of body and spirit. Enter into my soul, cleanse me from within and without, be Thou the continual succour and abiding salvation of soul and body.

Drive far from me all the snares of the enemy, may they flee from the presence of Thy power, that, fenced by Thy protection, I may arrive by the narrow way at Thine heavenly kingdom, where I shall no longer behold Thee veiled in mysteries, but face to face, when Thou shalt have delivered up the kingdom to God the Father, that God may be all in all, then shalt Thou marvellously satisfy me with Thyself, so I shall hunger no more, neither thirst any more, but Thou shalt be my portion for ever. Amen.

OUR Father, &c.

You may add Psalm 116, Hymn 2, and Meditation 6.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep me now and in the hour of my death. Amen.

SUNDAY MORNING.

“ Wisdom hath builded her house, she hath mingled her wine, she hath also furnished her table.”

OMOST gracious Lord Jesus Christ, I, an unworthy sinner, not trusting in my own merits but in Thy many and great mercies, approach with fear and trembling to this most sweet Feast ; for my heart and conscience have been defiled by many sins, my mind and tongue have not been carefully guarded.

Therefore, O compassionate God, O tremendous Majesty, I, being in a great strait, fly to Thee, the fountain of mercy, hastening to Thee to be healed, flying under Thy protection as my Saviour, Whom I fear to approach as my Judge.

To Thee, O Lord, I lay bare my wounds, to Thee I discover my shame. I know how great and many have been my sins, but I trust in Thy mercies which are without number.

O Lord Jesu Christ, Eternal King, God crucified for man, turn upon me Thy merciful eyes ; hear me praying for mercy, weary with my sins, Thou Who art the Fount of Mercy which never ceaseth to flow.

Take from me all mine iniquities, that, purified in mind and body, I may worthily approach the Holy of Holies, that this Blessed Sacrament, which I, unworthy as I am, presume to approach, may be the remission of my sins, and a firm protection of soul and body against my spiritual enemies. Amen.

TRUSTING only in Thy mercy, O Lord Jesus, I draw near ; sick that Thou mayest heal me, hungry that Thou mayest feed me, thirsty that Thou mayest give me drink, poor and needy that Thou mayest relieve me, desolate to my kind Comforter.

But whence is this to me that Thou shouldst come unto me and give Thyself to me ? how shall I appear before Thee, how canst Thou come to me a sinner ?

Thou knowest, O good Lord, that I have no good thing in me to deserve this mercy ; I confess my unworthiness, I acknowledge Thy goodness, I give Thee thanks for Thy mercy, I praise Thee for Thine exceeding Love.

Since, therefore, it is Thy Will, since Thou hast said Come unto Me, I come, O Lord ; let not my sins move Thee to reject me ; be it unto me according to Thy Word ; for there is none other name given under heaven amongst men whereby we may be saved, but Thine, O most Blessed Lord and Saviour.

And whatsoever is wanting unto me, do Thou, O most merciful Jesus, vouchsafe to supply out of the riches of Thy merits, Thy pains and labours, Thy bitter death, whereby Thou hast redeemed me, Who livest and reignest with the Father and the Holy Ghost, one God, for ever and ever. Amen.

OUR Father, &c.

You may add Psalm 84, Hymn 6, and Meditation 7.

GOD the Father, God the Son, God the Holy Ghost,
bless, preserve, and keep me now, and at the hour
of my death. Amen.

1. *It was the rule of the early Church, which has never been changed by any authority, to receive the Blessed Sacrament fasting from the previous midnight. If you are able to attend early celebrations it will be very easy to comply with this rule, so that the Bread of Life may be the first food you receive.*

2. *If you are unable to communicate early, remember to keep your mind from being entangled with worldly thoughts before going to Church. For this purpose be as much alone as possible, and use further devotions if you can do so without fatiguing yourself, the Litany of the Blessed Sacrament page 46, or the devotions for the earlier days of the week if you have not used them, will be very useful, as also the Hymns or the Litany of the Holy Name.*

3. *Always endeavour to practise self-denial, so as to give something, however little, at the offertory, but do not be disquieted if you are unable to do so.*

4. *Strive to be in good time for the service, that you may the better compose your mind for devotion. Upon your road to Church give yourself up to silent meditation, imagine yourself in company with the holy women going to the Sepulchre on the first Easter Day to embalm the body of your Lord.*

*Myrrh and spices will I bring,
True affection's offering;
Close the heart to sight and sound
Of the busy world around.*

5. *When you come to the church-yard, think of your forefathers who sleep in Christ, who are yet a part of His Mystical Body, and of all those departed this life in His faith and fear, with whom you are one with Christ through these Holy Mysteries.*

6. *When you enter the porch and see the font, think of the washing of regeneration you there received, and thank Him Who has made you a member of His Mystical Body.*

7. *Then, when you come before the Altar, reverently bow your head and adore Him Whose Throne it is; let the Cross thereon remind you of Jesus crucified, praying that through His Cross and Passion you may be partaker of His Resurrection. Let the Altar cloth, if red remind you of the blood of the Martyrs shed for Jesus; if white, of His spotless innocence, or the white robes of Saints which have been washed in His blood; if purple, of the Purple Robe of scorn, of the humiliations and shame He bore for you; if green, of His bountiful Providence Who thus robes the earth that it may bring forth food which maketh glad the heart of man.*

8. *When you arrive at your place kneel down, humbly compose your thoughts, and say the 43rd Psalm, which has been from ancient times used as a preparation for the Holy Communion.*

Antiphon.

I WILL go unto the altar of God, even unto the God of my joy and gladness.

PSALM xliii.

Judica me Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For Thou art the God of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresseth me?

O send out Thy light and Thy truth that they may lead

me: and bring me unto Thy holy hill, and to Thy dwelling,

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give Him thanks, which is the help of my countenance, and my God.

Antiphon.

I WILL go unto the altar of God, even unto the God of my joy and gladness.

A PRAYER BEFORE SERVICE.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before Thee this day, to offer up to Thee this sacrifice by the hands of our High Priest, Jesus Christ, Thy Son, in union with the Sacrifice which He offered to Thee upon the Cross; first, for Thine own honour, praise, adoration, and glory; secondly, in remembrance of His Death and Passion; thirdly, in thanksgiving for all Thy blessings bestowed on His whole Church, whether triumphant in heaven, or militant on earth, and especially for those bestowed upon me, the most unworthy of all, (especially —); fourthly, for obtaining pardon and remission of all my sins, (especially —), and of those of all others for whom I ought to pray; and lastly, for obtaining all graces and blessings, both for myself and for Thy whole Church, (especially —). Oh! be Thou pleased to assist me in such a manner by Thy grace, that I may behave myself this day as I ought to do in Thy Divine presence, and that I may so commemorate the Death and Passion of Thy Son, as to partake most plentifully of the fruits of It; through the same Jesus Christ our Lord. Amen.

If you are going to communicate, add.

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to Thee this day, and to re-

ceive Thy Body and Blood in this Holy Sacrament for Thy honour and glory and for the good of my soul. I desire to receive Thee, because it is Thy desire and Thou hast so ordained, blessed be Thy Name for ever. I desire to come to Thee like Magdalene, that I may be delivered from all my evils and embrace Thee my only good. I desire to come to Thee, that I may be happily united to Thee. O grant that neither life nor death, nor things present, nor things to come, may ever separate me from the Love of God which is in Thee. Amen.

If there is time to spare before the service begins, the Litany of the Blessed Sacrament, or of the Holy Name, or Hymn 6, will be found useful; or, if you have not used the Reading for Sunday morning, do so now.

When the Priest approaches the altar you may say,

TAKE from us, O Lord, we beseech Thee, our iniquities, that we may be found worthy to approach the Holy of Holies with pure minds and undefiled hearts, through Jesus Christ our Lord. Amen.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

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

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

During the reading of each Commandment call to mind how you have broken it, in thought, and word, and deed, and ask for pardon in the response which follows.

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but Me.

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

Minister. Thou shalt not make to thyself any

graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

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

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

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

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

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

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

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

Minister. Thou shalt do no murder.

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

Minister. Thou shalt not commit adultery.

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

Minister. Thou shalt not steal.

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

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

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

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

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

The Collect for the Queen.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in

Thee, and for Thee, according to Thy blessed Word and ordinance ; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom : We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

The Collect for the day is then said. Follow attentively in your Prayer Book the words of the Epistle and Gospel. Before the latter join in saying, "Glory be to Thee, O God;" and after it has been read, "Thanks be to Thee, O God;" praying that the precepts of the Gospel may be the rule of your life.

THE NICENE CREED.

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

And in one Lord Jesus Christ, the only-

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

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

GRANT, O Lord, that I may die in this Faith and in the Communion of Thy Holy Church, and be united to Thee and Thine by a faith and charity which shall never end.

THE OFFERTORY.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

St. Matth. vi.

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

St. Matth. vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

St. Matth. vii.

During the reading or singing of these sentences the alms are collected, after which the elements of bread and wine are solemnly presented upon the Altar before God.

Strive to give at the Offertory, if it be ever so little, but do not be disquieted if you are unable to do so.

PRAYER AT THE OFFERTORY.

ACCEPT, O Eternal Father, this offering here made Thee by Thy minister in the name of all present and of Thy whole Church, in memory of the Death and Passion of Thy dear Son Jesus Christ our Lord. He is our High Priest and He is our Victim. With Him and through Him we desire to approach Thee this day, and with this offering of Thine only-begotten Son we desire to offer ourselves, our souls, and bodies, humbly beseeching Thee that we may be happily united to Thee, and that nothing in life or death may ever separate us more from Thee; through the same Jesus Christ our Lord. Amen.

Here think of the especial grace or favour you most need from God, whether for yourselves or others, and pray that it may be granted unto you, for the sake of that Death and Passion about to be pleaded before Him.

O MY God, grant unto me ——— through the merits of that Death and Passion about to be pleaded before Thee in these Holy Mysteries. Amen.

Then shall the Priest say,

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

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

OBLATION OF THE ELEMENTS. We humbly beseech Thee most mercifully to accept our Alms and Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty;

Beseeching Thee to inspire continually the Universal Church with the Spirit of truth, unity, and concord: And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity, and godly love.

REMEMBER THE LIVING. We beseech Thee also to save and defend all Christian Kings, Princes, and Governours; and specially Thy Servant VICTORIA our Queen: that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are

put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue.

Give grace, O Heavenly Father, to all Bishops and Curates, (*especially the Bishop of this Diocese, and the Clergy of this parish,*) that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments;

And to all Thy people give Thy heavenly grace; and especially to this congregation here present, (*especially ———*) that with meek heart and due reverence, they may hear, and receive Thy Holy Word; truly serving Thee in holiness and righteousness all the days of their life.

And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity (*especially ———*).

And we also bless Thy Holy Name for all Thy
 REMEMBER Servants departed this life in Thy
 faith and fear (*especially ———*); be-
 THE seeching Thee to give us grace, so
 DEPARTED. to follow their good examples, that,
 with them, we may be partakers of Thy Heavenly Kingdom:

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

If the longer exhortation be read listen attentively, and pray God to give you his grace to approach the Holy Communion, either at this present time or upon the next occasion, with the spiritual qualifications therein pointed out. The following short exhortation then follows :

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

The General Confession then follows, during which you must strive to realize the iniquity of those sins which you have committed against God.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of

life, To the honour and glory of Thy Name;
Through Jesus Christ our Lord. Amen.

*Now listen with humble thankfulness to the message of
mercy God sends you through his Priest.*

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

*The Comfortable Words follow, setting forth the Love of
your forgiving Lord. Listen with a thankful heart to
these gracious words.*

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

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

St. Matth. xi. 28.

So God loved the world, that He gave His
only-begotten Son, to the end that all that believe
in Him should not perish, but have everlasting
life.

St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men
to be received, That Christ Jesus came into the
world to save sinners.

1 Tim. i. 15,

Hear also what Saint John saith.

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

The most solemn part of the Office now approaches, to which the Sursum Corda, Preface, and Sanctus have been prefixed from the earliest ages of Faith.

SURSUM CORDA.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

THE PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, [Holy Father,] Almighty, Everlasting God.

[Here, on certain great days, a proper Preface is inserted.]

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

THE SANCTUS.

HOLY, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us ; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord : for He is the very Paschal Lamb, which was offered for us, and hath taken away the sins of the world ; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord ; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whitsun-day, and six days after.

THROUGH Jesus Christ our Lord ; according to Whose most true promise, the Holy

Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

The Prayer of Humble Access is then said by the Priest in the name of all those about to communicate ; if you do not intend to do so on this occasion, think of your next Communion.

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ,

and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

The great act of the Service—the Prayer of Consecration—now commences, wherein, by the power of the Holy Ghost, the bread and wine become, after a heavenly and spiritual manner, the Body and Blood of Christ, which are solemnly presented before God in memorial of His Death and Passion, that the fruits thereof may be applied to our souls in these Holy Mysteries, wherein Christ is invisibly present as our Priest and our Victim once for all slain upon Calvary, and here pleaded before God.

Think of the especial grace you desire from God, and beseech Him to grant it through the merits of that precious Death here pleaded before Him, then pray in the words of the earliest Liturgies.

HAVE mercy upon us, O Lord our God, after Thy great mercy, and send down upon us, and upon these gifts lying before Thee, Thy Holy Ghost, that He may make this bread the Holy Body and this cup the Blood of Thy Christ ; that It may be to us who partake of It for the remission of sins, and for the sanctification of soul and body unto life everlasting. *Amen.*

BLESSED is He that cometh in the Name of the Lord,
Hosannah in the Highest.

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine Only Son Jesus Christ to suffer death upon the Cross for our Redemption, Who made there, by His one Oblation of Himself once offered, a full, perfect and sufficient Sacrifice, Oblation and Satisfaction, for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual Memory of that His precious Death, until His coming again;

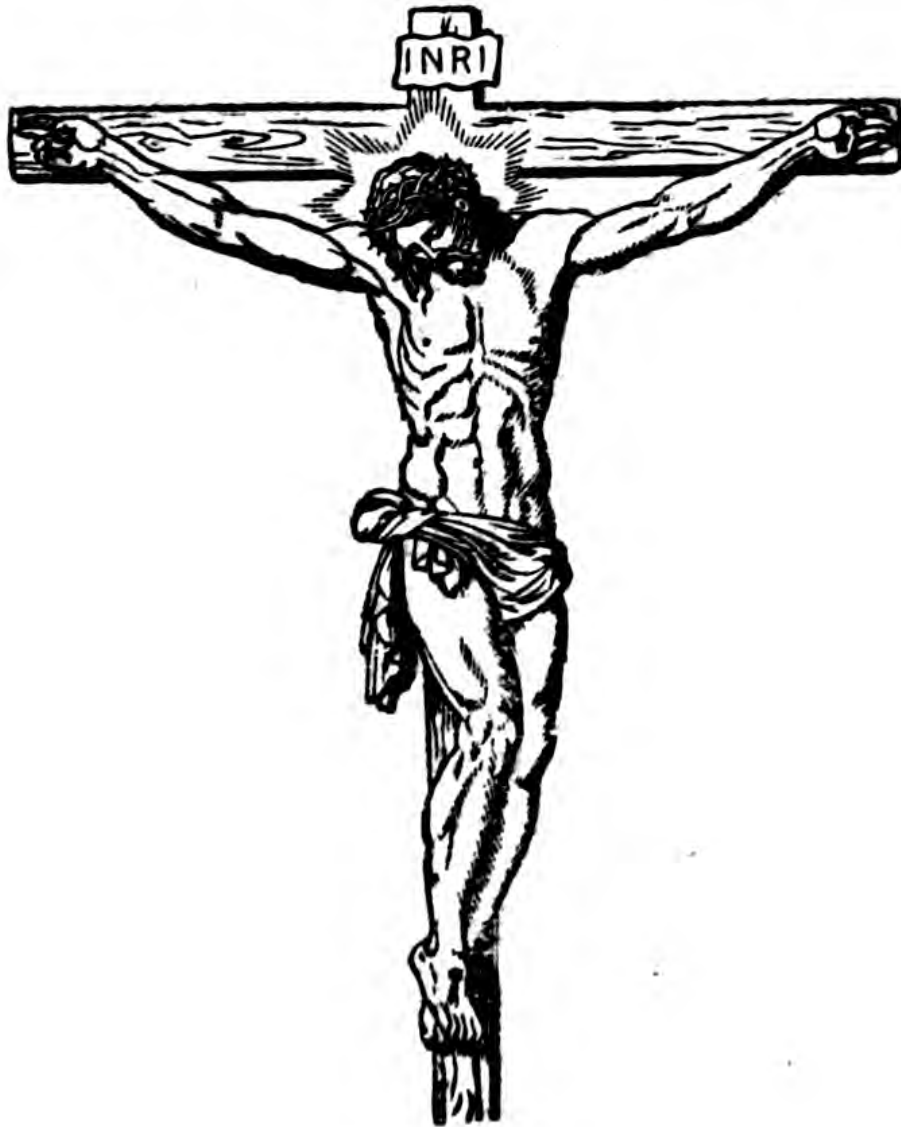
Hear us, O Merciful Father, we most Humbly beseech Thee; and grant, that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's holy Institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood:

Who in the same night that He was betrayed, took Bread, and when He had given thanks, He brake It, and gave It to His Disciples, saying, Take, Eat, **THIS IS MY BODY WHICH IS GIVEN FOR YOU**: Do this in remembrance of me.

Likewise after Supper He took the Cup; and when He had given thanks, He gave It to them, saying: Drink ye all of This; **FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS**: Do This as oft as ye shall drink It, in remembrance of Me. *Amen.*

After the Consecration of the Bread say,

Hail blest memorial of my dying Lord,
Hail living Bread who dost to sinners life afford.



After the Consecration of the Cup,

Lord Jesus, loving Pelican, Thy children's food,
Cleanse me, wretched sinner, in Thy precious Blood.

AFTER THE CONSECRATION.

Adoro Te devote.

PROSTRATE I adore Thee, Deity unseen,
 Who Thy glory hidest 'neath these shadows mean :
 Lo, to Thee surrendered, my whole heart is bowed,
 Tranc'd as it beholds Thee shrin'd within the cloud.
 I believe whate'er the Son of God hath told ;
 What the Truth hath spoken that for truth I hold.
 'Twas the Godhead only on the Cross was veil'd,
 Here the manhood also is from sight conceal'd.
 Both alike believing, Thee, one Christ, I own,
 Suing, like the robber, at Thy mercy's throne.
 Thy dread wounds, like Thomas, though I cannot see,
 His be my confession, Lord and God, of Thee.
 Lord, my faith unfeigned evermore increase,
 Give me hope unfading, love that cannot cease.
 Oh ! memorial wondrous of the Lord's own Death,
 Living Bread, that givest all His creatures breath !
 Grant my spirit ever by Thy life may live,
 To my taste Thy sweetness never-failing give.
 Pelican most tender, Thine own children's Food,
 Cleanse my heart's uncleanness with Thy precious Blood.
 Lo, one drop, dear Jesu, all the world could save,
 From sin's foul pollution all creation lave.
 Jesu, Whom now veiled I by faith descry,
 What my soul doth thirst for do not, Lord, deny ;
 That Thy Face unveiled I at last may see,
 With the vision blest, my Lord and God, of Thee.

PRAYER OF OBLATION.

○ ALMIGHTY Father, we sinners, Thy servants,
 mindful of the Life-giving doctrine of Thy Son our
 Lord, of His Death and Passion, His glorious Resurrec-
 tion, and Ascension into Heaven, His sitting on Thy
 Right Hand, and His fearful coming at the end of the
 world to judge both the quick and the dead, when He
 shall render to every man according to his works, offer
 to Thee our Lord and Master this awful and unbloody

Sacrifice, beseeching Thee not to deal with us according to our iniquities, but according to Thine unspeakable loving-kindness, to take away the handwriting of our offences that is against us, for we Thy people and Church worship Thee.

We pray Thee that this Holy Communion may be unto those who shall receive It for the forgiveness of their offences, and the sanctification of their souls and bodies, for the bringing forth of the fruit of good works, and that Thou wilt strengthen Thy Holy Church which Thou hast built upon the Rock of Faith, so that the gates of hell may not prevail against it. Amen.

We pray Thee for those who are over us in the Lord, for all those who are dear to us, our parents and brethren, for all those who are afflicted, in banishment, or in prison, or who suffer for Thy Name, for all the sick and dying.

We pray Thee for the good temperature of the air, for the preservation of the fruits of the earth, for the eyes of all wait upon Thee and Thou givest them meat in due season.

We beseech Thee to hear our supplication for all those for whom we ought to pray, or who have desired our prayers, which we now offer before Thine Holy Altar.

Remember, O Lord, those who have gone before us in Thy Faith and fear, and grant that we and they may have our perfect consummation and bliss, where sorrow and sighing are banished away and the light of Thy countenance shines for ever.

And grant that the end of our lives may be Christian and acceptable unto Thee. Gather us O Lord under the feet of Thine Elect, when Thou wilt and as Thou wilt, only without shame and sin, through Thine only begotten Son Jesus Christ our Lord and Saviour. Amen.

AGNUS DEI (OR HYMN 9).

O Lamb of God, Which takest away the sins of the world, have mercy upon us.

O Lamb of God, Which takest away the sins of the world, have mercy upon us.

O Lamb of God, Which takest away the sins of the world, grant us Thy peace.

Those who do not communicate will find further devotions on page 83,—An Act of Spiritual Communion, &c.

If there is yet time before you go up to the Altar, you may add Hymns 8, 9, or 10; or, if there be much time, the paraphrase of Anima Christi, Hymn 15. Immediately before going up use the following prayer.

O LORD Jesus Christ, Son of the Living God, Who by the will of the Father, through the co-operation of the Holy Ghost, hast given life unto the world, deliver me, I pray Thee, by this Thy Sacred Body and Blood, from all mine iniquities, and from every evil; make me ever to obey Thy commandments, and suffer me never to be separated from Thee, O Saviour of the world, Who with the Father and the Holy Spirit, livest and reignest God, world without end. Amen.

As you go up say,

Anima Christi.

SOUL of Christ sanctify me,
 Body of Christ save me,
 Blood of Christ refresh me,
 Water from the Side of Christ wash me,
 Passion of Christ strengthen me,
 O Good Jesu, hear me.
 Within Thy wounds hide me,
 Suffer me not to be separated from Thee.
 From the malicious enemy defend me,
 In the hour of my death call me,
 And bid me come unto Thee,
 That with Thy saints I may praise Thee
 To all eternity. Amen.

As you kneel at the Altar step, say three times,

LORD, I am not worthy that Thou shouldst come under my roof, but speak the word only and Thy servant shall be healed.

Fix your mind upon the thought of Him Who is coming to you,—your Lord and your Master. Say Amen softly after the words “The Body of our Lord Jesus Christ, Which was given for thee, preserve thy body and soul unto everlasting life.” When the Blessed Sacrament is placed upon the palm of the hand convey It reverently and carefully to your lips, taking care that no particle remains.

When the Priest is coming to you with the Chalice say,

WHAT reward shall I give unto the Lord for all the benefits He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord.

Say, as before, Amen, after the words “The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.” Receive the Chalice carefully and raise it to your lips.

Then think of the particular grace you need from God, and say,

O ETERNAL Father, I receive this Blessed Sacrament, humbly beseeching Thee through It to grant me ——— for the sake of Him Who now dwelleth in me. Amen.

Retire from the Altar when the next person to you has been communicated, saying,

PRAISE the Lord, O my soul, and all that is within me praise His holy Name.

I YIELD Thee thanks, O Lord, Holy Father, Almighty, Everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son our Lord Jesus Christ. And I pray that this Sacrament of our Salvation,

which I, an unworthy sinner, have received, may not come into judgment or condemnation against me according to my deserts, but may be for the advancement of my soul and body to life eternal. Amen.

O ALMIGHTY Lord and everlasting God, my Lord Jesus Christ, be merciful to my sins through my reception of Thy Body and Thy Blood. For Thou hast said, Whoso eateth My Flesh and drinketh My Blood dwelleth in Me and I in Him. Wherefore I humbly pray Thee to make me a clean heart and to renew a right spirit within me, to deliver me from all the snares of the devil and cleanse me from all my faults, especially (—); that so I may be partaker of Thy heavenly joys. Who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

Here you may add Hymn 13. Thanksgiving after Communion ("Jesu, gentlest Saviour").

ACTS OF DEVOTIONS AFTER COMMUNION.

Do not hesitate to ask eagerly for graces for yourself and those dear to you. You have within you an infinite Treasure of Heavenly Grace. The avidity of him who seeks provokes the liberality of God the Giver. Open thy mouth wide and He will fill it. Firstly, adore Him and render love for love.

BEHOLD, O Lord, I have Thee, Who hast all things; I possess Thee, Who possessest all things. O my God and my all, draw my heart from all things besides Thee, for in them there is nought but vanity and vexation of spirit. In Thee alone is true rest and everlasting life.

Thou art the Physician of my soul, Who hast healed my sicknesses by Thy stripes. I am that sick man Thou camest from heaven to heal. Heal my soul, for I have sinned against Thee.

Thou art the Good Shepherd, Who hast laid down Thy life for Thy sheep; behold me, the sheep which was lost,

yet Thou hast fed me with Thy Body and Blood. What wilt Thou deny me Who hast given me Thyself? Thou shalt feed me in a green pasture, and lead me forth beside the waters of comfort, until I reach the land of everlasting life.

O true Light, which enlightenest every man that cometh into the world, dispel the darkness of my heart, lighten mine eyes that I sleep not in death.

O Fire, ever burning and never failing, behold me cold and lukewarm, inflame my heart with the fire of Thy Love.

O King of Heaven and earth, rich in mercy, behold me, poor and needy; Thou knowest what I need; Thou alone canst enrich me; out of the treasures of Thy goodness succour my needy soul.

O my Lord and my God, I am Thy servant and the son of Thine handmaid; Thou hast broken my bonds in sunder; kindle my love, enlighten my understanding, that I may know and do Thy will.

Thou art the Lamb of God, the Lamb without spot, which taketh away the sins of the world. Take from me what displeaseth Thee, and give me that which pleaseth Thee.

O my God and my all, may the burning power of Thy Love so absorb my soul, that I may die to the world for love of Thee, Who didst deign to die on the Cross for love of me. Amen.

The few minutes after Communion have always been felt to be a most appropriate time to intercede for those who need or desire our prayers. If there is time therefore, pray especially for your parents and those most dear to you, using the intercessions you are in the habit of using daily. If you need further devotions, Meditation 12 and Hymn 18 will be very useful.

DEVOTIONS FOR THOSE WHO DO NOT
COMMUNICATE.

AN ACT OF SPIRITUAL COMMUNION.

O MY sweet Saviour Jesus Christ, Thou art my Sovereign Good, the Fountain of all Good, my God and my all. I most firmly believe that for us sinners, and for our salvation, Thou wast pleased to come down from heaven, to take upon Thee, by the mystery of Thine Incarnation, our human nature, and to become one of us, that so Thou mightest be our High Priest and our Victim. I most firmly believe that Thou offeredst Thyself upon the Cross a Sacrifice for us all, after having suffered many cruel torments ; and that, by Thy glorious Resurrection and Ascension, Thou hast opened the gates of heaven for us. I most firmly believe that in these sacred Mysteries Thou art truly and really present, and that Thy sacred Body and Blood are here presented in sacrifice, and verily and indeed received by the faithful in remembrance of Thy death. Oh ! how happy are those souls who worthily receive Thee in this Divine Sacrament. Oh ! what grace, what sanctity, do they receive from this Fountain of all sanctity. O merciful Saviour, have compassion on me, and suffer me at least to sigh after Thee, and though I am unworthy of Thine embraces, permit me, like the penitent Magdalene, to present myself at least before Thy Feet, and wash Them in spirit with my tears. Oh ! may Thy sacred Blood, which Thou hast shed for all sinners, cleanse my poor soul this day from all its guilt. Oh ! come to me, dear Lord, in spirit, and take possession of all the powers of my soul. Enlighten mine understanding, and inflame my will with Thy love. Oh ! let me be Thine and Thou mine from henceforth and for ever ; and grant that nothing, in life or death, may ever separate me from Thee any more. In this one prayer hear me, O Lord, and in all things else do with me as Thou wilt.

You may add the act of Spiritual Communion on page 103.

ACT OF FAITH.

O LORD Jesus Christ, Who art a Priest for ever, and Who hast said, My Flesh is meat indeed, and My Blood is drink indeed, I believe that Thou art the Christ the Son of the Living God, and that Thou art present in this Sacrament. Lord I believe, help Thou mine unbelief.

ACT OF CONTRITION.—Have mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences. I acknowledge my transgression and my sin is ever before me. God be merciful to me a sinner !

ACT OF HUMILITY.—What am I that I should come into Thy Presence? Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only and my soul shall be healed.

ACT OF LOVE.—I will love Thee, O Lord my strength. The Lord is my stony rock and my defence ; my flesh and my heart faileth, but God is the strength of my heart and my portion for ever.

ACT OF DESIRE.—Like as the hart desireth the water brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea even for the Living God. Oh, send out Thy Light and Thy Truth that they may lead me and bring me to Thy Holy Hill and to Thy dwelling, and that I may go unto the Altar of God, even the God of my joy and gladness. Like as the hart desireth the water brooks, so longeth my soul after Thee, O God.

If you need further devotions use such Meditations and Hymns as you prefer, Hymn 12 and Meditation 12 may be very useful. You may also add prayers of intercession such as you are in the habit of using.

FOR THE SCHOOL TO WHICH YOU BELONG, OR HAVE BELONGED.

O LORD Jesus Christ, Child of Bethlehem, Everlasting God, bless, we beseech Thee, the boys (or girls) of ——— School, to the end that they may be true, pure, obedient, and ready to do their duty in that

state of life to which it shall please Thee to call them, giving to those whom Thou hast set over them grace so to bring them up for Thee, that they may hereafter be received by Thee, Who with the Father and the Holy Ghost liveth and reigneth, world without end. Amen.

When all have communicated the Priest, after veiling the Blessed Sacrament, commences the Thanksgiving with the Lord's Prayer, the people joining.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

PRAYER OF OBLATION.

THE OBLATION. LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of Praise and Thanksgiving ; Most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.

THE OBLATION OF OURSELVES. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee ; humbly beseeching Thee, that all

we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ;

By Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this,

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ ; and dost assure us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through Jesus Christ our Lord, to

Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The Gloria in Excelsis follows, the first words of which were sung by Angels the night of our Lord's Nativity. Make it a fervent act of adoration and thanksgiving.

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

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

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

Now kneel down and receive the Blessing with which God dismisses you through the ministry of His Priest.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and
THE PEACE. and of His Son Jesus Christ our Lord :

And the blessing of God Almighty, the Father,
the Son, and the Holy Ghost,
THE BLESSING. be amongst you and remain with
you always. *Amen.*

After the Blessing.

THOU feddest Thine own people with Angels' Food,
and didst give them Bread from Heaven. Alleluia.

PSALM CXVII.

O PRAISE the Lord all ye heathen : praise Him all
ye nations.

For His merciful kindness is ever more and more to-
wards us : and the Truth of the Lord endureth for ever.
Praise the Lord.

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

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

THOU feddest Thine own people with Angels' Food,
and didst give them Bread from Heaven. Alleluia.

I RETURN Thee now most hearty thanks, O my God,
through Jesus Christ Thy Son, that Thou hast been
pleased to deliver Him up to death for us, and to give us
His Body and Blood, both as a Sacrament and a Sacrifice,
in these holy Mysteries ; at which Thou hast permitted
me, a most wretched sinner, to assist this day. May all
heaven and earth bless and praise Thee for ever, for all
Thy mercies. Oh ! pardon me, dear Lord, all my dis-
tractions, and the manifold negligences, which I have
been guilty of this day in Thy sight ; and let me not
depart without Thy Benediction. Behold, I desire from
this moment to give up myself, and all that belongs to
me, into Thy Hands ; and I beg that all mine under-
takings, all my thoughts, words and actions, may hence-
forward tend to Thy glory, through the same Jesus Christ
our Lord. *Amen.*

Before leaving the Church.

THE Mystery of Thy Dispensation, O Christ our God
Hath been accomplished as far as in us lies.
We have seen the memory of Thy Death;
We have seen the type of Thy Resurrection;
We have been filled with Thine endless life;
We have enjoyed Thy heavenly delights, of which
We pray Thee make us worthy hereafter.
Through the grace of God the Father, and of Thy Holy,
Good, and Life-giving Spirit let us depart in peace.
Amen.

*Return home meditating in silence on the Gift which
is in you.*

AFTER THE CELEBRATION.

*Be sure that through the day you do not forget the
Mighty Guest you have received. Be careful that
you guard against the intrusion of unworthy
thoughts, and that you raise your mind often to
Him Who is of His Own sweet Will one with
you through this wondrous Mystery, in Whom
you dwell, and Who dwelleth in you.*

*Therefore guard yourself against the sins into which
you are most apt to fall,—despondency, bad temper,
exaggerations, unkind or uncharitable words, ir-
reverence in word or act, careless language, the
company of those who might suggest evil, or talk
of it in your presence.*

*But do not appear low-spirited or gloomy; many
confound religion with gloom and reserve, but you
have every reason to be happy and to rejoice, for
great is the Blessing you have received; let all
things be done in a cheerful spirit.*

If it is in your power retire sometime in the middle of the day for meditation on the blessing you have received ; shut yourself up in the secret of your heart, and, forgetting all earthly things, hold converse with your Lord.

The following devotions will assist you, as also the meditation for Sunday evening, on a following page.

DURING THE DAY.

O SACRED Banquet, in which Christ is received, the memory of His Passion is brought before us, the mind is filled with grace, and the Pledge of eternal glory is given unto us. Alleluia.

V. Thou feddest Thine own people with Angels' Food ;
R. And didst give them Bread from Heaven.

O GOD, Who unto us in this Blessed Sacrament hast left a memorial of Thy Passion, grant us so to venerate the Sacred Mysteries of Thy Body and Blood here on earth, that we may evermore perceive in ourselves the fruit of Thy redemption, Who livest and reignest with the Father and the Holy Ghost, God, world without end. Amen.

I BESEECH Thee, O Lord Jesus Christ, that this Holy Communion may be to me a guide and provision for my way unto the haven of everlasting salvation. May it be to me a comfort when I am sad at heart, patience in trouble and anguish, and medicine in sickness. And by these Holy Mysteries which I have received grant me right faith, firm hope, and perfect charity, fervent love of Thee, and devout remembrance of Thy Passion, together with grace to keep my life full of virtues and fruits of faith, to the love and praise of Thee. And grant me, in my last hour, so to receive the grace of this great Mystery,

that I may have Thee for my Guide in the valley of the shadow of death, and may see Thee evermore. Amen.

You may add Psalm 150 and Hymn 13 ("Jesu gentlest Saviour.")

OUR Father, &c.

OUR SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

SUNDAY EVENING.

"My beloved is mine and I am His."

OUR LORD Jesu Christ, my Creator and my Redeemer, my God and my All, whence is this to me that Thou, Whom Heaven and earth cannot contain, shouldst enter into my house of clay and make Thine abode with me.

What return shall I make Thee, O my Lord, for all the benefits that Thou hast done unto me. Behold when I had no being Thou didst create me, when I was gone astray and lost in my sins Thou didst redeem me.

All that I have is Thine, and now to crown Thy other favours Thou hast given me Thyself. Blessed be Thy Name for ever. Praise the Lord, O my soul, and all that is within me praise His Holy Name.

Like Zacchæus I have this day presumed to receive Thee into my house; but, alas! with how little preparation! how little devotion! I grieve over my coldness of heart, and my great unworthiness which has rendered me so unfit to draw nigh unto Thee.

But Thou seest, O Searcher of hearts, all my maladies; Thou knowest the wounds of my soul. O dispel my darkness by Thy Celestial Light, drive away my spiritual foes by Thy mighty power, strengthen my weakness with heavenly fortitude, subdue my evil passions and besetting sins, abide with me in all my trials and temptations, that

I may never more be overcome, whom thou has deigned to unite to Thee in this Mystery of Divine Love.

Grant, O blessed Lord, that the hands which have received Thee may never be instruments of sin, that the lips which Thou hast sanctified may never utter aught displeasing to Thee, that the heart wherein Thou hast entered may ever abide in Thy love. O Crucified Saviour! mortify all carnal desires and hurtful emotions, that I may die to sin for the love of Thee, who hast died on the Cross for me.

Graciously hear these my prayers, O Lord Jesus; hide me in Thy dear Heart, which was pierced for me; protect me from my foes, that nothing may ever separate me from Thee; call me to Thee at the hour of my death that I may praise Thee for evermore. And now I lay me down in peace and take my rest, for it is Thou, Lord, Who makest me dwell in safety. O preserve me and abide with me, that, when life's eventide is past, I may rest in Thee, and that this frail body, which Thou hast sanctified by Thine own most precious Body, purified from its earthly stains in the grave, may be raised in incorruption, and when I wake up after Thy likeness I shall be satisfied with it.

OUR Father, &c.

You may add Psalm 103, Hymn 14, and Meditation 8.

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord. Amen.

MONDAY MORNING.

“Lo this hath touched thy lips, and thine iniquity is purged.”

O MOST Blessed Lord and Saviour Jesus Christ, Who hast deigned in Thy mercy to visit me in the Sacrament of Thy love, remember how Thou hast blessed those who in the days of Thine earthly pilgrimage re-

ceived Thee into their homes. To Zacchæus, the publican, with whom Thou didst tarry, Thou broughtest salvation ; say, therefore, unto my soul, I am thy salvation. What canst Thou deny me Who hast given me Thyself ? The house of Obed-edom was blessed with exceeding great blessings, on account of the ark of the covenant which tarried there. How much more may I, a wretched sinner, hope for Thy benediction, with whom Thou Thyself hast tarried !

The disciples who received Thee into their company at Emmaus knew Thee in the breaking of bread. Oh ! that I may indeed know Thee through the same Blessed Sacrament, that Thou mayest abide with me until life's eventide be ended and the eternal morn dawns upon my soul. Remember, O Lord, how the crowd pressed about Thee, because virtue went out from Thee to heal. I have not only touched Thee, but received Thee into myself. Heal my infirmities and save me, O Lord. Amen.

O FATHER of mercies and God of all consolation, Who out of the abundance of Thy mercy hast made me a partaker of the Body and Blood of Thy dear Son, behold I, a wretched sinner, now plead His Death and Passion before Thee, in union with that Love with which He presented Himself to Thee upon the Cross. He is my treasure, in Whom my whole hope is fixed ; His are the riches which I offer to Thee in satisfaction for my sins.

Behold, O God our Defender, and look upon the face of Thine Anointed, in Whom Thou art well pleased, Who has now condescended to unite Himself to me in these Holy Mysteries ; behold me, therefore, with the eyes of Thy mercy. Under His protection, under the shadow of His merits, I appear before Thee that beholding Him Thou mayest also look graciously upon me.

O let not that soul perish which has been sanctified by the presence of Thy dear Son Whom Thou didst send to seek and save the lost ; grant this through Thine infinite mercy. Amen.

OUR Father, &c.

You may add Psalm 126 and Hymn 15.

OUR SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

MONDAY EVENING.

“Leaving us an example that we should follow
His steps.”

OUR CHRIST Jesus, meek and lowly of Heart, Who being in the form of God didst humble Thyself and become obedient unto death, even the death of the cross, and Who dost yet humble Thyself to come unto us, miserable sinners, under the outward forms of bread and wine, grant that, following Thy steps in all lowliness, meekness, and humility, I may not be high-minded but fear, and so receive grace from Thee Who resistest the proud but givest grace to the humble.

O my Lord and my God, Who didst choose the state of poverty upon earth, and hadst often no place to lay Thine head, incline mine heart to Thy testimonies and not to covetousness, that I may not seek to lay up treasure on earth, where rust and moth corrupt, but may lay up treasure in heaven, that where my treasure is my heart may be also.

O Immaculate Lamb, Who didst will to be born of a pure Virgin, grant unto me purity of mind and body, through this Blessed Sacrament Which I have received. Create in me a clean heart, O God, and renew a right spirit within me.

O Thou Who wast led as a lamb to the slaughter, and Who wast dumb as a sheep before its shearers, Who being reviled reviledst not again, grant unto me the spirit of patience and submission, that not rendering evil for evil or railing for railing, I may overcome evil with good.

O Christ my Saviour, Who when Thou wast thirsty

didst drink vinegar and gall, but Who hast prepared a table of spiritual delights for Thy people in this Blessed Sacrament, Who hast brought us to Thy Banqueting House, Whose banner over us is Love, grant that I may die to all carnal delights, and may keep my body in temperance and soberness all the days of my life, mortifying all immoderate desires, that I may be meet to be admitted to the Marriage Supper of the Lamb.

O Thou Who didst pray with agony and bloody sweat to Thy Father, remove from me all sloth in devotion, all wandering thoughts, that with heart, soul, and spirit, I may praise Thee and worship Thee now and for evermore.

Grant to me Thy grace, Who hast given me Thyself, for there is none other name given under heaven whereby we may be saved. Amen.

OUR Father, &c.

You may add Psalm 15, Hymn 16, and Meditation 9.

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

TUESDAY MORNING.

“I beseech you therefore brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God which is your reasonable service.”

THINE, O Lord, are all things which are in Heaven, and which are upon the earth.

I desire to offer myself, my body, my soul, and my spirit, to be a willing sacrifice to Thee, and to continue Thine for ever.

O Lord, in the simplicity of my heart, I offer myself unto Thee this day, in humble submission, for a sacrifice of perpetual praise.

Receive Thou me with the Holy Oblation of Thy

Precious Body, which I have made unto Thee in the presence of Thy holy Angels.

I offer all my sins, O Lord, upon the Altar of Thy mercy, that Thou mayest consume them with the Fire of Thy Love; from the first day I could sin unto this present hour, I offer Thee all, I beseech Thee hear me graciously; Behold I commit myself unto Thy mercy; I resign myself unto Thine Hands; deal with me after Thy goodness, not after mine iniquities.

I offer up also all that is good in me although it be already Thine—that Thou mayest sanctify and accept it. I offer up also all the prayers of those who are dear to me, and who have remembered my wretched soul in their prayers.

Also I pray Thee for all who have desired my prayers, for all those for whom I ought to pray; grant that all may receive the help of Thy Grace, the aid of Thy Consolation, protection from all danger, deliverance from pain and sickness, that, freed from evil, they may with joy return abundant praise and thanksgiving to Thee.

I offer up also these my prayers and intercessions for all those who have in any way wronged, grieved, or slandered me, or have done me any injury; I pray for all whom at any time I may have vexed, troubled, grieved, or scandalized, knowingly or unknowingly, that Thou wilt forgive us our offences one against another; take away, O Lord, all that can hinder us from brotherly love.

Pardon, O Lord, all with whom I may ever have sinned, all whom by precept or example I may have led astray, granting us grace so to live here, that we may meet with joy at the great day of account.

Grant that we may find favour with those who have pleased Thee from the beginning, Patriarchs, Prophets, Apostles, Martyrs, and Confessors, where sorrow and sighing are banished away, and the sight of Thy Countenance shineth for ever. Amen.

OUR Father, &c.

You may add Psalm 132 and Hymn 4.

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

TUESDAY EVENING.

“And he arose and did eat and drink and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God.”

LORD, I believe, but would believe more firmly. Lord, I hope, but would hope more securely. Lord, I love, but would yet love more warmly. Lord, I grieve, but yet would grieve more deeply.

Thee I adore, Who art my first beginning ; Thee I desire Who art my final end ; Thee I praise Who art my constant benefactor ; upon Thee I call Who art my kind defender.

By Thy Wisdom direct me ; by Thy righteousness keep me ; by Thy mercy comfort and protect me.

I pray Thee, O Lord, that my thoughts may be directed to Thee, that my words may be of Thee, my deeds according to Thy will, and my sufferings for Thee.

I pray Thee give to my understanding enlightenment, to my will submission, to my body purity, to my soul holiness.

Let pride never corrupt me, flattery never move me, the world never entice me, Satan never beguile me.

Grant me grace to cleanse my memory, to check my tongue, to guard my eyes, and to restrain my senses.

Grant me, good Lord, love of Thee and hatred of self, love of my neighbours and contempt of the world.

Let me study to obey my superiors, to help my inferiors, to serve my friends, to envy no man.

Let me overcome love of pleasure by self-denial, love of money by liberality, heat of temper by gentleness, lukewarmness by earnestness.

Make me prudent in counsel, steadfast in danger, patient in adversity, humble in prosperity.

Grant me to be instant in prayer, temperate in meat and drink, diligent in duty, and steadfast in purpose.

Let me strive after holiness by sincere confession of sin, by worthy receiving of the Body and Blood of Christ, by continual recollection of mind, and pure intention of heart.

Let me learn from Thee, O God, how little is all that is earthly, how great is all that is heavenly, how short is time, how long is eternity.

Grant me, O Lord, to be prepared for death, to stand in awe of judgment, to escape Hell and attain Heaven. Through Jesus Christ our Lord. Amen.

OUR Father, &c.

You may add Psalm 121, Hymn 18, and Meditation 10.

OSAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed me, save me and help me I humbly beseech Thee, O Lord. Amen.

During the remainder of the week, add one or more of the following Collects to your daily prayers morning and evening (unless you communicate weekly).

I.

OGOD, Who unto us in this Blessed Sacrament hast left a memorial of Thy Passion, grant that we may so venerate the sacred Mysteries of Thy Body and Blood here upon earth, that we may evermore perceive in ourselves the fruit of Thy redemption, Who livest and reignest with the Father and the Holy Ghost, God, world without end. Amen.

II.

OALMIGHTY God, Who in the midst of Thine earthly Paradise didst set the tree of life, and Who in Thy Church hast provided that the Living Bread, the Bread of Life, should be broken in plenty. Grant that

this heavenly nourishment which I, a wretched sinner, have received, may not be unto me for judgment and condemnation, but for the preservation of my body and soul unto everlasting life, through Jesus Christ our Lord. Amen.

III.

○ ALMIGHTY God, Who didst cause the destroying angel to spare Thy people whose door-posts were sprinkled with the blood of the Paschal Lamb, grant, of Thy mercy, that the doors of my lips, which have received the Sacrament of the Body and Blood of Thy dear Son, may be kept by Thy mighty power, that so all my words may be directed to Thy glory, through the same Jesus Christ our Lord. Amen.

IV.

○ GOD, Who feedest us Thy children with the true Manna, the Living Bread from Heaven, grant, I beseech Thee, that this precious Food, which I have received, may be unto me a protection against my spiritual enemies, may give me strength and support in all my trials, and victory over my besetting sins, that so I may reach that land where is neither hunger nor thirst, through Jesus Christ our Lord. Amen.

V.

○ GOD, Who through the ministry of Thy holy angels, didst so marvellously refresh Elijah in the desert, that he went in the strength of that meat unto Horeb, the mount of God, grant unto me, whom Thou hast marvellously refreshed with the Body and Blood of Thy dear Son, that I may pass safely through the temptations and trials of this desert, the world, until I come to Thy holy hill and to Thy dwelling ; through Jesus Christ our Lord. Amen.

S. BERNARD'S LITANY OF THE HOLY NAME.

Lord have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O GOD the Father, of heaven,
 O God the Son, Redeemer of the world,
 O God the Holy Ghost,
 O Holy Trinity, One God,
 Jesu, Son of the Living God,
 Jesu, most mighty,
 Jesu, most powerful,
 Jesu, most perfect,
 Jesu, most glorious,
 Jesu, most wonderful,
 Jesu, most dear,
 Jesu, brighter than the sun,
 Jesu, fairer than the moon,
 Jesu, more shining than the stars,
 Jesu, most admirable,
 Jesu, most delectable,
 Jesu, most honourable,
 Jesu, most humble,
 Jesu, most poor,
 Jesu, most gentle,
 Jesu, most patient,
 Jesu, most obedient,
 Jesu, most chaste,
 Jesu, Lover of chastity,
 Jesu, Lover of peace,
 Jesu, Mirror of life,
 Jesu, Pattern of virtues,
 Jesu, Lover of souls,
 Jesu, our Refuge,
 Jesu, Father of the poor,
 Jesu, Consolation of the afflicted,
 Jesu, Treasure of the faithful,
 Jesu, precious Gem,
 Jesu, Shrine of perfection,

Have mercy upon us.

Jesu, Good Shepherd of the sheep,
 Jesu, star of the sea,
 Jesu, true Light,
 Jesu, Eternal Wisdom,
 Jesu, infinite Goodness,
 Jesu, Joys of the Angels,
 Jesu, King of the Patriarchs,
 Jesu, Master of the Apostles,
 Jesu, Teacher of the Evangelists,
 Jesu, Strength of the Martyrs,
 Jesu, Light of the Confessors,
 Jesu, Bridgroom of the Virgins,
 Jesu, Crown of All Saints,

Have mercy upon us.

Be merciful : spare us, Jesu.
Be merciful : hear us, Jesu.

From all evil,
 From all peril.
 From Thy wrath.
 From the snares of the Devil
 From plague, famine, and war,
 From the transgressions of Thy Commandments,
 From the attack of all evils,
 By Thine Incarnation,
 By Thine Advent,
 By Thy Nativity,
 By Thy Circumcision,
 By Thy Woes,
 By Thy Scourges,
 By Thy Death,
 By Thy Resurrection,
 By Thy Ascension,
 By Thy Joys,
 By Thy Glory,

Deliver us, Jesu.

O Lamb of God, that takest away the sins of the world,
Spare us, Jesu,

O Lamb of God, that takest away the sins of the world,
Hear us, Jesu.

O Lamb of God, that takest away the sins of the world,
Have mercy on us, Jesu.

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

OUR Father, &c.

V. Blessed be the Name of the Lord
R. From this time forth for evermore.
V. O Lord, hear our prayer :
R. And let our cry come unto Thee.

Let us pray.

GOD, Who hast made the glorious Name of Jesus Christ, Thy Son our Lord, most dear to Thy faithful people, and most terrible to evil spirits, grant, we beseech Thee, that all we who worship this Name on earth, may receive in this life the sweetness of Thy holy consolations, and in the world to come the joy of exultation and of eternal blessedness in heaven ; through the same Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Although no amount of preparation can be too great for the reception of this Blessed Sacrament, yet you must not suppose long preparation to be absolutely necessary. In case of reception during sickness, or when called upon to communicate with a sick person, or when you have not had sufficient foreknowledge of an opportunity of receiving, it would be well to use the shorter form of self-examination and the devotions for Sunday morning.

In case of inability to do even this, ask yourself most seriously whether you are fulfilling the conditions required in the last answer in the Church Catechism, if so, you may approach without fear.

But do not, on any account, make this an excuse for omitting your ordinary preparation when there is time and opportunity.

Spiritual Communion.

It often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from receiving the Holy Communion when they desire to do so, in which case it is proper that they should endeavour to be present in spirit and to make an act of Spiritual Communion.

The Prayer Book teaches us that in such cases, if we possess the necessary dispositions, we do eat and drink the Body and Blood of our Saviour Christ profitably to our souls' health, although we do not receive the Sacrament with our mouths.

In such cases it will be profitable for you to retire to the privacy of your chamber at such time as the Holy Communion is being celebrated at the Church you have been accustomed to attend, to unite yourself in spirit with the congregation there assembled, and to use such of the devotions for those who are present without communicating as are applicable to your circumstances.

Thus you may begin with the 43rd Psalm and the preparatory prayer given on page 59, remembering that you are present in spirit if not in body—say the Collect and read the Epistle and Gospel for the day, recite the Creed, the Prayer at the Offertory, and at the time usually occupied by the Consecration and Communion, make the Acts of Faith, Hope and Charity, on page 84, and especially the Act of Spiritual Communion on page 83, and the Anima Christi page 79; you may also add the following:—

AN ACT OF SPIRITUAL COMMUNION.

O MY most loving Saviour, since I cannot have the happiness of receiving Thee this day, suffer me to gather up the crumbs under Thy table, and to unite myself to Thy Divine Heart by faith, hope, and charity.

I confess that I do not deserve the children's bread, but

I venture humbly to declare that away from Thee my soul is dried up for thirst, and my heart cast down with faintness.

Come, then, unto me, O my Divine Jesus, come unto my mind to illuminate it with Thy Light ; come into my heart to enkindle in it the fire of Thy Love, and to unite it so intimately with Thine own that it may be no more I that live but Thou that livest in me, and reignest in me for ever. Amen.

IN union, O dear Lord, with the faithful at every Altar of Thy Church, where Thy Death and Passion are pleaded before the Father, I desire to offer Thee praise and thanksgiving, I present unto Thee my soul and body with the earnest wish that I may be ever united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually unto my heart. I unite myself to Thee, and embrace Thee with all the affections of my soul. O let nothing ever separate me from Thee, let me live and die in Thy Love. Amen.

You may now conclude with the Lord's Prayer, the Gloria in Excelsis, and the " Grace of our Lord Jesus Christ."

MEDITATIONS ON THE BLESSED SACRAMENT.

Read the following Meditations very slowly, and pause over each paragraph until you have fully comprehended its meaning, or its application to yourself.

Frequently raise your thoughts to God, praying Him to help you to speak, think, and believe concerning these Holy Mysteries as shall be well-pleasing to Him, and for the good of your soul.

Before each Meditation you may use the Lord's Prayer, and make an Act of Faith in the presence of God, thus :

O MY God, I firmly believe that Thou art here present, that Thou knowest the most secret thoughts of my heart, and the inmost desires of my soul. I confess that I am unworthy to raise my eyes to Thee, yet I beseech Thee for the sake of Thy dear Son to grant me the aid of Thine Holy Spirit, that the words of my mouth, and the meditations of my heart, may ever be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

If there is time, repeat after each meditation the Anima Christi, page 79, and you may conclude with the following prayer :

GRANT, O Lord, that these truths upon which I have now meditated, may be received in my heart, and shewn forth in my life, through Jesus Christ our Lord. Amen.

MEDITATION I.

“I looked, and lo, a Lamb stood upon the Mount Zion.”

CONSIDER, firstly, my soul, how S. John, in his hour of banishment, saw from the desert isle of Patmos the glory of heaven, and in the centre of that

glory the object of angelic adoration,—the Lamb of God slain for ever.

Consider, my soul, that for thee, as for the beloved disciple, is this vision. In the seasons of earthly joy and pleasure thou seest it not, but when thou art free from worldly influences, then, in the banishment of impure or polluted joy, thou mayest see by faith this bleeding Lamb of God which taketh away thy sins.

For Him the patriarchs sighed, in hope of Him the prophets died, in every sacrifice which smoked upon the Jewish altar, this spotless Lamb was foreshewn, but they beheld as through a glass darkly, and they desired to see that thou seest and saw not, and to hear that thou hearest and heard not.

For in these Holy Mysteries the Lamb of God once slain is pleaded anew before the Father ; His life-giving Death is set forth before thine eyes, and His Blood pleads for pardon and peace for thee.

O soul of mine, consider, how shalt thou escape if thou neglect so great a salvation.

O Lamb of God, Which takest away the sins of the world, grant me Thy peace !

II.

“ And in the midst of the garden was there the tree of life.”

CONSIDER, my soul, how, in the Garden of Eden, the earthly Paradise, stood the Tree of Life ; those who fed upon its fruit could not die, but would be maintained in constant health and vigour, or translated to the more immediate presence of their God.

Consider how the Holy Eucharist is thereby represented. His Church is the garden in which thy Lord has placed thee, and in the midst of that garden is the Tree of Life,—this Blessed Sacrament whereby thy Lord becomes thy Food, whereby thy God dwelleth in thee, and thou art preserved to everlasting life.

For although this body, thine earthly tabernacle, must

perish, yet thou hast a building not made with hands, eternal in the heavens, and although dust returns to dust, and this frail flesh in which thou dwellest must see corruption, yet, sanctified by the in-dwelling of thy Lord, it shall lose its stains in the grave, and, pure from all pollution, shall be raised after the likeness of His glorified body.

Consider, O my soul, Adam and Eve were banished from the garden for their sins, and could not partake of the Tree of Life ; beware lest thine unworthiness banish thee from this Heavenly Food, this Tree of Life, which He has now set in the garden of His Church.

Pray, then, for grace to approach aright, and He will hear thy cry and give unto thee food, even the Bread of Life, in due season.

III.

“ Christ our Passover is sacrificed for us.”

CONSIDER, my soul, how the Israelites assembled on the night of their departure from Egypt, to eat the Paschal Lamb. Their loins were girded, their shoes were on their feet, the staff was in the hand ; like strangers and pilgrims eating food in haste, that they might seek a better country, so they ate. For, on that awful night, the angel of death was abroad, and only those houses whose door-posts were sprinkled with blood were spared, when the firstborn were smitten.

Consider, my soul, thou art preparing to keep the feast wherein Christ, the true Paschal Lamb, is thy food, and, sprinkled with His most precious Blood, the angel of death cannot harm thee, for thy true life is hidden with Christ in God.

How art thou about to approach ? Are thy loins girded to walk in the way to Eternal Life, the straight path, and the narrow way ? Are thy feet shod with the preparation of the Gospel of peace ? Is He thy Strength of Whom it is written, “ Thy rod and thy staff they comfort me ? ”

Thou art departing from the regions of darkness to those of eternal light ; thou art a stranger and pilgrim,

seeking the new Jerusalem across the waters of the Jordan, the Heavenly Canaan ; examine thyself lest a promise being made thee of entering His rest thou shouldst yet fall short of it.

IV.

“Thou feddest Thine own people with angels’ food, and didst give them Bread from Heaven.”

CONSIDER, my soul, how the children of Israel, sojourning in the wilderness, were nourished by manna, that mysterious food of which it is written, “So man did eat angels’ food, for He gave them meat enough.”

They had escaped the tyranny of Pharaoh, they had passed the waters of the Red Sea wherein they were baptized unto Moses, they were now passing through the wilderness, and beyond them lay the promised land.

But they lusted after evil things and loathed the heavenly food ; they were idolaters, and were slain with the sword ; they tempted Christ, and were destroyed of serpents ; they murmured, and were destroyed of the destroyer ; only two entered that land of rest.

Behold, my soul, a warning for thee ; thou hast been baptized, not unto Moses but unto Christ ; thou art passing through the wilderness of this world, before thee is the promised land. And here in this wilderness He has spread a table for thee against them that trouble thee, wherein the heavenly manna—the food of angels—the Body and Blood of thy Incarnate Lord—are thine.

Oh ! soul of mine, strive, lest where others have fallen thou too shouldst fall ; lest thou shouldst lust after carnal delights, make idols of thine earthly pleasures, or tempt Him by thy sins to destroy thee, and so never see thy King in His beauty, or the land that is very far off.

V.

“But one of the soldiers with a spear pierced His side and forthwith came thereout blood and water.”

CONSIDER, my soul, the body of thy crucified Redeemer hanging upon the Cross, pain and grief

have done their worst, His Sacred Heart has broken beneath the weight of thy sins ; the soldiers approach, one of them pierces that Side, and lo, Blood and Water flow from that Sacred Fountain.

When Adam lay in sleep, Eve was formed from his side ; when the Redeemer slept the sleep of death, the Church, His Bride, derived from His Sacred Side the principle of Her Life. For that Water prepared the Water of Baptism whereby we are newborn in Him ; that Blood the Chalice which is His Blood of the New Testament, shed for many for the Remission of Sins.

O my soul, consider the *price* of thy salvation ; thou hast been born anew through that Water, thou hast been nourished by that blood ; consider the cost, mark well the price.

Look at that wounded, mangled Body, the fount of thy salvation ; look at that Forehead, pierced by the thorns ; look at that Back, livid with stripes ; look at those pierced Feet, those pierced Hands ; see from the crown of the Head, to the sole of the Feet there is no whole part. Every nerve has thrilled with agony for thee ; for thee who hast crucified Him by thy sins.

Oh soul of mine, when shalt thou learn sorrow for sin ? where wilt thou hide thyself ?

At the foot of His Cross ; neath His wounded Side.

VI.

“Lo this hath touched Thy lips, and thy iniquity is taken away, and thy sin purged.”

CONSIDER, my soul, how Isaiah saw in a vision the glory of the Lord, how he heard the Seraphim singing their Sanctus, and saw the King, the Lord of Hosts. Consider how, moved by the sight of infinite holiness, he felt his own sinfulness, and cried, “Woe is me for I am undone !”

Consider how one of the Seraphim taking a live coal in the tongs from off the altar, laid it upon his mouth, and said, “Lo this hath touched thy lips, and thine

iniquity is taken away." This represents to thee the Blessed Sacrament of the Lord's Body and Blood, for as the coal and fire are one, yet distinct, so are the outward and inward parts in the Blessed Sacrament.

The Seraphim took it with the tongs, for he dare not touch it, seeing our Lord took not on Him the nature of Angels, but it was laid upon the lips of the prophet, seeing that our human nature has been assumed by the Son of God.

My soul, thou art about to enter into the House of the Lord, and His glory will be around thee; the Seraphim will join, the Angels and Archangels will join with thee in the Sanctus; with adoring awe they will behold those Mysteries, which we are told they desire to look into; but for thee was the Victim slain and thy lips will be sanctified by the Blood of the New Covenant; thy sinful body will be made clean by His Body, thy soul washed through His most precious Blood. "Lo this hath touched thy lips, and thine iniquity is purged." "Thanks be to God for His unspeakable Gift."

VII.

"If I may but touch His garment I shall be whole."

CONSIDER, my soul, how the multitude thronged about Jesus, when He went to heal the daughter of Jairus, some from curiosity to behold the Prophet of Nazareth, some hoping to behold a miracle, pressing Him on every side, without Faith, without Love, knowing not that they touched their God.

Consider how one poor woman, possessing the priceless gift of Faith, said within herself, If I may but touch His garment I shall be whole. She touched, and her issue of blood was dried up.

Thou art about to draw near thy Lord, to press Him amidst the crowd. All alike receive that Sacred Body and Blood, but only they who touch with Faith *live*. Multitudes receive that Blessed Sacrament, pressing about

Him, yet not touching ; hence they do not become one with Him, nor He one with them.

Consider, my soul, how art thou approaching? As green wood does not kindle, so cold hearts receive not the fire of Divine Love. Hast thou Faith? Hast thou Love?

Consider, my soul, is the vessel of thine heart empty? Or is it filled with the things of this world, the lusts of the flesh, the pride of life? Empty thyself that He may fill thee.

How hast thou prepared thine house to receive thy King as thy guest? Hast thou been cold, lukewarm, careless in prayer, slothful in self-examination? If so, even now, at this eleventh hour, seek from Him Faith, seek from Him Love, seek from Him Contrition, and He will fulfil thy heart's desire, and grant thee all thy mind.

VIII.

A MEDITATION FOR SUNDAY EVENING.

“Know ye not that Jesus Christ is in you except ye be reprobates.”

REMEMBER, my soul, where thou hast been, and what thou hast been doing. Thou hast been with the Lord of life, and before God, angels, and men; thou hast acknowledged Him, and devoted thyself to His obedience.

Remember that there may be but a few days before you must appear at the tribunal of Him Who hath now entertained you at His Table. The next sight you have of Him may be upon His throne, as One that is ready to judge the quick and the dead.

With what affection has the death of the Lord been now remembered? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of Christ, as thou hopest to be saved? It concerns me nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life; that when He comes He may see Himself in me, and behold His Own image in righteousness

and true holiness fairly engraven on my heart. For many will say unto Him at that day, "Lord, we have eaten and drunk in Thy presence, and Thou hast taught in our streets ;" but He will say, "I tell you I know not whence ye are ; depart from me ye workers of iniquity."

IX.

"And when they had sung a hymn they went out into the Mount of Olives."

CONSIDER, my soul, the Apostles and their Lord in the holy Supper Room after the First Communion. Judas had gone out, and the voices of Jesus and the Eleven were raised sweetly in thanksgiving to God. Before Him and before them was the fearful trial of the night and the morrow, nevertheless the voice of praise was raised to God.*

Thou hast received the same Blessed Sacrament. Thou art about to go forth into the world ; hast thou raised the voice of thanksgiving to thy God ?

For there are many who take great pains to prepare themselves beforehand to receive the Mighty Guest, but who take little pains to entertain Him when He has come unto them,—who render scant thanks for His exceeding love, but forget Him Who dwelleth in them.

Art thou one of these ?

Ten lepers were cleansed by our Lord ; one only returned to give Him thanks. Thy sinful body has been made clean by His Body. Art thou of the nine ?

Examine thyself, O my soul ; what love, what thanksgiving, does this mighty gift deserve ! Lo, He dwelleth in thee ; hold sweet converse with Him ; present to Him all thy passions subdued to His will ; offer Him thyself, to be His servant for ever. Such should be thy sacrifice of praise and thanksgiving.

* It is supposed that our Lord and His disciples sang the six Psalms (113—118) appointed by the Jewish Ritual for use after the Paschal Supper. They would be very suitable for our use on the Sunday afternoon.

X.

“And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God.”

CONSIDER, my soul, how Elijah, fleeing from persecution, lay down under the juniper tree ; how the angel roused him to eat of the bread and to drink of the cup mysteriously prepared ; how for forty days and forty nights he trod the sands of the desert without other food until he reached the Mount of God.

So, my soul, for thee, wearied with the storms and persecutions of this world, God has prepared mysterious food—the living Bread from heaven—and thou hast eaten.

And now thou hast to go forth through the desert of this world unto the Mount of God, but not like Elijah to the mount which burned with fire, to the blackness and darkness, to the voice at which Israel exceedingly feared and quaked.

But thou hast to go forth to the Mount Zion, to the City of the Living God, to the Heavenly Jerusalem, to an innumerable company of angels, to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant.

And in the strength of that meat thou mayest go forth. Stronger is He that dwelleth in thee than he that is against thee. Thou wilt meet the heat of the day, but He is the rock who gives shelter in a weary land, and in His shade the fires of lust and strife burn not. Thou wilt meet perils by the way, but He can guard thee. O trust in Him, and when the forty days and nights—the time of thy earthly pilgrimage—is accomplished, thou wilt attain that Holy Hill and that dwelling to which His Light and His Truth now lead thee. He that endureth to the end the same shall be saved.

COLLOQUY BETWEEN THE DIVINE MASTER AND THE
CHILD DURING THE COMMUNION OF OTHERS.

The Child.

O DEAR Lord and Master, Thou art here present and I see Thee not with my bodily eyes, yet my faith perceives Thee veiled in these Holy Mysteries.

O that like S. John I might recline upon Thy bosom, that I might feel Thine Heart beating with Love, that I might ask of Thee grace to be Thine for ever.

The Master. Blessed, My child, are they who have not seen and who yet believe ; many saw Me in the days of My earthly pilgrimage, who will never see me in Heaven, who but saw me to reject me ; but they who see Me by Faith, they shall be Mine for ever.

Thou askest for grace : seek and thou shalt find, ask and it shall be given.

The Child. O my Lord God, I seek humility, that I may root out pride and confidence in self.

The Master. Behold, for Thee I lay an Infant in the manger, learn Humility from Bethlehem.

The Child. O my Lord God, I seek grace to submit my will to those whom Thou hast set over me.

The Master. Behold, for thee I was subject to My earthly parents : learn Obedience from Nazareth.

The Child. O my Lord and God, my thoughts wander in prayer, I cannot meditate on Thee.

The Master. Behold, for thee I passed long nights of prayer on the mountains. Lift up thine eyes to the hills from whence cometh thy help.

The Child. O my Lord and my God, the flesh weigheth down my spirit : teach me how to subdue it.

The Master. Behold for thee I fasted forty days and forty nights. I suffered hunger, thirst, and pain : learn self-denial from the wilderness.

The Child. O my Lord and my God, I seek submission to Thy heavenly will.

The Master. Behold, for thee I was in agony and My Sweat like drops of blood poured to the ground. Learn from Gethsemane to say, Not my will but Thine be done.

The Child. O Lord, I seek for peace, for rest in Thee; hide me in Thy Wounded Side.

The Master. Behold, My child, it is I, be not afraid; in Me there is peace,—a peace the world gave not and cannot take away,—let thy faith pierce the clouds which in these Holy Mysteries veil Me from thy sight. Dost thou behold these Hands,—see, I have graven thee upon them. Dost thou behold these pierced Feet,—they walked this weary earth, wearied with seeking thee,—thee, the wandering child of my Love. Dost thou behold this spear-pierced Side?—thence flowed out the water of Baptism to redeem thee, the Blood which in this Sacrament of My Love cleanseth thee. Look upon this Brow: It was wreathed with a crown of thorns for thee, that thou mightest receive a crown of everlasting glory, and mightest gain that peace, that rest, where no foe can come,—the Heart of Thy Saviour,—speak, my child, is it Peace?

The Child. It is Peace, O Lord, Peace,—Peace in Thee.

Hymns.

I.

PANGE LINGUA.

Now, my tongue, the mystery telling,
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He with men in converse blending,
Dwelt the seed of truth to sow,
Till He closed with wondrous ending
His most patient life of woe.

That last night, at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand ;
Then, more precious Food supplying,
Gives Himself with His own Hand.

Word made Flesh true bread He maketh
By His Word His Flesh to be ;
Wine, His Blood, which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

Therefore we, before Him bending,
This great Sacrament revere ;
Types and shadows have their ending,
For the newer Rite is here ;
Faith, our outward sense befriending,
Makes our inward vision clear,

Glory let us give, and blessing,
To the Father and the Son,
Honour, might, and praise addressing,
While eternal ages run ;
Ever, too, His love confessing,
Who from Both with Both is One. Amen.

II.

VERBUM SUPERNUM.

THE Word descending from above,
Though with the Father still on high,
Went forth upon His work of love,
And soon to life's last eve drew nigh.
He shortly to a death accurst,
By a disciple shall be given ;
But, to His twelve disciples first,
He gives Himself, the Bread from Heaven.

Himself in either kind He gave ;
He gave His Flesh, He gave His Blood ;
Of flesh and blood all men are made,
And He of man would be the Food.

At birth, our Brother He became ;
At board, Himself as Food He gives ;
To ransom us He died in shame ;
As our reward, in bliss He lives.

O saving Victim ! opening wide
The gate of Heaven to man below,
Our foes press on from every side,—
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead, One in Three !
O grant us endless length of days
In our true native land with Thee ! Amen.

III.

LAUDA SYON.

LAUD, O Sion, thy salvation,
Laud with hymns of exultation,
Christ, thy King and Shepherd true ;
Bring Him all the praise thou knowest,
He is more than thou bestowest ;
Never canst thou reach His due.

Special theme for glad thanksgiving
Is the Quickening and Living
Bread, to-day before thee set ;
From His Hands of old partaken,
As we know by faith unshaken,
Where the Twelve at supper met.

Full and clear ring out thy chanting,
Joy nor sweetest grace be wanting,
From thy heart let praises burst ;
For to-day the Feast is holden,
When the Institution olden
Of that Supper is rehearsed.

Here the new law's new oblation,
By the new King's revelation,
Ends the form of ancient rite ;
Now the new the old effaces,
Truth away the shadow chases,
Light dispels the gloom of night.

What He did at supper seated,
Christ ordained to be repeated,
His memorial ne'er to cease ;
And His rule for guidance taking
Bread and wine we hallow, making
Thus our Sacrifice of peace.

Wondrous Truth to Christians given,
Bread becomes His Flesh from heaven,
To His Blood is turned the wine.

Sight hath failed, nor thought conceiveth ;
But a dauntless faith believeth,
Resting on a power Divine.

Under diverse forms existing,
Signs of earthly things consisting,
Things of priceless worth are veiled :
Blood for drinking, Flesh for eating,
Christ Himself, the Faithful meeting
Wholly present there is hailed.

Whoso of this Food partaketh,
Rendeth not the Lord, nor breaketh ;
Christ is whole to all that taste :
One yet thousands are receivers
What one thousands of believers
Eat—yet Him they cannot waste.

Good and bad the Feast are sharing,
Yet a doom unlike preparing,
Life or everlasting woe !
Sinners death, the righteous making
Life their own, by that same taking
Oh ! what different ends shall flow.

When the Sacrament is broken,
Doubt not, but believe 'tis spoken,
That each severed outward token
Doth the very whole contain :
Nought the precious Gift divideth,
Breaking but the sign betideth,
Jesus still the same abideth,
Still unbroken doth remain.

Part 2.

Lo, the angels' Food is given
To the pilgrim who hath striven ;
See the children's bread from heaven
Which on dogs may not be spent :

Truth the ancient types fulfilling,
 Isaac bound, a victim willing ;
 Paschal Lamb its Life-Blood spilling ;
 Manna to the fathers sent.

Very Bread, good Shepherd, tend us,
 Jesu, of Thy love, befriend us ;
 Thou refresh us, Thou defend us,
 Thine eternal goodness send us
 In the Land of Life to see ;
 Thou Who all things canst and knowest,
 Who on earth such Food bestowest,
 Grant us with Thy saints, though lowest,
 Where the heavenly Feast Thou showest,
 Fellow-heirs and guests to be. Amen.

IV.

HOSTE DUM VICTO.

WHEN the Patriarch was returning
 Crowned with triumph from the fray,
 Him the peaceful King of Salem,
 Came to meet upon his way ;
 Meekly bearing Bread and Wine,
 Holy Priesthood's awful sign !

On the truth thus dimly shadowed,
 Later days a lustre shed ;
 When the Great High Priest eternal,
 Under forms of Wine and Bread,
 For the world's immortal Food,
 Gave His Flesh and gave His Blood.

Wondrous Gift ! the Word Who moulded
 All things by His might divine,
 Bread into His Body changes,
 Into His own Blood the Wine ;
 What though sense no change perceives,
 Faith admires, adores, believes.

While the people all uniting
In that Sacrifice sublime,
Offer Christ to His high Father,
Offer up themselves with Him ;
Then together with the Priest,
On the living Victim feast !

V.

“ Thou art a Priest for ever.”

O THOU Eternal Victim, slain
A Sacrifice for guilty man,
By the Eternal Spirit made
An Offering in the sinner's stead,
Our Everlasting Priest art Thou,
And plead'st Thy death for sinners now.
Thy Offering still continues new ;
Thy Vesture keeps its bloody hue ;
Thou stand'st the ever-slaughtered Lamb ;
Thy Priesthood still remains the same ;
Thy years, O God, shall never fail,
Thy goodness is unchangeable.
O that our faith may never move,
But stand unshaken as Thy love !
Sure evidence of things unseen,
Now let it pass the years between,
And view Thee bleeding on the Tree,
My God, Who dies for me, for me. Amen.

VI.

BEFORE COMMUNION.

How holy is this place to me !
It is the open gate of heaven ;
At last God's Feast of Love I see,
When God Himself for food is given ;
O Bread of Life ! O heavenly Food !
Sweet Cup of God's atoning Blood,
My sinful flesh to leaven.

Mine eyes may scarcely dare to see,
Where holy angels veil their faces,
Where all the heavenly company
Round God Incarnate take their places.
Where angels and archangels stand,
Unseen by me yet close at hand,
About the Altar-paces.

I know that when the words are said—
“This is My Body *which is given*,”
Once more the earthly House of Bread
Enshrines the King of highest heaven :
I seek my Lord through starlight dim,
This House of Bread is Bethlehem,
For which my feet have striven.

I see the linen cloth lie there,
The Body of my Jesus keeping ;
Such fair white cerement won the care
Of Mary in her anguish weeping ;
But weep I not, for well I know
The angel guard said, “Fear not thou,
He is no longer sleeping.”

He sleeps no more ; nor death nor hell
Have now their old dominion o'er Him ;
Our Jesus fought the fight so well,
That death and hell must flee before Him :
My Lord is on His Altar throne,
He comes ! He comes unto His own !
I welcome, I adore Him. Amen.

From Hymns and Lyrics, by Rev. G. Moultrie.

VII.

BEFORE CONSECRATION.

(From the Liturgy of S. James.)

LET all mortal flesh keep silence,
And with fear and trembling stand,
Ponder nothing earthly minded,
For with blessings in His Hand,
Christ our God to earth descendeth,
Our full homage to demand.

King of kings, yet born of Mary,
As of old on earth He stood :
Lord of lords in human vesture,
In the Body and the Blood :
He will give to all the Faithful,
His own self for heavenly Food.

Rank on rank the host of heaven
Spreads its vanguard in the way,
As the Light of Light descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.

At His Feet the six-winged seraph,
Cherubim with sleepless eye,
Veil their faces to the Presence,
As with ceaseless voice they cry,
Alleluia, Alleluia,
Alleluia, Lord most High.

VIII.

AVE, VERUM CORPUS.

HAIL, True Body, born of Mary,
Spotless Virgin's virgin birth ;
Thou Who truly hangedst weary,
On the Cross for sons of earth ;
Thou Whose sacred Side was riven,
Whence the Water flowed and Blood.

O may'st Thou, dearest Lord, be given
At death's hour to be my Food.
O most kind ! O gracious One !
O sweetest Jesu, Mary's Son ! Amen.

IX.

AGNUS DEI.

O LAMB of God, that takest away the sins of the world,
Sacrifice and Victim Thou,
Purge away our sins ; and now
Have mercy, have mercy,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Thou Who by Thy Blood didst deign
Of our guilt to wash the stain,
Have mercy, have mercy,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
By Thy Passion Who didst win
Victory o'er death and sin,
From Thy Throne high heaven within
Grant us, grant us,
Grant us Thy peace.

From Hymns and Lyrics, by Rev. G. Moultrie.

X.

O ESCA VIATORUM.

O FOOD of men wayfaring,
Which angels too are sharing,
O Manna most divine ;
The souls that hunger feed Thou,
The hearts that seek Thee lead Thou,
With that sweet grace of Thine.

O Fount of Love redeeming,
O River ever streaming,
From Jesu's Holy Side,
Come Thou, Thyself bestowing
On thirsting souls, and flowing
Till all are satisfied.

Jesu, before Thee kneeling,
Who art Thyself concealing
In Bread as Thy disguise ;
We pray that we, ascended,
When Thou the veil hast rended,
May see Thee with our eyes. Amen.

XI.

THE COMMUNION OF THE PEOPLE.

DRAW nigh and take the Body of the Lord,
And drink the Holy Blood for you outpoured.

Saved by that Body and that Holy Blood,
With souls refreshed we render thanks to God.

Salvation's Giver, Christ the only Son,
By His dear Cross and Blood the victory won.

Offered was He for greatest and for least,
Himself the Victim and Himself the Priest.

Victims were offered by the law of old
Which in a type this heavenly Mystery told.

He, Ransomer from death, and Light from shade,
Now gives His holy grace His saints to aid.

Approach ye then with faithful hearts sincere,
And take the safeguard of salvation here.

He, that in this world rules His saints and shields,
To all believers life eternal yields ;

With heavenly Bread makes them that hunger whole,
Gives living waters to the thirsting soul.

Alpha and Omega, to Whom shall bow
All nations at the Doom, is with us now. Amen.

XII.

“Remember me, O my God, for good.”

O JESU Christ, remember,
When Thou shalt come again
Upon the clouds of heaven,
With all Thy shining train.

When every eye shall see Thee
In Deity revealed,
Who here upon this Altar
In silence art concealed ;—

Remember, then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee
Upon my bended knee ;

That here I owned Thy Presence,
And did not Thee deny ;
And glorified Thy greatness,
Though hid from human eye.

Accept, Divine Redeemer,
The homage of my praise,
Be Thou the Light and Honour,
And Glory of my days.

Be Thou my Consolation
When death is drawing nigh ;
Be Thou my only Treasure
Through all eternity. Amen.

XIII.

JESU, gentlest Saviour !
God of might and power !
Thou Thyself art dwelling
In us at this hour.

Nature cannot hold Thee,
Heaven is all too strait
For Thine endless glory
And Thy royal state.

Out beyond the shining
Of the farthest star,
Thou art ever stretching
Infinitely far.

Yet the hearts of children
Hold what worlds cannot ;
And the God of wonders
Loves the lowly spot.

Jesu, gentlest Saviour !
Thou art in us now ;
Fill us with Thy Goodness,
'Till our hearts o'erflow.

Pray the prayer within us
That to Heaven shall rise ;
Sing the song that angels
Sing above the skies.

Multiply our graces,
Chiefly love and fear,
And, dear Lord, the chiefest,
Grace to persevere.

O ! how can we thank Thee
For a Gift like this,—
Gift that truly maketh
Heaven's eternal bliss.

Ah ! when wilt Thou always
Make our hearts Thy home ?
We must wait for Heaven,
Then the day shall come.

XIV.

HYMN FOR THE EVENING AFTER COMMUNION.

COME, let me for a moment cast
All earthly thoughts away,
And muse upon the sacred Gift
Which I received to-day.

This morning that Eternal Lord,
Who is my Judge to be,
Came to this lowly tenement,
And stayed awhile with me.

With His Celestial Flesh and Blood,
My fainting soul He fed ;
With tender words of Grace and Love
My heart He comforted.

He Who of all that live and breathe
Is all the Life and Breath,
This morning deigned to visit me,
In this my house of death.

He, Whose Immensity transcends
Creation's utmost goal,
This morning deigned to be confined
Within my finite soul.

He, Who in endless wealth abounds,
The world's Possessor blest,
This morning deigned,—oh ! wondrous thought,—
To be by me possessed.

He, Who in awful Godhead sits
 Upon His Throne on high,
 This morning entered my abode
 In His humanity.

He Who for me a trembling Babe,
 On Mary's heart reclined,
 This morning in my heart and flesh
 His Deity enshrined.

O soul of mine, reflect, reflect,
 Consider one by one,
 What marvels of surpassing Grace
 Thy God in thee has done.

His tender Love with love repay,
 Extol His sacred Name,
 To all the world His greatness tell,
 His graciousness proclaim.

XV.

REDEMPTION BY THE PRECIOUS BLOOD.

ALLELUIA, sing to Jesus,
 His the sceptre, His the throne ;
 Alleluia, His the triumph,
 His the victory alone ;
 Hark ! the songs of peaceful Sion
 Thunder like a mighty flood,
 Jesus out of every nation
 Hath redeemed us by His Blood.

Alleluia, not as orphans
 We are left in sorrow now ;
 Alleluia, He is near us,
 Faith believes nor questions how ;
 Though the cloud from sight received Him
 When the forty days were o'er,
 Shall our hearts forget His promise—
 I am with you evermore !

Alleluia, Bread of Angels,
 Thou on earth our Food, our Stay ;
 Alleluia, here the sinful
 Flee to Thee from day to day ;
 Intercessor, Friend of sinners,
 Earth's Redeemer, plead for me,
 Where the songs of all the sinless
 Sweep across the crystal sea.

Alleluia, King Eternal,
 Thee the Lord of lords we own ;
 Alleluia, born of Mary,
 Earth Thy footstool, Heaven Thy throne.
 Thou within the veil hast entered,
 Robed in flesh, our Great High Priest ;
 Thou on earth both Priest and Victim,
 In the Eucharistic feast.

Alleluia, sing to Jesus,
 His the sceptre, His the throne ;
 Alleluia, His the triumph,
 His the victory alone ;
 Hark ! the songs of peaceful Sion
 Thunder like a mighty flood ;
 Jesus out of every nation
 Hath redeemed us by His Blood.

From Altar Songs, by W. C. D.

XVI.

“There is none other name under heaven given amongst
 men whereby we must be saved.”

Jesu, name all names above,
 Jesu, best and dearest,
 Jesu, Fount of perfect love ;
 Holiest, tenderest, nearest ;
 Jesu, source of grace completest,
 Jesu purest, Jesu sweetest,
 Jesu, Well of power Divine,
 Make me, keep me, seal me Thine.

Jesu, open me the gate
That of old he entered,
Who, in that most lost estate,
Wholly on Thee ventured ;
'Thou, Whose Wounds are ever pleading,
And Thy Passion interceding,
From my misery let me rise
To a Home in Paradise !

Thou didst call the Prodigal :
Thou didst pardon Mary :
Thou Whose words can never fall,
Love can never vary :
Lord, to heal my lost condition,
Give—for Thou canst give—contrition :
Thou canst pardon all mine ill,
If Thou wilt : O say, " I will !"

Woe, that I have turned aside
After fleshly pleasure !
Woe, that I have never tried
For the heavenly Treasure !
'Treasure, safe in Homes supernal ;
Incorruptible, eternal !
Treasure no less price hath won
Than the Passion of the Son !

Jesu, crowned with thorns for me,
Scourged for my transgression,
Witnessing, through agony,
That Thy good confession !
Jesu, clad in purple raiment,
For my evils making payment ;
Let not all Thy woe and pain,
Let not Calvary, be in vain !

When I reach death's bitter sea,
And its waves roll higher,
Help the more forsaking me
As the storm draws nigher ;

Jesu, leave me not to languish !
Helpless, hopeless, full of anguish !
Tell me,—“ Verily I say,
Thou shalt be with me to-day !” Amen.

XVII.

“ The Comforter which is the Holy Ghost.”

Come Thou, O Come ;
Sweetest and kindest,
Giver of tranquil rest,
Unto the weary soul ;
In all anxiety,
With power from Heaven on high,
Console.

Come Thou, O come ;
Help in the hour of need,
Strength of the broken reed,
Guide of each lonely one ;
Orphan and widow's stay,
Who bred in life's hard way,
Alone.

Come Thou, O come ;
Glorious and shadow free,
Star of the stormy sea,
Light of the tempest tossed,
Harbour our souls to save,
When hope upon the wave
Is lost,

Come Thou, O come ;
Joy in life's narrow path,
Hope in the hour of death,
Come, blessed Spirit, come,
Lead Thou us tenderly,
Till we shall find with Thee
Our home.

From Hymns and Lyrics, by Rev. G. Moultrie.

XVIII.

PARAPHRASE OF THE "ANIMA CHRISTI," WHICH MAY
BE USED AFTER COMMUNION.

SOUL of Jesu, make me holy,
Make me contrite, meek, and lowly ;
Soul most stainless, Soul Divine,
Cleanse this sordid soul of mine,
Hallow this polluted soul,
Purify it, make it whole ;
Soul of Jesus, hallow me.

Miserere Domine.

Save me, Body of my Lord,
Save a sinner, vile, abhorred ;
Sacred Body, wan and worn,
Bruised and mangled, scourged and torn,
Pierced Hands, and Feet, and Side,
Rent, insulted, crucified,
Save me,—to the Cross I flee ;

Miserere Domine,

Blood of Jesus, Stream of Life,
Sacred Stream with Blessings rife,
From that Broken Body shed,
On the Cross that Altar dread ;
Given to be our Drink Divine,
Fill my heart and make it Thine ;
Blood of Christ my succour be ;

Miserere Domine.

Holy Water, Stream that poured
From Thy riven Side, O Lord,
Wash Thou me without, within,
Cleanse me from the taint of sin,
'Till my soul is clean and white,
Bathed, and purified, and bright,
As a ransomed soul should be ;

Miserere Domine.

Jesu, by the wondrous Power
Of Thine awful Passion hour,
By the unimagined woe
Mortal man may never know ;
By the curse upon Thee laid,
By the Ransom Thou hast paid,
By Thy Passion comfort me ;
Miserere Domine.

Jesu, by Thy bitter Death,
By Thy last expiring Breath,
Give me the Eternal Life
Purchased by that mortal strife ;
Thou didst suffer death that I
Might not die eternally ;
By Thy dying quicken me ;
Miserere Domine.

Miserere ; let me be
Never parted, Lord, from Thee ;
Guard me from my ruthless foe,
Save me from eternal woe ;
In the dreadful Judgment Day
Be Thy Cross my hope and stay ;
When the hour of death is near,
And my spirit faints for fear,
Call me with Thy Voice of Love,
Place me near to Thee above,
With Thine angel host to raise
An undying song of praise ;
Miserere Domine.

APPENDIX.

The following forms of Preparation and Thanksgiving are inserted in the hope that they may serve for public use in Schools, Colleges, or other communities.

PRAYERS BEFORE HOLY COMMUNION.

Antiphon.

REMEMBER not Lord our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings : Thou Lord of hosts !

My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house : they will be always praising Thee.

Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

Who going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

Behold, O God our defender : and look upon the face of Thine Anointed.

For one day in Thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the Lord God is a Light and defence : the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

O Lord God of hosts : blessed is the man that putteth his trust in Thee.

Glory be to the Father, &c.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto Thee, O Lord :
Lord, hear my voice.

O let Thine ears consider well : the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with Thee : therefore shalt Thou be feared.

I look for the Lord : my soul doth wait for Him : in His word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

And He shall redeem Israel : from all his sins.

Glory be to the Father, etc.

Antiphon.

REMEMBER not Lord our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

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

OUR Father, &c.

- V.* I said, Lord, have mercy upon me.
R. Heal my soul, for I have sinned against Thee.
V. Turn Thee again, O Lord, at the last.
R. And be gracious unto Thy servants.
V. Let Thy mercy, O Lord, be showed upon us.
R. As we do put our trust in Thee.
V. Let Thy Priests be clothed with righteousness.
R. And Thy Saints sing with joyfulness.
V. Cleanse Thou me from my secret faults.
R. And keep Thy servant from presumptuous sins.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Let us pray.

LET Thy merciful ears, O Lord, be open unto our prayers, and enlighten Thou our hearts with the grace of Thy Holy Spirit, that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love, through Jesus Christ. *Amen.*

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through Christ our Lord. *Amen.*

MAY the fire of the Holy Spirit, O Lord, cleanse our hearts and reins, that we may serve Thee with a chaste body and pure heart ; through Jesus Christ. *Amen.*

LET the Comforter, Which proceedeth from Thee, O Lord, enlighten our minds, we beseech Thee, and lead us, as Thy Son hath promised, into all truth ; through the same Thy Son, Jesus Christ. *Amen.*

WE beseech Thee, O Lord, let the virtue of Thy Holy Spirit be present with us through Thy mercy, to cleanse our hearts, and protect us against all adversities ; through Jesus Christ. *Amen.*

GOD, Who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort ; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

O LORD we beseech Thee, visit and cleanse our consciences, that Thy Son, our Lord Jesus Christ may, when He cometh, find in us a dwelling-place prepared for Him, Who dwelt and reigneth with Thee in the Unity of the Holy Ghost ever one God, world without end. *Amen.*

ALMIGHTY everlasting God, lo ! we draw near to the Sacrament of Thy Only-Begotten Son our Lord Jesus Christ ; we approach sick to the Physician of life, unclean to the Fountain of mercy, blind to the Light of eternal brightness, poor and needy to the Lord of all things : we pray Thee therefore, of the abundance of Thy loving kindness, that Thou wouldest vouchsafe to heal our sickness, to wash our defilements, to enlighten our blindness, to enrich our poverty, to clothe our nakedness ; that we may receive the Bread of Angels, the King of kings and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention as is expedient for the health of our souls. O most Gracious God, grant us so to receive the Body of Thy Only-Begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that we may be found worthy to be incorporated with His mystical Body, and accounted among His members. O most loving Father, grant unto us, that as we desire here to

receive Him veiled from sight, so we may hereafter behold Him face to face, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. *Amen.*

JOY with peace, amendment of life, space for true repentance, the grace and consolation of Thy Holy Spirit, perseverance in good works, a contrite and humbled heart, and a happy consummation of our lives, grant us, O Almighty and merciful Lord. *Amen.*

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

PRAYERS AFTER HOLY COMMUNION.

Antiphon.

LET us sing the song of the three children which they sang as they blessed the Lord in the furnace of fire.

Benedicite: omnia opera.

O ALL ye works of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye angels of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye children of men, bless ye the Lord : praise Him, and magnify Him for ever.

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

O ye priests of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye servants of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye spirits and souls of the righteous, bless ye the Lord : praise Him, and magnify Him for ever.

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

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

Glory be to the Father, &c.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness : praise Him in the
firmament of His power.

Praise Him in His noble acts : praise Him according
to his excellent greatness.

Praise Him in the sound of the trumpet : praise Him
upon the lute and harp.

Praise Him in the cymbals and dances : praise Him
upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him
upon the loud cymbals.

Let every thing that hath breath : praise the Lord.

Glory be to the Father, &c.

Antiphon.

LET us sing the song of the three children which they
sang as they blessed the Lord in the furnace of fire.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, &c.

V. Let all Thy works praise Thee, O Lord.

R. And Thy saints give thanks unto Thee.

V. Thy saints shall exult in glory.

R. They shall rejoice in their beds.

V. Not unto us, O Lord : not unto us.

R. But to Thy Name give the praise.

V. Lord, hear our prayer.

R. And let our cry come unto Thee.

O GOD, Who didst to the three children soothe the
flames of fire, mercifully grant that the flames of
fire may not kindle upon us, Thy servants. *Amen.*

PREVENT us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help ; that in all our works, begun, continued and ended in Thee, we may glorify Thy Holy Name ; and finally, by Thy mercy, obtain everlasting life : through Jesus Christ our Lord. *Amen.*

WE render Thee thanks, O Lord, Holy Father, Almighty Everlasting God, Who hast vouchsafed not for any desert of ours, but only out of the condescension of Thy mercy, to feed us sinners, Thy unworthy servants, with the precious Body and Blood of Thy Son our Lord Jesus Christ ; and we pray that this holy Communion may not bring guilt upon us to condemnation, but may intercede for us to our pardon and salvation : let it be to us an armour of faith and a shield of good purpose ; a riddance of all sins ; an extermination of evil desires and longings ; an increase of love and patience, of humility and obedience, and all virtues ; a firm defence against the wiles of our enemies, visible and invisible ; a perfect quieting of all our impulses, fleshly and spiritual ; a firm adherence to thee, the one true God, and a blessed consummation of our end ; and we pray Thee, that Thou wouldest vouchsafe to bring us sinners to that ineffable Feast, where Thou with Thy Son and the Holy Spirit art to Thy servants light and satisfaction and endless joy, their highest pleasure and perfect bliss ; through the same our Lord Jesus Christ. *Amen.*

WE beseech Thee, O Lord Jesus Christ, that Thy Passion may be unto us virtue, whereby we may be fenced, protected, and defended. Let the sprinkling of Thy blood be to us the washing away of all our sins. Let Thy Death be to us everlasting glory, both now and for ever. *Amen.*

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

OXFORD : PRINTED BY A. R. MOWBRAY & CO.

WORKS PUBLISHED BY MOWBRAY & CO.

SIMPLE PRAYERS FOR SCHOOLBOYS. Limp Cloth, 8d.

"Are what their title indicates them to be. The book being plain in language, simple in plan, and Catholic in tone, can be honestly recommended."—*Church News*.

"The more these prayers are read, the more they will grow into favour. They are most excellent in every sense of the word. We most heartily commend this little manual."—*Church Magazine*.

THE OFFICES OF PRIME AND COMPLINE. Price 2d.

PLAIN CHURCH TEACHING. Vol. I. Advent to Trinity, Price 3s. Vol. II. Trinity. Nearly ready.

LOUISE MALLAC. A Sketch of the Sacred Heart. By the Author of the "Tales of Kirkbeck." 8d.

"A very touching little biography. Louise Mallac was a Sister of the Order of the Sacred Heart, whose tender, loving piety led a brother out of a careless and irresolute life into faith and true devotion. Some of her letters to him are exquisite."—*Literary Churchman*.

A HANDY BOOK OF ILLUSTRATIONS AND SUGGESTIONS FOR FLORAL DECORATORS, Price 1s.

SHORT FAMILY PRAYERS FOR DAILY USE.
6d.

“Very good and simple.”—*Ecclesiastic*.

“An admirable little manual, compiled by a Clergyman, suitably arranged for family worship. We can strongly recommend it for general adoption, and for distribution among the poor.”—*The Orb*.

CERTIFICATE OF CONFIRMATION & FIRST COMMUNION. Red and Black. On Card. 2d., or 12 for 1s. 6d.

CERTIFICATE OF BAPTISM, CONFIRMATION, AND FIRST COMMUNION. Red and Black. On smaller card than the above. 2d., or 12 for 1s. 6d.

BRIEF DEVOTIONS FOR PASSION-TIDE. 1s. With Photo frontispiece, 1s. 4d.

THE COTTAGER'S TRIPTYCH.

“MR. MOWBRAY of Oxford has hit upon an admirable idea in arranging a triptych, folding like an altar card, and containing short devotional exercises for morning and evening. These offices are exceedingly well drawn up. In the central division of the card is one of the boldest photographic Crucifixes that we have seen. The triptych is so arranged as to hang against the wall over a prayer desk, and parents could scarcely do better than place one of them in each of their children's bedrooms.”—See *Church Times*, June 18, 1869.

A. R. MOWBRAY & Co., PRINTERS, OXFORD.

